

Ibn Katheer

Early Days

*(Stories of the beginning of Creation and the early
Prophet from Adam to Yoonus)*

Taken from

Al-Bidayah wan-Nihayah

Translation and Researched by
Research Department of Darussalam



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In the Name of Allah, the Most Beneficent, the Most Merciful

Preface to the Revision

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the

Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the *Hafiz*, the master scholar of *hadeeth*, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi – may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the

Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam ﷺ was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (*Jahiliyyah*), until the advent of Prophet Muhammad ﷺ, which heralded the end of Prophethood. He then recorded his *Seerah*.⁽¹⁾ Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (*The Ending in Trials and Battles*). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah's Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

(1) *Seerah*: Biography, life story, in particular, of Prophet Muhammad ﷺ.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the *ahadeeth* which proved to be baseless or weak and confined ourselves to the *ahadeeth* which are authentic or *hasan* ⁽¹⁾ and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other *ahadeeth* in the chapter, we included some weak *ahadeeth* whose weakness was not of an extreme nature.
4. We performed *takhreej* ⁽²⁾ of the *ahadeeth* with ascription of the number of the section and the page, the number of the *hadeeth* and in many cases, the precise location of the *hadeeth* in the original source, then the ruling on its authenticity, if it was not from the *Saheehain*, ⁽³⁾ because the *ahadeeth* therein do not require any ruling on their authenticity and they have been widely accepted by the

(1) *Hasan*: Good, sound. An acceptable *hadeeth*, although it does not reach the level of *saheeh* (authentic).

(2) *Takhreej*: Referencing the sources of a *hadeeth* and evaluating them.

(3) *Saheehain*: *Saheeh Al-Bukhari* and *Saheeh Muslim*.

Muslim *Ummah*.⁽¹⁾ As for the *ahadeeth* in this book, we have relied on the opinions of the Imams and scholars of *hadeeth* – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak *ahadeeth*, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarised the *asaneed*⁽²⁾ present in the book, in most cases mentioning only the Companion who narrated the *hadeeth*, or the person who reported it from him.
6. We omitted many of the *Isra'eeliyyat*⁽³⁾ found in this book which the author referred to in the preface, where he said: "We do not record the *Isra'eeliyyat* except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger ﷺ. These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the

(1) *Ummah*: Nation or people; in this case, what is referred to is the scholars of the *Ummah*.

(2) *Asaneed* (sing. = *isnad*): Chains of narrators of the *ahadeeth*.

(3) *Isra'eeliyyat*: Narrations of Jewish origin.

Book of Allah and the authentic Sunnah of His Messenger ﷺ may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a *hadeeth* from its source. In some cases, the author has combined two narrations of the same *hadeeth* together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.
8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.
9. We vowelised the words of many of the *ahadeeth* in the book and, in addition, the poetic verses, wherever possible.
10. We mentioned the meters of the poetic verses between parentheses.
11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing *ghareeb* ⁽¹⁾ *ahadeeth* and narrations and other sources.
12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our

(1) *Ghareeb*: A *hadeeth* which is reported at one or more stages in its chain of narrators by a single narrator.

brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah. We seek His aid and we ask forgiveness of Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray. To proceed:

The book *Al-Bidayah (The Beginning)* by the *Hafiz*, the *Imam*, the scholarly critic, Ibn Katheer is an incomparable work

regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the *Kursi* and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation ﷺ. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad ﷺ. Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called *An-Nihayah Fil – Fitān Wal-Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak *ahadeeth*, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The

translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

‘Abdul Malik Mujahid.

Jumadal-Oola 1431 A.H.

In the Name of Allah, the Most Beneficent, the Most Merciful

Biography of Al-Hafiz Ibn Katheer

He is the *Shaikh*, the *Imam*, the *Hafiz*, 'Imaduddeen Abul Fida' Isma'eel Ibn 'Umar Ibn Katheer Ibn Daw' Ibn Katheer Ibn Dir', originally Al-Busrawi, then Ad-Dimashqi Ash-Shafi'i.

He was born in Mijdal, a village on the outskirts of Busra, in the year 701 A.H., where his father was a *khateeb*.⁽¹⁾

In the year 706 A.H., he moved to Damascus where he studied Islamic Jurisprudence (*fiqh*) under Shaikh Burhanuddeen Al-Fazari and others. He married the daughter Al-Hafiz Al-Mizzi and reported many traditions from him. He delivered formal legal verdicts, was a teacher and debated with other scholars. He was a leading scholar of Islamic Jurisprudence, *tafseer* and Arabic grammar, in addition to which he applied himself assiduously to the study of *rijal*⁽²⁾ and weaknesses or

(1) *Khateeb*: The one who delivers the Friday sermon (*khutbah*) in the mosque.

(2) *Rijal*: Literally man; here it is used to refer to the narrators of *ahadeeth*.

discrepancies in *ahadeeth*.

He was appointed as head of Umm As-Salih School and At-Tankaziyyah School, after Adh-Dhahabi.

Adh-Dhahabi referred to him in the explanatory notes of *Tabaqat Al-Huffaz*, and in *Al-Mu'jam Al-Mukhtass* he said: "He is a sound scholar of Islamic Jurisprudence, a verifier of *hadeeth*, a scholar of *tafseer* and a critic. He has written many beneficial works."

Among his written works are

1. *At-Takmeel Fee Ma'rifatith-Thiqat Wal-Majaheel* (The Complete Book of Criticism and Praise and Knowledge of the Trustworthy Reporters and the Unknown Reporters). It combines *Kitab ut-Tahdheeb* and *Al-Meezan* and consists of five volumes.
2. *Jami' Al-Masaneed Was-Sunan Al-Hadi Li-Aqwam Sunan* (The Combined *Musnads* and the *Sunan* Which Guide to the Most Precious *Sunan*); this is said to be one of Ibn Katheer's finest works in the field of *hadeeth* and it is one of the last books that he wrote, though not the very last one. He died before completing it – may Allah have mercy on him. In it, he combined the *musnads* of Imam Ahmad, Al-Bazzar, Abu Ya'la and Ibn Abi Shaibah with the Six Books.

Shaikh Muhammad Abdur-Razzaq Hamzah said in the introduction to the book *Al-Ba'ith Al-Hatheeth*:

His lineage, his birth, his teachers and his upbringing ⁽¹⁾ :

(1) Quoted from *Al-Manhal As-Safi Wal-Mustawa Ba'd Al-Wafi* by the fa-

'Imaduddeen Abul Fida' Isma'eel Ibn Ash-Shaikh Abu Hafs Shihabuddeen 'Umar – the *khateeb* of his village – Ibn Katheer Ibn Daw' Ibn Katheer Ibn Dir' Al-Qurashi, originally from Al-Busrawi, then Ad-Dimashqi.

His birth, his upbringing and his education:

He was born in Mijdal, a village on the outskirts of the city of Busra, to the east of Damascus, in the year 701 A.H. His father was a *khateeb*; he died in the year 705 A.H., when Ibn Katheer was just four years old. He was then brought up by his brother, Shaikh Abdul Wahhab, from whom he learned the fundamentals of Islamic Jurisprudence.

Then he moved to Damascus in the year 706 A.H., when he was six years old. There he studied Islamic Jurisprudence under the tutelage of Shaikh Burhanuddeen Ibraheem Ibn Abdur-Rahman Al-Fazari, better known as Ibn Al-Firkaah (d. 729 A.H.). In Damascus he learned from 'Eesa Ibn Al-Mut'im and from Ahmad Ibn Abi Talib, better known as Ibn Ash-Shihnah and Al-Hajjar, who lived for more than a hundred years (d. 730 A.H.). He also learned from Al-Qasim Ibn 'Asakir, ⁽¹⁾ from Ibn Ash-Sheerazi, Ishaq Ibn Al-Amidi ⁽²⁾ and Muhammad Ibn Zarad. He also attended the lectures of Shaikh Jamaluddeen Yoosuf Ibn Az-Zaki Al-Mizzi, the author of *Tahdheeb Al-Kamal* and *Atraf Al-Kutub As-Sittah*, who died

mous historian, Abul Mahasin Jamaluddeen Yoosuf Ibn Saifuddeen, better known as Ibn Taghri Bardi Al-Atabki Az-Zahiri, the author of *An-Nujoom Az-Zahirah Fee Akhbari Misr Wal-Qahirah* (812-874 A.H.)

- (1) He is Baha'uddeen Al-Qasim Ibn Muzaffar Ibn 'Asakir. He died in the year 723 A.H.
- (2) He is Ishaq Ibn Yahya Al-Amidi, the Shaikh of the Zahiri movement. He died in the year 725 A.H.

in the year 724 A.H. He benefited greatly from his association with him and married his daughter. He also learnt and benefited greatly from *Shaikh Al-Islam* Taqiyyudeen Ibn Taimiyyah (d. 728 A. H.) with whom he kept company and whom he loved dearly. In addition, he studied under the *Shaikh*, the *Hafiz* and historian, Shamsuddeen Adh-Dhahabi Muhammad Ibn Ahmad Ibn Qayimaz (d. 748 A. H.). In Egypt, he was endorsed by Abu Moosa Al-Qarafi, Al-Husaini, Abul-Fath Ad-Dabboosi, 'Ali Ibn 'Umar Al-Wani, Yoosuf Al-Khatani and others.

Al-Hafiz Shamsuddeen Adh-Dhahabi said in *Al-Mu'jam Al-Mukhtass*: "(He was) the *Imam*, the *muhaddith*, the *mufiti* (deliverer of legal verdicts), the outstanding scholar of Islamic Jurisprudence and *tafseer*; he wrote many valuable works."

Al-Hafiz Ibn Hajar said in *Ad-Durar Al-Kaminah*: "He worked on *ahadeeth*, studying their texts and their chains of narrators and he had a phenomenal memory and was a good-humored man." During his lifetime, his written works spread throughout the lands and the people benefited from them after his death."⁽¹⁾

As-Suyooti commented on this, saying, "(He was) a reliable source of *ahadeeth* knowledge, of their authenticity or weakness, of the various sources from which they were reported and of their *rijal* and their strength or weakness..."

The renowned historian, Abul-Mahasin Jamaluddeen Yoosuf Ibn Saifuddeen, better known as Ibn Taghri Bardi Al-Hanafi said in his book *Al-Manhal As-Safi Wal-Mustawfa Ba'd Al-Wafi*; "(He was) the *Shaikh*, the *Imam*, the most erudite, 'Imaduddeen Abul-Fida'... he was constantly occupied and tireless in writing, compiling, categorizing, studying, narrating *ahadeeth* and authoring. He possessed huge knowledge of

(1) See: *Ad-Durar Al-Kaminah Fee A'yan Al-Mi'ah Ath-Thaminah* (1/218).

hadeeth, *tafseer*, Islamic Jurisprudence, Arabic language and other subjects. He delivered legal verdicts and he continued to study until he died."

He was renowned for his ability to correct and revise and he was acknowledged as a leading historian, scholar of *hadeeth* and *tafseer* and it was he who said,

*"The days pass us by, one after another,
Only driving onto the appointed times, while the eye watches,
And that youth which has gone will never return,
While this irritating old age remains."*

His Students:

The number of students who heard from Ibn Katheer and reported from him is great; they include Al-Hafiz 'Alauddeen Ibn Hijji Ash-Shafi'i – may Allah have mercy on him – who said of him: "He had memorized more *hadeeth* texts than any other scholar of our acquaintance and he was the most knowledgeable of them regarding the authentication and disparagement of narrations and their *rijal*. His contemporaries and his teachers all acknowledged this. Every time I met him I gained some benefit from him."

Ibn Al-'Imad Al-Hanbali said in his book, *'Shadharat Adh-Dahab Fee Akhbari Man Dhahab*: "(He was) the great *Hafiz*, 'Imaduddeen; he memorized *At-Tanbeeh* and presented it in the year 718 A.H. and he memorized *Mukhtasar Ibn Al-Hajib*. He had a phenomenal memory and seldom forgot anything. He had good understanding and was a scholar of Arabic language who wrote average poetry." Ibn Habeeb said of him: "He heard (from the scholars), he collected and authored and he

delighted the ears of his listeners with his words. He taught and he benefited (his listeners) and the pages of his legal verdicts spread throughout the lands and he became famous for his accuracy and his writing and editing skills.”

His Writings, Including Detailed Works and Brief Treatises

1. *Tafseer Al-Qur'an Al-'Azeem* (Explanation of the Noble Qur'an), ⁽¹⁾ which is one of his most important works. It is considered to be one of the best books of *tafseer* whose author depended primarily for the interpretation of the Verses of the Noble Book on the *ahadeeth* of the Messenger of Allah (*sall Allahu 'alaihi wa alihi wa sallam*). It was ordained by Allah that this great volume should become accepted and spread throughout the Muslim lands.
2. *Al-Bidayah Wan-Nihayah* (The Beginning and the End): This is a highly estimable book and scholars through the times have benefited from it and it has passed through the hands of researchers in every corner of the large Islamic world. In it he spoke of Earthly affairs, beginning with the start of creation, touching on the lives of the Prophets (*alaihimuss-salatu was-salam*) and speaking in depth and at great length about the life story of the Messenger of Allah (*sall Allahu 'alaihi wa alihi wa sallam*) and recording in beneficial depth the period that followed the Prophet's life, from the era of the rightly-guided Caliphs and ending in the year 767 A.H., with a description of the trials that would appear before the Hour.

(1) Popularly known as *Tafseer Ibn Katheer*.

3. *At-Takmeel Ma'rifati Ath-Thiqat Wal-Majaheel* (The Complete Book of Criticism and Praise, and Knowledge of the Trustworthy Reporters and the Unknown Reporters). There is a version of it in Dar Al-Kutub Al-Misriyyah, No. 24227, which is in two volumes, but it is incomplete. (It combines *Kitab At-Tahdheeb* and *Al-Meezan*, which consists of five volumes).
4. *Jami' Al-Masaneed Was-Sunan Al-Hadi Li-Aqwam Sunan* (The Combined *Musnads* and the *Sunan* Which Guide to the Most Precious *Sunan*); this is said to be one of Ibn Katheer's finest works in the field of *hadeeth* and it is one of the last books that he wrote, though not the very last one. He died before completing it – may Allah have mercy on him. In it, he combined the *musnads* of Imam Ahmad, Al-Bazzar, Abu Ya'la and Ibn Abi Shaibah with the Six Books.
(1)
5. *Tabaqat Ash-Shafi'iyyah* (The Levels of the Shafi'i Scholars). An evenhanded estimation of the Shafi'i scholars, including a description of the virtues of Imam Ash-Shafi'i.
6. *Takhreej Ahadeeth Adillah At-Tanbeeh Fee Fiqh Ash-Shafi'iyyah* (*Takhreej* of the *Ahadeeth* of "Adillah At-Tanbeeh" in Shafi'i Jurisprudence).
7. *Takhreej Ahadeeth Mukhtasar Ibn Al-Hajib* (*Takhreej* of the *Ahadeeth* in the original version of *Mukhtasar Ibn Al-Hajib*); this was published recently with an authentication by Al-Kubaisi and published in Makkah.
8. *Sharh Saheeh Al-Bukhari* (Explanation of *Saheeh Al-Bukhari*); unfortunately, it is incomplete.

(1) The Six Books: *Saheeh Al-Bukhari*, *Saheeh Muslim*, *Sunan Abi Dawood*, *Sunan At-Tirmidhi*, *Sunan Ibn Majah* and *Sunan An-Nasa'i*.

9. *Al-Ahkam Al-Kubra* (The Major Rulings); sadly, he did not complete it, reaching as far as the topic of *Hajj*.
10. *Ikhtisar 'Uloom Al-Hadeeth* (An Abbreviated Book on the Science of *Hadeeth*); it was published in Makkah in the year 1358 A.H., with an authentication by Shaikh Muhammad 'Abdur-Razzaq Hamzah and an explanation by Shaikh Ahmad Shakir and it was printed in Cairo in the year 1355 A.H. Al-Hafiz Ibn Hajar Al-'Asqalani said of it, "It contains many benefits."
11. *Musnad Ash-Shaikhain* (*Musnad* of the Two *Shaikhs* – i.e. Abu Bakr and 'Umar – may Allah be pleased with them both).
- 12 & 13. *As-Seerah An-Nabawiyyah* (Biography of the Prophet ﷺ) – a full version and a summarised one. He mentioned it in his *Tafseer*, in the explanation of *Soorah Al-Ahzab*, in the story of the Battle of the Trench. The summarised version was printed in Egypt in the year 1358 A.H. and was entitled *Al-Fusool Fikhtisar Seerah Ar-Rasool* (Summarised Chapters of the Biography of the Messenger ﷺ).
14. *Al-Muqaddimat Fee Usool Al-Fiqh* (Introductions to the Science of *Usool Al-Fiqh* [the Principles of Islamic Jurisprudence]). It was referred to in the summary of *Muqaddimah Ibn As-Salah*.
15. *Mukhtasar Kitab Al-Madkhal Ila Kitab As-Sunan Lil-Baihaqi* (Abbreviation of The Introduction to the Book of the *Sunan* by Al-Baihaqi).
16. *Risalah Fil-Jihad* (A Treatise on *Jihad*), which is available in print.

His Death

The author of *Al-Manhal As-Safi* said: “He died on Thursday, the 26th of Sha‘ban, in the year 747 A.H., aged seventy-four years.”

Al-Hafiz Ibn Hajar said: “He had become blind in the latter years of his life, may Allah have mercy on him and be pleased with him.”

Author's Preface

The *Shaikh*, the Imam, the scholar, the most erudite, Abul Fida' 'Imaduddeen Isma'eel – may Allah have mercy on him – said: “All praise and thanks be to Allah, the First and the Last, *Az-Zahir*, *Al-Batin*, Who has complete knowledge of all things. He is the First, because there was nothing before Him and He is the Last, because there will be nothing after Him. He is *Az-Zahir*, because there is nothing above Him and He is *Al-Batin*, because there is nothing below Him. He is the Eternal, Who is continuously and permanently present with all of His perfect and complete Attributes, forever, without end and without interruption. He is Aware of even the crawling of a black ant on a solid rock on a dark night, and He knows the exact number of the grains of sand. He is the Sublime, the Greatest, Who created everything and ordered them in due proportions. He erected the heavens without any supports and adorned them with the shining heavenly bodies and He placed therein a lamp (the sun) and a luminous moon. Above them He created an elevated seat, which is wide, domed and circular and that is the Mighty Throne, which has legs borne by noble angels known

as the *Karoobiyyoon* ⁽¹⁾ - may the Blessings and Peace of Allah be upon them all. They sing Allah's praises and glorify Him. Likewise, all corners of the heavens are filled with angels and every day seventy thousand of them arrive in *Al-Bait Al-Ma'moor* ⁽²⁾ in the Seventh Heaven. When they leave it after completing their saying *la ilaha illallah*, praise, glorification, prayers and greetings etc., they never return to it (but always a fresh batch comes). He placed in the Earth rivers and streams for the animals and He placed therein tall mountains and blessed them, and provided nourishment of every kind for mankind and their livestock both in summer and in winter.

He began the creation of man from clay and He made his offspring from his semen, composed of worthless water, in a safe lodging (womb). Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave him hearing (ears), sight (eyes) and hearts, after he had been nothing to be mentioned and He honored him with knowledge and teachings. He created Adam ﷺ, the father of the mankind, fashioned his body and breathed into it His Spirit. He made the angels prostrate before him and created from him his spouse, Eve, the mother of the mankind for his company. He placed them in His Paradise and showered His Blessings upon them. Then, in His Wisdom, He sent them down to the Earth and He produced from them numerous men and women and in His infinite Wisdom, He made some of them kings and others subjects, some of them poor and some of them wealthy, some of them free and some of them slaves. He made them reside in all corners of the Earth, throughout the length and breadth of it. He made them in generations, succeeding one another

(1) *Karoobiyyoon*: The most exalted among the angels.

(2) *Al-Bait Al-Ma'moor*: The house in the Seventh Heaven where the angels congregate daily to offer prayers.

until the Day of Reckoning, when they will be presented to their Lord, the All-knowing, Most Wise. He blessed them with rivers in all the lands. These rivers varied from large to small, according to the needs of the people. He caused springs and wells to flow for them. He sent them rainclouds and brought forth for them all manner of plants and fruits and gave them all that they requested: ﴿ And if you count the blessings of Allah, never will be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extra ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad. He gave you of all that you asked for. ﴾ (*Soorah Ibraheem* 14:34). Glorified be He, the Most Generous, the Self-Sufficient, Most Forbearing. One of the greatest blessings which He bestowed upon them – after He created them, gave them provision, made the path easy for them and gave them speech – was that He sent Messengers to them and revealed to them Scriptures which made clear what He had made lawful and what He had made unlawful, His communications, His Rulings and details of everything from the beginning until the return to Allah on the Day of Resurrection. The happy man is the one who believes in these communications and submits to them and complies with His Commands and extols His Prohibitions. Such a person succeeds in attaining eternal bliss and will avoid the abode of the rejecters in Hell, where *Az-Zaqqoom* ⁽¹⁾ is located, along with *hameem* ⁽²⁾ and a painful punishment.

I praise Him abundantly with pure and blessed praises, filling the expanses of the Earth and the heavens for all time until the

(1) *Az-Zaqqoom*: A bitter tree in Hell, which has a bad smell and whose fruit is the food of the inhabitants of the Fire.

(2) *Hameem*: A boiling hot drink given to the inhabitants of the Fire.

Day of Resurrection, as befits His Great Majesty, His Eternal Dominion and His Beneficent Countenance. I bear witness that none is worthy of worship except Allah, Alone, without partners, without offspring, without any female companion, without peer, without minister, without adviser, without equal, without rival and without sharer. I bear witness that Muhammad is His slave and His Messenger, His beloved, His *Khaleel*, ⁽¹⁾ *Al-Mustafa*, ⁽²⁾ of Arab origin, the Seal of the Prophets, who has been given the great *Hawd* ⁽³⁾ of sweet water and who will be permitted by Allah to intercede on behalf of the Muslims on the Day of Resurrection. He will hold the banner which Allah will send to *Al-Maqam Al-Mahmood*, ⁽⁴⁾ a banner under which all of mankind will desire to gather, even Allah's *Khaleel*, Ibraheem – may Allah's Blessings and Peace be upon him and all of his brothers among the Prophets and Messengers and may He be well pleased with all of his esteemed, noble and excellent Companions, who are the best of all people after the Prophets.

In this book, I will record – with Allah's Help and Guidance – what Allah, by His Strength and Power, makes easy for me of the beginning of all created things, such as the creation of the Throne and the *Kursi*, ⁽⁵⁾ the heavens and the Earth and all that is in them and what lies between them, such as the angels, the jinn and the devils, how Adam ﷺ was created, the stories of the Prophets and the events that surrounded them, up to the

(1) *Khaleel*: Friend, loved one.

(2) *Al-Mustafa*: The Chosen One.

(3) *Al-Hawd*: A vast pool or lake given to the Prophet ﷺ by Allah. The Believers will drink from it on the Day of Resurrection, after which they will never feel thirsty.

(4) *Al-Maqam Al-Mahmood*: The Exalted Station.

(5) *Kursi*: Foot-stool.

times of the Children of Isra'eel and the *Jahiliyyah*,⁽¹⁾ which ended with the coming of our Prophet, Muhammad ﷺ. We will give details of his life story, as appropriate, thereby healing hearts, quenching thirsts and banishing the ills of the sick. Then we will report the events which followed that, up to the present time. We will speak of the trials, the battles and the Signs of the Hour. Then we will describe the Sending Forth and the Gathering, the terrors of the Resurrection and its description, including what will occur on that Day. Then we will describe the Fire and after that, the Gardens (of Paradise), the good things therein and other matters relating to this. We will also mention what has been said regarding this in the Qur'an, the *Sunnah*, and the traditions accepted by the scholars.

We shall not mention the *Isra'eeliyyat*⁽²⁾ except what is permissible according to Islamic Law, i.e., which does not contradict the Book of Allah or the *Sunnah* of His Messenger ﷺ. Such narrations are neither believed in nor rejected and we will only mention those which contain details where all we have is summary or names where our narrations do not supply them, due to there being no benefit for us in providing them. And we only mention them for the purpose of embellishment, not with the intention of citing them as evidence or relying upon them. We only depend upon and have confidence in the Book of Allah and the authentic and sound narrations from the *Sunnah* of His Messenger ﷺ. As for those narrations in which there are some weaknesses, we have identified them. Allah is the One from Whom we seek aid and upon Whom we depend and there is no strength and no power except with Allah, the Almighty, the Most Wise, the Most High, the Great. Allah says

(1) *Jahiliyyah*: Days of Ignorance.

(2) *Isra'eeliyyat*: Early literature of various types attributed by Muslim scholars to Jewish and Christian sources.

in His Book, ﴿ Thus We relate to you (O Muhammad) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an) ﴾ (Soorah Ta Ha 20:99). And Allah has recounted to His Prophet ﷺ information from the past concerning the creation of all things and He has mentioned the previous nations and what He did to His *Awliya'* and what He caused to befall His enemies. The Messenger of Allah ﷺ conveyed all of this clearly to his people and in each chapter, we shall narrate what has come to us from him ﷺ following the relevant Qur'anic Verses. He informed us of what we need to know in this regard and ignored matters of no benefit. We will only mention a few of such things in brief and we shall point out what is true in them and accords with our information and whatever contradicts that, we shall hold to be rejected.

As for the *hadeeth* narrated by Al-Bukhari in his *Saheeh*, on the authority of 'Abdullah Ibn 'Amr Ibn Al-'As ؓ, in which it is stated that he said: The Messenger of Allah ﷺ said, "Convey from me even a single Verse. You may relate from the Children of Isra'eel without objection. (Relate from me and do not tell lies about me). If anyone deliberately tells a lie against me let him prepare his seat in the Hellfire." ⁽¹⁾ This refers to the *Isra'eeliyyat* on whose authenticity we offer no opinion, for we have nothing with which to confirm or refute them. So it is permissible to relate them for the purpose of reflection and contemplation and that is what we have done in this book. As for those narrations whose authenticity is confirmed by our sources, there is no need to relate them, since we may suffice ourselves with what we have (in the Qur'an and *Sunnah*). As for those narrations whose falsehood is established by our sources, they are rejected and it is not permissible to relate them, unless

(1) Narrated by Al-Bukhari (3461). See also *Al-Musnad* (3/46).

it is with the intention of pointing out that they are false and rejected. And since Allah – all praise and thanks be to Him – has sufficed us with His Messenger, Muhammad, against the need to avail ourselves of all other sources and with His Book against the necessity of referring to all other Scriptures, we will not resort to what is in their hands for information, when we know that it contains confusion, mixed-up facts, lies, fabrications, distortions and substitutions and in addition to all that, deletions and alterations.

That which we require has been made clear to us by our Messenger, and he has explained it and elucidated it – some know it, while others are ignorant of it – as ‘Ali Ibn Abi Talib ؓ said: “The Book of Allah contains information about what occurred before you and tidings about what will occur after you and rulings on what takes place among you; and it is true, not a thing to be taken lightly. If any tyrant or oppressor who abandons it, Allah will destroy him and if anyone seeks guidance from any other source, Allah will cause him to go astray.” ⁽¹⁾ And Abu Dharr ؓ said: “When the Messenger of Allah ﷺ died, no bird flapped its wings in flight except that he had taught us some knowledge about it.” ⁽²⁾

Al-Bukhari said in the Book of the Beginning of Creation: It was reported on the authority of Tariq Ibn Shihab that he said: I heard ‘Umar Ibn Al-Khattab ؓ saying, “The Messenger of Allah ﷺ stood up among us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some

(1) This is a weak *hadeeth* narrated by *At-Tirmidhi* (2906) and by *Ahmad* (706).

(2) This is an authentic *hadeeth* narrated by *Ahmad* (20854).

remembered what he had said, and some forgot it.”⁽¹⁾

Imam Ahmad Ibn Hanbal reported in his *Musnad*, on the authority of Abu Zaid Al-Ansari ؓ that he said: “The Messenger of Allah ﷺ led us in the *Fajr* prayer, then he ascended the pulpit and he delivered a sermon to us until midday, then he descended and offered the *Zuhr* prayer. Then he ascended the pulpit once again and delivered a sermon to us until it was time for the *‘Asr* prayer. Then he descended and offered the *‘Asr* prayer. After that, he ascended the pulpit once more and delivered a sermon to us which lasted until the sun set. In these sermons, he spoke to us about what had been, what was (at that time) and what would be (in the future) and the most knowledgeable of us (regarding these things) was the one with the best memory.”

⁽²⁾ Muslim also recorded it in his *Saheeh*, with a different chain, narrating on the authority of Ya‘qoob Ibn Ibraheem Ad-Dawraqi and Hajjaj Ibn Ash-Sha‘ir, who both reported on the authority of Abu ‘Asim Ad-Dahhak Ibn Makhlad An-Nabeel, who reported on the authority of ‘Azrah, who in turn reported on the authority of ‘Ilba’, who in turn reported on the authority of ‘Amr Ibn Akhtab Ibn Rfa‘ah Al-Ansari ؓ, who reported it from the Prophet ﷺ.⁽³⁾

Imam Ahmad reported on the authority of Abu Sa‘eed Al-Khudri that he said: “The Messenger of Allah ﷺ delivered a sermon to us after the *‘Asr* prayer which lasted until sunset. Some of us remembered it and others forgot it.” ‘Affan said: “Hammad said: To the best of my recollection, he said: (it was about) the events that would take place up until the Day of Resurrection.” Then he praised and thanked Allah and said,

(1) Narrated by Al-Bukhari (3192).

(2) This is an authentic *hadeeth* narrated by Ahmad (22381).

(3) Narrated by Muslim (2892).

“Verily, the life of this world is green and beautiful, and Allah made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of the life of this world and beware of women.” Then he reported the rest of the sermon and he said: Then when it was sunset, he said, “Verily, the likeness of what remains of the life of this world, compared to what has passed of it, is as the likeness of what remains of this day, compared to what has passed of it.”⁽¹⁾

Then Imam Ahmad narrated on the authority of Abu Sa‘eed Al-Khudri ؓ that the Messenger of Allah ﷺ led us in the ‘*Asr*’ prayer one day and then he stood up and delivered a sermon to us which lasted until sunset; during this sermon, he did not neglect to mention anything of the events which will occur up until the Day of Resurrection. Some of us memorized it and others forgot it. One of the things that he said was, “O people! Verily, the life of this world is green and beautiful and verily, Allah has made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of the life of this world and beware of women.” Then he reported the rest of the sermon and he said, “Then as the sun was about to set, he said, “Verily, what remains of the life of this world, in comparison with what has already passed of it is like what remains of this day, in comparison with what has already passed of it.”⁽²⁾ This is what has been recorded and Allah knows better.

(1) This is a weak *hadeeth* narrated by Ahmad (10759).

(2) This is a weak *hadeeth* narrated by Ahmad (11193); in its chain of narrators is one ‘Ali Ibn Zaid Ibn Jud‘an, of whom Ahmad and Ibn Ma‘een said, “He is not strong (i.e., he is weak).”

*A Description of the Creation of the
Throne, the Kursi, Al-Lawh, the
Heavens and the Earth*

**Chapter On The Words of Allah, Most High:
﴿Allah is the Creator of all things...﴾**

Allah, the Most High, says in His Noble Book: ﴿Allah is the Creator of all things and He is the *Wakeel* (Trustee, Disposer of affairs, Guardian, etc.) over all things﴾ (Soorah Az-Zumar 39:62). So everything besides Allah was created by Him, is under His Dominion and His Disposal, and was brought into being, having previously not existed.

The Throne, which is the ceiling of all created things, including everything that lies beneath the Earth and all that exists between it and the Throne – whether animate or inanimate – all of it is His Creation, His Kingdom, His slaves and all are under

His Subjugation and His Power and they are subject to His Disposal and His Will. **﴿ He it is Who created the heavens and the Earth in six days and then rose (*istawa*) over the Throne. He knows what goes into the Earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allah is the All-Seeing of what you do. ﴾** (*Soorah Al-Hadeed* 57:4).

The scholars of Islam, without exception, are in complete agreement – and no Muslim has the slightest doubt of this – that Allah created the heavens and the Earth and all that lies between them in six days, as proven by the Noble Qur'an. But they differed as to whether these days are like Earthly days, or whether each day is equivalent to a thousand years of what you reckon. ⁽¹⁾ In this matter, the scholars are divided into two camps, as we have made clear in the *tafseer* of this Verse and we shall explain this in the relevant place.

They also differed regarding the question of whether or not there existed any creation before the formation of the heavens and the Earth. Some groups among the rationalist theologians supported the idea that nothing existed before them and that they were created from absolute nothingness. Others said that no, before the creation of the heavens and the Earth there were other creations; and they based this claim on the Words of Allah, Most High, **﴿ And He it is Who has created the heavens and the Earth in six days and His Throne was over the water. ﴾** (*Soorah Hood* 11:7). In the *hadeeth* narrated by 'Imran Ibn Husain it was stated that "Nothing existed before Allah and His Throne was over the water. He wrote everything in the Tablet,

(1) See *Soorah Al-Hajj* 22:47.

then He created the heavens and the Earth.”⁽¹⁾

These people disagreed regarding which of them was created first:

Some said that the Pen was created before all of these things and this was the preferred view of Ibn Jareer At-Tabari, Ibn Al-Jawzi and others. Ibn Jareer said: “After the Pen, the fine clouds, and after it, the Throne.” They cited as proof for this the *hadeeth* narrated by Imam Ahmad, Abu Dawood and At-Tirmidhi, on the authority of ‘Ubadah Ibn As-Samit ؓ, who said: The Messenger of Allah ﷺ said, “The first thing that Allah created was the Pen, then He said to it, ‘Write.’ In that very hour all that was to occur (was written) up to the Day of Resurrection.”⁽²⁾ This is the wording of Ahmad’s narration and At-Tirmidhi said of the *hadeeth*, “(It is) *hasan-saheeh-ghareeb*.”

The opinion of the majority of scholars, according to what has been transmitted by Al-Hafiz Abul-‘Ala’ Al-Hamdani and others, is that the Throne was created before that and this is what was narrated by Ibn Jareer⁽³⁾ via Ad-Dahhak, on the authority of Ibn ‘Abbas ؓ, as proven by the *hadeeth* narrated by Muslim in his *Saheeh*, in which it was reported on the authority of ‘Abdullah Ibn ‘Amr Ibn Al-‘As ؓ that he said: I heard the Messenger of Allah ﷺ say, “Allah ordained the measures of the creation fifty thousand years before He created the heavens and the Earth – while His Throne was over the water.”⁽⁴⁾ They

(1) The *takhreej* has already been given.

(2) This *hadeeth* has been narrated authentically due to other supporting narrations (*saheeh lighairihi*); it was narrated by Ahmad in his *Musnad* (22705).

(3) Narrated by Ibn Jareer in his *Tareekh* (1/39).

(4) Narrated by Muslim in the *Book of Al-Qadar*, in the Chapter: The Ex-

said that this *taqdeer* was His writing of the measures with the Pen. This *hadeeth* proves that this took place after the creation of the Throne, so it is confirmed that the creation of the Throne preceded that of the Pen, with which the measures were written – and this is the opinion of the majority of scholars. The *hadeeth* of the Pen must therefore be understood to mean that it was the first of the created things in this world and this is supported by the narration of Al-Bukhari, on the authority of ‘Imran Ibn Husain ؓ that he said: The people of Yemen said to the Messenger of Allah ﷺ, “We have come to you to learn the Religion and to ask you about the beginning of this universe.” The Prophet ﷺ said: “There was Allah and nothing else before Him...” ⁽¹⁾ In another narration, he said, “There was nothing else with Him...” ⁽²⁾ In a narration transmitted elsewhere, it was reported that he said, “His Throne was over the water and He wrote everything in the Record; and He created the heavens and the Earth.” ⁽³⁾ In another version, it was reported that he said, “Then He created the heavens and the Earth.” ⁽⁴⁾ They asked him about the beginning of the creation of the heavens and the Earth and that is why they said: “We have come to you... to ask you about the beginning of this universe.” So he answered only what they had asked, which is why he did not inform them about the creation of the Throne.

Section Regarding What Has Been Said Concerning the Description of the Creation of

change of Arguments Between Adam and Moosa (Peace Be Upon Them).

- (1) Narrated by Al-Bukhari, in the *Book of the Oneness, Uniqueness of Allah* (7418).
- (2) I have not found this wording in Al-Bukhari’s *Saheeh* or anywhere else.
- (3) The *takhreej* for this *hadeeth* has already been given.
- (4) The *takhreej* for this *hadeeth* has already been given.

the Throne and the Kursi

Allah, Most High, says,

﴿Owner of high ranks and degrees, the Owner of the Throne﴾
(*Soorah Ghafir* 40:15)

He, Most High, says,

﴿ So Exalted be Allah, the True King, *La ilaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! ﴾ (*Soorah Al-Mu'minoon* 23:116)

He, Most High, says,

﴿Allah, *La ilaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! ﴾ (*Soorah An-Naml* 27:26)

He, Most High, says,

﴿ And He is Oft-Forgiving, full of love (toward the pious who are real true believers in Islamic Monotheism). Owner of the Throne, the Glorious ﴾ (*Soorah Al-Burooj* 85:14,15)

He, Most High, says,

﴿ The Most Beneficent (Allah) *Istawa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty) ﴾ (*Soorah Ta Ha* 20:5)

He, Most High, says in a number of Verses of the Qur'an,

﴿ And then He *Istawa* (rose over) the Throne (really in a manner that suits His Majesty) ﴾ (*Soorah Al-A'raf* 7:54)

﴿ Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him,

and ask forgiveness for those who believe (in the Oneness of Allah) (saying), “Our Lord! You comprehend all things in mercy and knowledge...” ﴿ (Soorah Ghafir 40:7)

He, Most High, says,

﴿And eight angels will, that day, bear the Throne of your Lord above them﴾ (Soorah Al-Haqqah 69:17)

He, Most High, says,

﴿ And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said, “All praises and thanks be to Allah, the Lord of the ‘Alameen (mankind, jinn and all that exists).” ﴾ (Soorah Az-Zumar 39:75)

In the supplication against distress narrated in an authentic *hadeeth*, it was said: “None has the right to be worshipped except Allah, the Great, the Most Forbearing. None has the right to be worshipped except Allah, the Lord of the Noble Throne. None has the right to be worshipped except Allah, the Lord of the heavens and the Lord of the Earth, the Lord of the Noble Throne.” ⁽¹⁾

It has been established in an authentic *hadeeth* in *Saheeh Al-Bukhari* from the Messenger of Allah ﷺ that he said: “When you ask Allah for Paradise, ask for *Al-Firdaus*, because it is the highest and best place in Paradise and above it is the Throne of the Most Beneficent.” ⁽²⁾

(1) Narrated by Al-Bukhari in the *Book of Invocations* (6346) and by Muslim (2730).

(2) This is an excerpt from a *hadeeth* narrated by Al-Bukhari, on the authority of Abu Hurairah ؓ, in the *Book of Jihad and Military Expeditions* (2790).

It has also been reported in one tradition that "The inhabitants of Al-Firdaws listen to the groaning of the Throne and it is its glorification and extolling of Allah."⁽¹⁾ And that can only mean that they are near to it.

It has also been authentically reported that the Messenger of Allah ﷺ said: "The Throne of the Most Beneficent shook due to the death of Sa'd Ibn Mu'adh."⁽²⁾

Al-Hafiz Ibn Al-Hafiz Muhammad Ibn 'Uthman Ibn Abi Shaibah wrote in his book "The Description of the Throne" on the authority of one of the *Salaf*:⁽³⁾ "The Throne was created from a red ruby and the distance between its two sides would take fifty thousand years to traverse." We mentioned when citing the Words of Allah, Most High, ﴿ The angels and the *Rooḥ* (Jibrael/Gabriel) ascend to Him in a day the measure whereof is fifty thousand years ﴾ (*Soorah Al-Ma'arij* 70:4) that the distance between the Throne and the seventh Earth would take fifty thousand years to traverse and its breadth is also fifty thousand years.

Some of the rationalists have contended that the Throne is a circular heaven that encompasses the world on all sides and that is why they referred to it as the Ninth Heaven, the Starless Heaven and *Al-Atheer* (the Ether). But this is not good, because it has been established that it has legs which are borne by the angels and the heaven does not have legs, nor is it held and in

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- (1) This was narrated on the authority of Jubair Ibn Mut'im, on the authority of his father, who reported it on the authority of his grandfather.
- (2) Narrated by Al-Bukhari in the *Book of the Virtues of the Companions*.
- (3) *Salaf*: The first three praised generations and those that followed them (the *Tabi'oon* and *Atba' At-Tabi'een*).

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Arsh has Legs...ref?

those that followed them

addition, it is above Paradise and Paradise is above the heavens and there are a hundred levels between each of its seven levels, the distance between each of which is equivalent to the distance between the heavens and the Earth. And the distance between the Throne and the *Kursi* is not the same as that between one heaven and another. In addition, the word '*Arsh* (Throne) in Arabic refers to the throne of a king, as Allah says, ﴿ *And she (i.e. the Queen of Sheba) has a great throne...* ﴾ (Soorah *An-Naml* 27:23). It does not mean a heaven and none of the Arabs understands it to mean that; and the Qur'an was sent down in the language of the Arabs and so it is a seat, which has legs that are borne by the angels and it is like a dome over the world and the ceiling of creation. Allah, Most High, says, ﴿ *Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask for forgiveness for those who believe (in the Oneness of Allah) (saying), "Our Lord! You comprehend all things in mercy and knowledge..."* ﴾ (Soorah *Ghafir* 40:7)

And He, Most High, says, ﴿ *and eight angels will, that day, bear the Throne of your Lord above them* ﴾ (Soorah *Al-Haqqah* 69:17)

In the poetry of 'Abdullah Ibn Rawahah ؓ which he recited to his wife, when she accused him of impropriety with his slave-girl ('*Al-Bahr Al-Wafir*'), he says:

*"I bore witness that Allah's Promise is true
And that the Fire is the abode of the disbelievers,
And that the Throne is above the water, floating,
And above the Throne is the Lord of the worlds,
And it is borne by noble angels,*

The angels of the (one true) Deity (who are) commanded."

This was recorded by Ibn 'Abdul-Barr and other scholars.

Abu Dawood narrated on the authority of Jabir Ibn 'Abdullah that the Prophet ﷺ said: "I was permitted to speak about one of the angels of Allah, the Almighty, the All-Powerful, who is one of the bearers of the Throne and (to tell you) that the distance between his earlobe and his shoulder is a journey of seven hundred years."⁽¹⁾ It was also narrated by Ibn Abi 'Asim with this wording, "(The distance is) like that of a bird flying for seven hundred years."⁽²⁾

And it is reported on the authority of Ibn 'Abbas ؓ and Sa'eed Ibn Jubair that they said regarding the Words of Allah, Most High, ﴿ *His Kursi extends over the heavens and the Earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great* ﴾ (Soorah Al-Baqarah 2:255), "It means, His Knowledge." But what is known from Ibn 'Abbas ؓ is that he said, as reported by Al-Hakim in *Al-Mustadrak* – who said that it is authentic according to the criteria for acceptance cited by Al-Bukhari and Muslim – "The *Kursi* is the Footstool and no one is able to properly estimate the Throne except Allah, the Almighty, the All-Powerful."⁽³⁾

Ibn Jareer At-Tabari said: Yoonus told me: I was told by Ibn Wahb that he said: Ibn Zaid said: My father told me that

- (1) This is an authentic *hadeeth* narrated by Abu Dawood, in *The Book of the Sunnah* (4727).
- (2) In his explanation of *Soorah Al-Haqqah* (4/415), Ibn Katheer attributed this narration to Ibn Abi Hatim and he said, "And this chain of narrators is good."
- (3) This narration is authentic, though *mawqoof* (i.e. it can only be traced back to Ibn 'Abbas ؓ, not to the Prophet ﷺ). It was narrated by Al-Hakim in *Al-Mustadrak* (2/310, No. 3116).

We were measuring in Light + years

the Messenger of Allah ﷺ said, "In respect to the *Kursi*, the heavens and the Earth are no more than seven *dirhams* thrown into a shield." ⁽¹⁾

Abu Dharr ؓ said: I heard the Messenger of Allah ﷺ saying, "The *Kursiyy* in relation to the Throne is no more than a ring of iron thrown into an open desert on Earth." ⁽²⁾

Section: Regarding What Has Been Said Concerning Al-Lawh Al-Mahfooz

It is reported on the authority of 'Abdullah Ibn 'Abbas ؓ that the Prophet ﷺ said, "Verily, Allah created a Preserved Tablet from a white pearl; its pages are made from a red ruby and its Pen is light and its record is light. In each day, Allah has three hundred and sixty moments in which He creates, sustains, causes death and gives life, honors and humbles and does as He wills." ⁽³⁾

Ishaq Ibn Bishr reported on the authority of Ibn 'Abbas ؓ that he said: Verily, at the beginning of *Al-Lawh Al-Mahfooz*, it is written: 'None has the right to be worshipped except Allah, Alone. His Religion is Islam and Muhammad is His slave and His Messenger. and so whoever has faith in Allah, believes in

- (1) This is an authentic *hadeeth* narrated by Ibn Jareer At-Tabari in his *Tafseer* (3/10).
- (2) This *hadeeth* is raised to the level of *saheeh* (authentic) by all of the sources from which it was reported; it was narrated by Ibn Jareer At-Tabari in his *Tafseer* (3/10). See also *Silsilah Al-Ahadeeth As-Saheehah* by Shaikh Muhammad Nasiruddeen Al-Albani – may Allah have mercy on him – (109).
- (3) This is a weak *hadeeth* narrated by At-Tabarani in *Al-Kabeer* (10/260, no. 10605).

His Promise and obeys His Messengers, He will admit him to Paradise.” He (Ibn ‘Abbas ؓ) said, “And *Al-Lawh Al-Mahfooz* is a tablet made from white pearl; its length is equivalent to the distance between the heaven and the Earth, its breadth is equivalent to the distance between the East and the West and its edges are pearl and ruby, its two sides are red ruby, its Pen is light, its words are hung upon the Throne and its base is in the lap of an angel.” ⁽¹⁾

Anas Ibn Malik ؓ and others from among the *Salaf* said, “*Al-Lawh Al-Mahfooz* is on the forehead of Israfeel.” ⁽²⁾

(1) This is a *mawqoof* narration and it is a baseless fabrication. In its chain of narrators is one Ishaq Ibn Bishr, who was known to be a liar and a fabricator of *hadeeth*.

(2) This is a weak *hadeeth* narrated by Ibn Jareer in his *Tafseer* (30/140).

*Chapter: What Has Been Said Regarding
the Creation of the Heavens and the Earth
and All That Lies Between Them*

Allah, Most High, says, ﴿ All praise be to Allah, Who created the heavens and the Earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord ﴾ (Soorah Al-An'am 6:1)

He, the Most High, says, ﴿ Indeed, your Lord is Allah, Who created the heavens and the Earth in six days ﴾ (Soorah Al-A'raf 7:54). This is repeated in a number of verses in the Qur'an.

Scholars of *tafseer* hold two different opinions regarding the measure of these six days: The majority holds that they are like our (Earthly) days. It is reported on the authority of Ibn 'Abbas رضي الله عنه, Mujahid, Ad-Dahhak and Ka'b Al-Ahbar that: "Every day of them is equivalent to a thousand years of your reckoning."

This was narrated by Ibn Jareer and Ibn Abi Hatim and it was the preferred view of Ahmad Ibn Hanbal in the book in which he refuted the arguments of the *Jahmiyyah*. It was also the preferred view of Ibn Jareer and a number of the later scholars – and Allah knows better. Later, we shall present evidence to support this opinion. Ibn Jareer narrated, on the authority of Ad-Dahhak Ibn Muzahim and others, that the names of the six days are: "*Abjad, Hawwaz, Hutti, Kalemun, Sa'fas and Qarash*." Ibn Jareer also reported three sayings relating to the first days. He narrated, on the authority of Muhammad Ibn Ishaq, that he said, "The followers of the Torah say that Allah began the creation on Sunday, while the followers of the *Injeel* say that Allah began the creation on Saturday, while we Muslims, according to what has come to us from the Messenger of Allah ﷺ, hold that Allah began the creation on Saturday." And this saying which is reported by Ibn Ishaq from the Muslims was favored by a number of *Shafi'i* scholars of Islamic Jurisprudence and others. It was reported in a *hadeeth* on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said: "Allah created the soil (or clay) on Saturday."⁽¹⁾

Allah, Most High, says, ﴿ He it is Who created for you all that is on Earth. Then He *istawa* (rose over) toward the heaven and made them seven heavens and He is the All-Knowing ﴾ (Soorah Al-Baqarah 2:29)

He, Most High, says, ﴿ Say (O Muhammad): "Do you verily disbelieve in Him Who created the Earth in two days and you set up rivals (in worship) with Him?" That is the Lord of the 'Alameen (mankind, jinn and all that exists). He placed therein (i.e. the Earth) firm mountains from above it, and He blessed

(1) Narrated by Abu Dawood in the Description of The Day of Judgment, Paradise And Hell (2789), by Ahmad (8141) with similar wording.

it, and measured therein its sustenance (for its dwellers) in four days equal (i.e. all these four days were equal in the length of time), for all those who ask (about its creation). Then He *istawa* (rose over) toward the heaven when it was smoke, and said to it and to the Earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." Then He completed and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. "And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knowing". (Soorah Fussilat 41:9-12) This proves that the Earth was created before the heavens, because it is like a foundation for the structure, as Allah, Most High, says, ﴿Allah, it is He Who has made for you the Earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the 'Alameen (mankind, jinn and all that exists)﴾ (Soorah Ghafir 40:64)

He, Most High, says, ﴿Have We not made the Earth as a bed? And the mountains as pegs?﴾ (Soorah An-Naba' 78:6,7) – up to His Words, ﴿And We have built above you seven strong (heavens). And have made (therein) a shining lamp (sun)﴾ (Soorah An-Naba' 78:12,13)

He, Most High, says, ﴿Have not those who disbelieve known that the heavens and the Earth were joined together as one united piece, then We parted them and We have made from water every living thing. Will they not then believe?﴾ (Soorah Al-Anbiya' 21:30) – That is, "We parted the heaven and the Earth so that the winds blew, the rains fell and springs and

Atmosphere how was it created?



rivers flowed and the animals were refreshed." Then He says, ﴿ And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs ﴾ (Soorah Al-Anbiya' 21:32) – That is, from what He has created in the heavens, such as the fixed and the moving celestial bodies, the shining stars and the illuminated heavenly bodies and the proofs of the Divine Wisdom of the Creator of the heavens and the Earth, as Allah says, ﴿ And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him ﴾ (Soorah Yoosuf 12:105,106)

As for His Words: ﴿ Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers and He brings out its forenoon. And after that He spread the Earth. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, as provision and benefit for you and your cattle ﴾ (Soorah An-Nazi'at 79:27-33) – some people have taken these Verses as proof that the heavens were created before the Earth, thus contradicting the clear evidence provided by the abovementioned two verses. They have not understood this Verse, because it must be understood from this Verse that the flattening out of the Earth and the bringing forth of water and pastures from it was in fact after the creation of the heaven. This was the measuring of sustenance, as He says, ﴿ And measured therein its sustenance ﴾ (Soorah Fussilat 41:10) – That is, He prepared the places of cultivation and the locations of springs and rivers.

Then when He had completed the creation of the form of the higher and the lower world, He spread out the Earth and brought forth from it that which had been deposited therein,

so that the springs gushed forth and the rivers flowed and the crops and fruits grew. This is why the flattening or spreading was explained as meaning the bringing forth of water and pasture from it and the fixing of the mountains. He says, ﴿And after that He spread the Earth. And brought forth therefrom its water and its pasture﴾ (Soorah An-Nazi'at 79:30,31) and He says, ﴿And the mountains He has fixed firmly﴾ (Soorah An-Nazi'at 79:32) – That is, He settled them, made them firm and established them in their places.

And He says, ﴿With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof. And We have made the Earth a *firash*; how excellent the Spreader (thereof) are We! And of everything We have created pairs, that you may remember﴾ (Soorah Adh-Dharyat 51:47-49). His saying, ﴿With Hands﴾ means “With Strength.”

﴿Verily, We are able to expand the vastness of space thereof﴾ - That is because all that is above is wider and so each heaven is wider than the one below it – and since the *Kursi* is higher than all of them, it follows that it is wider than all of them. And the Throne is much greater than all of these. After that, He says, ﴿And We have made the Earth a *firash*﴾ (Soorah Adh-Dharyat 51:48) – That is, “We spread it out and made it a bed, i.e. fixed, calm, undisturbed and unshaken, which is why He says, ﴿How excellent the Spreader (thereof) are We!﴾ (Soorah Ad-Dharyat 51:48) The word “And” in Allah’s saying, ﴿And We have made the Earth a *firash*﴾ does not indicate the order of the sequence of events; it only indicates general information – and Allah knows better.

Al-Bukhari narrated on the authority of ‘Imran Ibn Husain ؓ that he said: I went to the Prophet ﷺ and tied my she-camel at the gate. The people of Banu Tameem came to the Prophet

who said, "O, Banu Tameem! Accept the good tidings." They said twice, "You have given us the good tidings, now give us something." Then some Yemenis came to him and he said: "Accept the good tidings, O, people of Yemen, for Banu Tameem refused them." They said, "We accept it, O Messenger of Allah! We have come to ask you about this matter (i.e. the start of creation)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the Earth." ⁽¹⁾ And Imam Ahmad Ibn Hanbal narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ took me by the hand and said: "Allah created the dust on Saturday and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures throughout it on Thursday and He created Adam ؑ after 'Asr on Friday. He was the last creation during the last hour of Friday, between 'Asr and the night." ⁽²⁾

And An-Nasa'i reported in the *Tafseer* on the authority of Abu Hurairah ؓ, who said: The Messenger of Allah ﷺ took me by the hand and said: "O Abu Hurairah! Verily, Allah created the heavens and the Earth and what lies between them in six days, then He *istawa* over the Throne on the seventh day and He created the dust on Saturday." ⁽³⁾

'Ali Ibn Al-Madeeni, Al-Bukhari, Al-Baihaqi and other *hadeeth* masters discussed this *hadeeth*; Al-Bukhari said in

(1) Narrated by Al-Bukhari in the *Book of the Beginning of Creation* (3191).

(2) The *takhreej* for this *hadeeth* has already been given. FL 78

(3) An-Nasa'i narrated something similar to this in *Al-Kubra* (6/427, No. 11392), but the author disputed that it was *marfoo'* (i.e. attributed to the Prophet ﷺ) and attributed it to Ka'b Al-Ahbar.

his *Tareekh*: "Some have said that it was on the authority of Ka'b and that is more correct." That is to say, this *hadeeth* was heard from Ka'b Al-Ahbar by Abu Hurairah, because they were Companions and used to sit together to study *hadeeth*. One of them would recite from his papers and the other would recite from what he believed to be from the Prophet ﷺ. So this *hadeeth* was obtained by Abu Hurairah ؓ from Ka'b, who read it in his papers and so some of the narrators assumed that it was narrated from the Prophet ﷺ. He confirmed that it was *marfoo'* by his saying, "The Messenger of Allah ﷺ took me by the hand..." After that, there is something extremely singular in its text, such as the fact that there is no mention of the creation of the heavens in it, but the creation of the Earth and all that is in it in seven days is mentioned. This conflicts with what the Qur'an says, because the Earth was created in four days, then the heavens were created in two days from smoke. This is the steam from water which rises when the great water – which Allah created by His churning of the Earth, through His All-Encompassing Omnipotence – is agitated, as narrated by Isma'eel Ibn 'Abdur-Rahman As-Suddi in a tradition which he reported on the authority of Abu Malik and on the authorities of Abu Salih, Ibn 'Abbas ؓ, Murrah Al-Hamdani (who reported on the authority of Ibn Mas'ood) and on the authority of people from among the Companions of the Messenger of Allah ﷺ that he said regarding the Words of Allah, Most High, ﴿He it is Who created for you all that is on Earth. Then, He *istawa* towards the heaven and made them seven heavens and He is the All-Knowing﴾ (Soorah Al-Baqarah 2:29) They said that Allah's Throne was over the water and He had not created any part of His creation before the water. Then when He wanted to create the creation, He extracted smoke (i.e. steam) from the water and it rose above the water and He called it the heaven. Then

He dried the water and made it into a single Earth and then He rent it apart and made seven Earths in two days – Sunday and Monday – and He created the Earth on a whale, that being the whale (Noon) mentioned by Allah in the Qur'an: ﴿ Noon. By the Pen and what they (the angels) write ﴾ (Soorah Al-Qalam 68:1) The whale was in the water. The water was upon the back of a (small) rock. The rock was upon the back of an angel. The angel was upon a rock. The rock - the one mentioned by Luqman - was in the wind, neither in heaven nor on the Earth. The fish moved and became agitated. As a result, the Earth quaked, whereupon He firmly anchored the mountains on it, and it was stable. Allah created the mountains and the beneficial and useful things that are in them on Tuesday and on Wednesday, He created the trees, the water, the cities and the cultivated and barren land. He rent apart the heaven, which had been one single unit, and made it into seven heavens in two days – Thursday and Friday – and He only called Friday *Al-Jumu'ah* because on that day He combined in it the creation of the heavens and the Earth and inspired His Command in every heaven. He created in each heaven the angels, the seas, the mountains of hail and all of the other things which none knows but He. Then He beautified the heaven with the stars and made them as adornments and as a guardian against the devils. Then, when He had finished creating what He loved, He *istawa* (ascended) over the Throne." In this narration As-Suddi mentions a great number of strange things, and many of them are derived from *Isra'eeliyyat*. This is because when Ka'b Al-Ahbar embraced Islam during the Caliphate of 'Umar ؓ, he used to speak in front of 'Umar Ibn Al-Khattab ؓ about things from the knowledge of the People of the Scripture and 'Umar ؓ would listen to him out of friendliness toward him and from surprise at the things he said that concurred with much

of the truth that is contained in the Qur'an and the authentic sayings of the Prophet ﷺ. As a result, many people deemed it permissible to transmit what Ka'b Al-Ahbar said. But much of what he conveyed was incorrect and far from the truth.

Al-Bukhari narrated in his *Saheeh*, on the authority of Mu'awiyah ؓ, that he used to say regarding Ka'b Al-Ahbar, "Even though he was the most truthful of those who transmitted things from the People of the Scripture, we found that some of what he said was lies." ⁽¹⁾ This means that he regarded the transmissions as untrue, not that he held Ka'b to be a deliberate conveyor of lies – and Allah knows better.

We relate them and then follow them with *ahadeeth* which either prove them to be true or disprove them, while the rest remain neither proven nor disproved. Allah is the One Whose Help is sought and upon Whom we depend.

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: "When Allah ordained the creation, He wrote in His Book which is with Him above the Throne: Verily, My Mercy has overcome My Anger." ⁽²⁾

Then Al-Bukhari said: Chapter: What Has Been Said Regarding Seven Earths and the Words of Allah, Most High: ﴿ It is Allah Who has created seven heavens and of the Earth the like thereof (i.e. seven). His Command descends between them (heavens and Earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge ﴾ (*Soorah At-Talaq* 65:12) – and

(1) Narrated by Al-Bukhari in the *Book of Holding Fast to the Qur'an and Sunnah* (736).

(2) Narrated by Al-Bukhari in the *Book of the Beginning of Creation* (3194), by Muslim in the *Book of Repentance* (3751) and by An-Nasa'i in *Al-Kubra* (4/417, No. 7750).

then he said: It is reported on the authority of Abu Salamah Ibn 'Abdur-Rahman that there was a dispute between him and some people and so he visited 'A'ishah (may Allah be pleased with her) and acquainted her with the details of the dispute and she said, "O Abu Salamah! Avoid the land, for the Messenger of Allah ﷺ said, 'Whoever takes even a span of land unjustly, his neck shall be encircled with it down seven Earths.'" ⁽¹⁾

Then Al-Bukhari narrated on the authority of Salim, on the authority of his father ʿ that he said: The Prophet ﷺ said, "Whoever took some land without right will sink down the seven Earths on the Day of Resurrection." ⁽²⁾

Here Al-Bukhari mentioned the *hadeeth* of Muhammad Ibn Seereen, on the authority of 'Abdur-Rahman Ibn Abi Bakrah, on the authority of his father ʿ, that he said, "The Messenger of Allah ﷺ said, '(The division of) time has turned to its original form which was current when Allah created the heavens and the Earth. The year is twelve months.'" ⁽³⁾ What he meant by it – and Allah knows better – was to determine the meaning of the Words of Allah, Most High: *﴿ It is Allah Who has created seven heavens and of the Earth the like thereof (i.e. seven) ﴾* (Soorah At-Talaq 65:12) – That is, the like thereof in numbers. That is to say, just as the number of months, which is now twelve, corresponds with the number of months with Allah in His first Book, so these correspond in time, just as they correspond in place.

Imam Ahmad narrated on the authority of Ibn Mas'ood that he said, "I said: O, Messenger of Allah! Which injustice is

(1) Narrated by Al-Bukhari in the *Book of the Beginning of Creation* (3195).

(2) Narrated by Al-Bukhari in the *Book of The Beginning of Creation* (3196 and 2454).

(3) Narrated by Al-Bukhari in the *Book of the Beginning of Creation* (3197).

greatest?" He said, "That a Muslim should decrease a single cubit from the land of his brother, for there is not a pebble from the land that a person takes which does not encircle his neck on the Day of Resurrection down to the bottom of the Earth and none knows the bottom of it except Allah." Ahmad was alone in narrating this, but its chain of narrators is acceptable.

These *ahadeeth* are similar to *mutawatir* ⁽¹⁾ narrations in their affirmation of the existence of seven Earths. What is meant by that is that each of them is above the other. The scholars have disagreed regarding whether or not they are piled up, with nothing separating them or whether there are spaces between each of them. There are two opinions in the matter and there is a similar disagreement regarding the celestial bodies. It would appear that between each of them there is a distance, based on what is apparent from the Words of Allah, Most High: **﴿ It is Allah Who has created seven heavens and of the Earth the like thereof (i.e. seven). His Command descends between them ﴾** (*Soorah At-Talaq* 65:12)

As for what one of the rationalists said regarding the *hadeeth*: "...his neck shall be encircled with it down seven Earths." ⁽²⁾ - that it means seven regions, this opinion contradicts the clear meaning of the Verse and the authentic *hadeeth* which we have narrated via *Al-Hasan*, on the authority of Abu Hurairah رضي الله عنه. ⁽³⁾

Then he interpreted the *hadeeth* and the Verse in a way that

- (1) *Mutawatir*: A *hadeeth* which is reported by so many reliable narrators at each level in its chain of narrators that it negates the possibility that they could have conspired together to concoct a fabrication.
- (2) The *takhreej* for this *hadeeth* has already been given.
- (3) It is weak, which is why we have omitted it. See *Sunan At-Tirmidhi* (3398) and Ahmad's *Musnad* (2/370) and in it is: "...if all of you lowered one of you by a rope down to the seventh and lowest Earth, it would reach Allah."

contradicts their clear meaning, without any support and without any proof – and Allah knows better. It is the same with much of what is said by many of the People of the Scripture and which has been accepted by a group of our scholars, which states that this Earth is made from dust and what is below it consists of iron, and the other is from sulphur stone and the other from such-and-such. But all of this, if it has not been authentically reported with a chain of narrators reaching to the Prophet ﷺ is rejected. Likewise, regarding the tradition narrated on the authority of Ibn ‘Abbas ؓ which states that he said, ‘In every Earth of the creation there is something similar to what is in this one, even an Adam, like your Adam and an Ibraheem, like your Ibraheem,’ it was reported in a summarised form by Ibn ‘Areeer and it was examined by Al-Baihaqi in *Kitab Al-Asma’i Was-Sifat*. If it is authentic, it must be understood that Ibn ‘Abbas ؓ took it from the *Isra’eeliyyat* – and Allah knows better.

Geographers have mentioned the number of mountains in the Earth in all of their locations, east and west and they mentioned their length, how far they stretch and their height and they have spoken at great length on these matters, and it would not be fitting to explain all that they have said on the subject here. Allah, Most High, says, ﴿ **And among the mountains are judad, white and red, of varying colors and (others) gharabeeb, black** ﴾ (Soorah Fatir 35:27)

Ibn ‘Abbas and others said that the Arabic word *judad* means pathways and ‘Ikrimah and others said that *gharabeeb* means tall, black mountains. This is the case of the mountains all over the Earth. They differ in their locations and their colors.

Allah has mentioned Al-Joodi by name in His Book; it is a great mountain which lies to the east of Jazeerah Ibn ‘Umar, by the side of the River Tigris, near Al-Mawsil. It stretches from

the south to the north, for a distance of three days' journey. Its summit is half a day's journey and it is green in color, because it is covered in oak trees. To the side of it is a town known as Ath-Thamaneen, which was the home of those who survived the flood in the ship with Nooh عليه السلام, according to what has been related by more than one scholar of *tafseer* – and Allah knows better.

Allah also mentions Mount Sinai and Al-Hafiz Ibn 'Asakir narrated on the authority of Ka'b Al-Ahbar that he said: "On the Day of Resurrection, four mountains – and they are Al-Khaleel Mountain, Lebanon, Al-Toor (Mount Sinai) and Al-Joodi – each of them will become a white pearl that shine between the heaven and the Earth and they will return to Bait Al-Maqdis (Jerusalem), so that its corners will be illuminated and His *Kursi* will be placed on it and there He will judge between the people of Paradise and the people of the Fire. ﴿And you will see the angels surrounding the Throne from all around, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All praise and thanks be to Allah, the Lord of the worlds."﴾ (Soorah Az-Zumar 39:75)

Section Regarding the Seas and the Rivers

Allah, Most High, says, ﴿And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful. And He has driven firm standing mountains into the Earth, lest it should shake with you; and rivers and roads, that you may guide yourselves. And

(by the) landmarks; and by the stars, they guide themselves. Is then He Who creates the same as one who creates, not Will you not then reflect. And if you would try to count the favors of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful) (Soorah An-Nahl 16:14-18)

He, Most High, says, ﴿ And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks. ﴾ (Soorah Fatir 35:12)

He, Most High, says, ﴿ See you not that the ships sail through the sea by Allah's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). And when waves cover them like shades, they invoke Allah, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our *Ayat* are not denied except by every perfidious ingrate. ﴾ (Soorah Luqman 31:31,32)

He, Most High, says, ﴿ Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the Earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the Earth, are indeed *Ayat* (proofs, evidences, signs, etc.) for people of understanding. ﴾ (Soorah Al-Baqarah)

So Allah, Most High, has blessed His slaves with the things

that He created for them, such as the seas and rivers. The vast seas which stretch across the Earth and that which they produce in all corners of it is salty and bitter and in this there is great wisdom for the health of the atmosphere, for if it were sweet, the atmosphere would become malodorous and the air bad, because of the large creatures that die in them and that would lead to the extinction of mankind and the spoiling of their environment. But (Allah's) far-reaching Wisdom necessitated that it should be the way it is in order for this advantage to be attained. This is why, when the Messenger of Allah ﷺ was asked about the sea, he said, "Its water is pure and its dead things are lawful (to eat)." ⁽¹⁾

As for the rivers, their waters are sweet and permissible to drink, for those who wish to do so. The fact that Allah has caused them to flow freely, making them spring forth in one land and sending them to other lands as sustenance for His slaves. Some of them are large, while others are small, according to the need and the benefit.

Scholars of geography have spoken about the number of seas and about the major rivers, their sources, and where they end in words containing wisdoms and proofs of the Omnipotence of the Creator, Most High. It also shows that He acts by Choice and with Wisdom. Allah, Most High, says, ﴿ And the sea kindled by fire (or kept filled) ﴾ (*Soorah At-Toor* 52:6). There are two opinions regarding this; one states that it is the sea which is under the Throne, mentioned in the *hadeeth* of the goats ⁽²⁾ and that it is above the seven heavens. The distance

(1) This is an authentic *hadeeth*, narrated on the authority of Abu Hurairah رضي الله عنه by Abu Dawood in the *Book of Purification* (83), *At-Tirmidhi* (69), *An-Nasa'i* (332), *Ibn Majah* (386), *Ahmad* (7192), *Malik* (43) and *Ad-Darimi* (729).

(2) This *hadeeth* has been declared as weak by scholars of *hadeeth*. See *Silsi-*

between the lowest part of it and the highest part of it is like the distance between each heaven. It is from this that the rain will fall before the Sending Forth and from it the bodies will be restored to life from their graves. This is the preferred opinion of Ar-Rabee' Ibn Anas. The second opinion states that the word *bahr* is a generic collective noun, meaning all the seas on Earth – and that is the opinion of the majority.

Scholars disagreed regarding the meaning of *Al-Bahr Al-Masjoor* in the abovementioned Verse. It was said that it means “filled” and it was also said that it means “that which will become a kindled fire on the Day of Resurrection and that it will surround *Ahl Al-Mawqif*,”⁽¹⁾ as we mentioned in the *Tafseer*, on the authority of ‘Ali Ibn Abi Talib ؓ, Ibn ‘Abbas ؓ, Sa‘eed Ibn Jubair, Mujahid and others. It was also said that what is intended by *masjoor* is prevented, restrained and preserved from overflowing and inundating the land, and drowning those upon it. This was narrated by Al-Walibi, on the authority of Ibn ‘Abbas ؓ and it was the opinion of As-Suddi and others. It was reported on the authority of ‘Umar Ibn Al-Khattab ؓ from the Messenger of Allah ﷺ that he said: “There is not a single night when the sea does not rise three times and ask permission from Allah, the Almighty, the All-Powerful to unfold and flow over them (mankind), but Allah prevents it.”⁽²⁾

This is one of the blessings which Allah bestows on His slaves, that He prevents the evil of the sea from inundating

lah Al-Ahadeeth Ad-Da'eefah Wal-Mawdoo'ah (1247).

- (1) *Ahl Al-Mawqif*: Those on the Day of Reckoning who will be facing what they deserve because of what they did in the life of this world. Those people will seek intercession from Adam ؑ, Nuh ؑ and other Prophets and Messengers, but none of them will be permitted to intercede except Muhammad ﷺ.
- (2) This is a weak *hadeeth* narrated by Ahmad in his *Musnad* (1/44, No. 305).

them and makes it subservient to them, so that it carries their ships so that they may reach distant lands with their trading goods and other things. And He guides them on it, with what He has created in the heaven and on Earth, such as the stars and the mountains, which He has made as landmarks by which they are guided on their journeys. He has also blessed them with the precious, rare, and beautiful pearls and gems that He has created therein, which are not found anywhere else and with the strange creatures that He has created in it and which He has made lawful for them to eat, even when they are dead, as He, Most High, says, **« To hunt and eat the creatures of the sea is made lawful to you »** (Soorah Al-Ma'idah 5:96) and the Prophet ﷺ said, "Its water is pure and its dead things are lawful (to eat)." ⁽¹⁾ In another *hadeeth*, he said, "Two dead things and two types of blood have been made lawful to us: Fish and locusts and the liver and the spleen." ⁽²⁾

Al-Hafiz Abu Bakr Al-Bazzar reported in his *Musnad* on the authority of Abu Hurairah ؓ – in a *marfoo'* form – that he said: "Allah spoke to this western sea and He spoke to the eastern sea. He said to the western sea, 'I transport some of my slaves upon you, so what do you do with them?' It said, 'I drown them.' Allah said, 'May wretchedness be in (all of) your regions.' And so He deprived it of jewels and game (i.e. fish etc.). Then He spoke to this eastern sea and said, 'I transport some of my slaves on, so what do you do with them?' It said,

- (1) This is an authentic *hadeeth*, narrated on the authority of Abu Hurairah ؓ by Abu Dawood in the *Book of Purification* (83), *At-Tirmidhi* (69), *An-Nasa'i* (332), *Ibn Majah* (386), *Ahmad* (7192), *Malik* (43) and *Ad-Darimi* (729).
- (2) This is an authentic *hadeeth* narrated by Ahmad in his *Musnad* (2/97, No. 5690) and Ibn Majah (3314), on the authority of 'Abdullah Ibn 'Umar ؓ.

'I carry them in my hand and I am to them like a mother to her child.' And so Allah rewarded it with jewels and game."

(1) Then he (Al-Bazzar) said, "We do not know of anyone who narrated it on the authority of Suhail except 'Abdur-Rahman Ibn 'Abdullah Ibn 'Umar and he narrates *hadeeth* which are *munkar*." (2) He added, "And Suhail narrated it on the authority of An-Nu'man Ibn Abi 'Ayyash, on the authority of 'Abdullah Ibn 'Amr in a *mawqoof* (3) form.

I say: To say that it is *mawqoof* at 'Abdullah Ibn 'Amr Ibn Al-'As is more correct, because on the day of the Battle of Yarmook, he had found two pack-animals, loaded with books which contained knowledge of the People of the Scripture; and he used to relate things from the *Isra'eeliyyat* from them, some of them well-known and accepted and some of them unknown and rejected. As for the *marfoo'* narration, it was narrated only by 'Abdur-Rahman Ibn 'Abdullah Ibn 'Amr Ibn Hafs Ibn 'Asim Ibn 'Umar Ibn Al-Khattab Abul Qasim Al-Madani, the chief justice of Al-Madinah. Imam Ahmad Ibn Hanbal said of him, "He is nothing. I heard it from him, then I tore up his *hadeeth*. He was a liar and his *ahadeeth* were *munkar*." He was also declared weak by Ibn Ma'een, Abu Zur'ah, Abu Hatim, Al-Juzjani, Al-Bukhari and Abu Dawood. Ibn 'Adiyy said, "In

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- (1) Recorded by Al-Haithami in '*Al-Majma'*' (5/281) and he said, "It was narrated by Al-Bazzar; but in its chain of narrators there is one 'Abdur-Rahman Ibn 'Abdullah Ibn 'Umar Al-'Amri, who is abandoned (by scholars of *hadeeth*). The author also denied its being *marfoo'* and said that it is from the *Isra'eeliyyat*.
- (2) *Munkar*: A weak narration which contradicts something that has been authentically reported.
- (3) *Mawqoof*: With a chain of narrators that does not reach to the Prophet ﷺ, but only as far as the Companions.

general, his *ahadeeth* are *munkar* and the worst of them is the *hadeeth* of the sea.”

The geographers – who deal with latitude, longitude, seas, rivers, mountains, terrains and the cities, ruins, buildings, the seven true regions, according to their terminology, and the numerous commonly known regions, what is contained in the cities and the countryside – including private property and plants and trade that exists in every area – say that the land is flooded by the great water (i.e. the seas), except for about a quarter of it and that is ninety degrees. And Divine Providence necessitates that the water be held back from this area, in order that animals might live on it and that crops and fruits might grow on it, as Allah, Most High, says, ﴿ And the Earth He has put for the creatures. Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates). And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants. Then which of the Blessings of your Lord will you both (jinn and men) deny? 》 (Soorah Ar-Rahman 55:10-13)

They said that the inhabited portion of this land is about two-thirds of it, or a little more than that; and that is ninety-five degrees. With regard to the Western ocean – which is known as Oceanus (Okeanos) and which borders the lands of the West, including the Canary Islands – between them and its coast is ten degrees, which is approximately one month’s journey. It is not possible to travel or sail across it, due to its waves and the varying winds and waves that exist therein. It contains no fish or other edible life and has nothing that can be extracted from it. It cannot be traveled on for the purpose of trade or anything else and it stretches in the south to the Mountains of

Darkness, or the Mountains of the Moon, wherein is the source of the Egyptian Nile. It traverses the equator and then stretches eastward and reaches the south of the land. In it there are the islands of the black people and on its coast there are many ruins. Then it stretches to the east and to the north, until it connects with the Sea of China and India. Then it stretches eastward until it borders the end of the exposed eastern land – and there are the lands of China. Then in the east of China, it turns northward, so that it crosses the lands of China and faces the Dam of Ya`jooj and Ma`jooj. Then it turns and encircles lands whose circumstances are unknown. Then it stretches westward and borders the lands of the Russians and passes them, then turns westward and southward and encircles the land. Then it returns toward the west and the strait pours out from the west to the body of the land, the furthestmost point of which ends at the western borders of Ash-Sham (Syria). Then it crosses the lands of the Christians, until it reaches Constantinople and other lands of their.

They say that between the Indian Sea and the China Sea there are mountains which separate them and between them there are lanes on which ships travel and they are caused to do so by their Creator. He has also made paths similar to them on the land. Allah, Most High, says, **﴿ And We have placed on the Earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. ﴾** (Soorah Al-Anbiya' 21:31). And Ptolemy, one of the kings of India, ⁽¹⁾ mentioned in his book,

(1) Claudius Ptolemaeus (Greek: Klaudios Ptolemaïos; after 83 – C.168 C.E.), known in English as Ptolemy, was an ancient mathematician, astronomer, geographer and astrologer in the Greek tradition. He lived in Roman Egypt and was probably born there in a town in the Thebaid called

Al-Mijisti, which was translated into Arabic during the reign of Al-Ma'moon – which is the source of this information – that the seas which flow from the western, eastern, southern and northern oceans are very numerous. Some of them are in fact, one sea, but bear different names, according to the lands which they border; these include *Bahr Al-Qulzum* (the Red Sea) and Al-Qulzum is a village on the coast, near Aylah. There is also the Sea of Persia, the Khazar Sea (Caspian Sea), the Sea of Warnak, the Roman Sea (the Mediterranean Sea), the Bantash Sea and the Blue Sea – a city on its coast – and it is also known as Al-Qarm Sea. It becomes narrow until it pours into the Roman Sea, to the south of Constantinople, i.e., the Gulf of Constantinople. This is why the ships move quickly on its current from Al-Qarm to the Roman Sea, while they move slowly when they come from Alexandria to Al-Qarm. This is because they encounter a current of water; and this is one of the wonders of the world, because every flowing water is sweet, except this. And every non-flowing sea is salty, except for the Khazar Sea, which is also known as the Georgian Sea and the Sea of Tabaristan and has a large portion of sweet water in it, according to what has been reported by travelers to the area.

They (the geographers) have mentioned the limits of these seas, their origins and their end-points. And they have also mentioned the lakes on Earth into which the rivers empty and other flow – and they are the wide beds. They have also mentioned the well-known great rivers that exist on Earth,

Ptolemais Hermiou; he died in Alexandria around 168 C.E. Ptolemy was the author of several scientific treatises, three of which would be of continuing importance to later Islamic and European science. One of them was the astronomical treatise now known as *Al-Magest*, or *Al-Mijisti* (The Great Treatise). He was not a king of India.

along with their sources and where they end.

But we are not concerned with lengthy explanations of such things here; we only wish to speak of what relates to the rivers which are mentioned in the *hadeeth*. Allah, Most High, says, ﴿Allah is He Who has created the heavens and the Earth and sends down water (rain) from the sky, and thereby brings forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you. And He gave you of all that you asked for, and if you (try to) count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful﴾ (Soorah Ibraheem 14:32-34)

In the *Saheehain*, it is reported on the authority of Malik Ibn Sa'sa'ah ؓ that when the Messenger of Allah ﷺ spoke of *Sidrah Al-Muntaha*, he said: "Two hidden rivers and two visible rivers ran from its roots. As for the two hidden rivers, they are in Paradise, and the two visible rivers, they are the Nile and the Euphrates." ⁽¹⁾

In *Saheeh Muslim*, it is reported on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said, "Saihan, Jaihan, the Euphrates and the Nile are all among the rivers of Paradise." ⁽²⁾

(1) Narrated by Al-Bukhari (3207) and Muslim (164)

(2) Narrated by Muslim (2839).

What is meant – and Allah knows better – by this is that these rivers resemble the rivers of Paradise in their clarity, their sweetness, their courses and other such attributes, as he ﷺ said in another *hadeeth*, narrated and declared authentic by At-Tirmidhi, on the authority of Abu Salamah, who reported on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said, “The ‘*ajwah* dates are from Paradise and contain a cure for poison.”⁽¹⁾ That is, they resemble the fruits of Paradise, not that they are harvested from Paradise, because practical experience proves otherwise; so it is clear that it refers to something else. Likewise, the Prophet ﷺ said, “Fever is from the breath of the Hellfire; so cool it with water.”⁽²⁾ And he ﷺ said, “The severity of the heat is from the breath of the Hellfire.”⁽³⁾ In the same way, the sources of these rivers have been witnessed on Earth. As for the Nile, it is the river which is without equal on Earth in its lightness and its fineness and the distance for which it flows from its beginning to its end. It starts in the mountains of Al-Qumr, i.e. of white. Some said that they are the mountains of Al-Qamar, i.e. the moon and they are in the west of the land, beyond the equator, lying in a southerly direction. It is said that ten streams of water – all of them distant from one another – combine to form it and that each five of them combine to form a lake, then six rivers flow from it, then all of them combine to form another lake and then one river flows from it and that is the Nile. It then passes through the lands of Sudan and Abyssinia

(1) Narrated by At-Tirmidhi (2066), who declared it *hasan saheeh*.

(2) Narrated by Al-Bukhari on the authority of ‘Abdullah Ibn ‘Umar (3264) and Muslim (2209), Ibn Majah (3472), Ahmad (4705) and Malik (1761).

(3) Narrated on the authority of Abu Hurairah ؓ by Al-Bukhari (534) and Muslim (615), Abu Dawood (402), At-Tirmidhi (157), An-Nasa’i (500), Ibn Majah (677), Ahmad (7205), Malik (29) and Ad-Darimi (1207).

and then through Nubia and its main city is Dongola. It then passes through Aswan, after which it passes through the lands of Egypt. It then goes a little way beyond Egypt and splits into two parts near a village on its shoreline; this village is known as Shattanawf. Then the westerly flow takes it through Rasheed and pours into the briny sea. As for the easterly flow, it also divides into two flows at Jawjar. The western flow passes through the western side of Dimyat and pours into the sea, while the eastern flow passes through Ushmoon Tannah, where it pours into a lake east of Dimyat. This lake is known as Lake Tinnees or Lake Dimyat. The distance between its starting point and its end point is a vast one and this is why it is such a calm river. Ibn Seena said, "It has characteristics which no other river on Earth has; these include the fact that measured from its source to its end-point, it is the longest river. In addition, it flows through rocks and sands, but it contains no moss or mire. Also, it does not cause the rocks and stones over which it flows to become green and this is due to its purity, sweetness and calmness. [And of that the increase in the days of a decrease of other rivers, and the decrease in the days of increase and its plenty.] As for the claim made by some, that its source is in an elevated place seen by some people and that they saw there a great horror, beautiful maidens and strange things and that whoever sees it is unable to speak after that, all of these are superstitions of chroniclers and liars.

'Abdullah Ibn Lahi'ah reported on the authority of Qais Ibn Al-Hajjaj, who reported from someone else that he said: When 'Amr Ibn Al-'As رضي الله عنه conquered Egypt, its people came to him during the month of Ba'unah, which is one of the months of the Coptic calendar, and said to him, "O, Commander! There

is a religious custom relating to this Nile of ours and it will not flood without it.” He said to them, “And what is that?” “When twelve nights of the month have passed, we go to a virgin slave who is living with her parents and taking care of them, then we decorate her with jewels and the finest clothes and throw her into the Nile.” ‘Amr ؓ said, “This is not a part of Islam and Islam eradicates what came before it.” So they celebrated Ba’unah (with sacrificing a virgin) and the Nile did not flood – neither a little nor a lot.” According to another narration, “They celebrated the three months of Ba’unah, AbeeB and Misra and it did not flood, which caused them to consider migration. “So ‘Amr ؓ wrote to ‘Umar Ibn Al-Khattab ؓ and informed him about this. He wrote back to him, saying “You were right in what you said. Truly, Islam eradicates what preceded it.” He sent a slip of paper inside his letter and wrote to ‘Amr, “I have sent you a slip of paper inside my letter, so throw it in the Nile.” When ‘Umar’s letter reached ‘Amr Ibn Al-‘As ؓ, he took the slip and opened it, and there was in it, “From the slave of Allah, ‘Umar Ibn Al-Khattab, the Commander of the Faithful, to the Nile of Egypt: Now, if you used to flood before of your own accord, then don’t flood! If it was Allah, the Subduer, Who made you flow, then I ask Allah to make you flow.” He threw the slip into the Nile. They woke up on Saturday morning, and Allah had made it flow (and it rose) sixteen cubits in one night. Allah cut off this custom of the people of Egypt right up to this

day.”⁽¹⁾

As for the Euphrates, its source is in northern Arzan Ar-Room and it passes close to Malatyah and then it passes through Sumayaat. Then it passes through southern Ilbeerah and then it turns east, toward Balls and Ja‘bar Fortress. Then it flows toward Ar-Raqqah, then it flows to the northern side of Ar-Rahbah and then to ‘Aanah, then to Heet and then to Al-Koofah. Then it goes out to the empty spaces of Iraq and pours into broad, shallow bodies of water, i.e., lakes and large rivers, which are well-known, flow out from them and toward Ar-Raqqah, then it flows and pours into the Sea of Al-Basrah.

As for Saihan, it is said that it is also known as Saihoon. It begins in the lands of the Romans and it flows from the north and west to the south and east. It is to the west of the course of Jaihan and it is smaller in size than it. It is in the land of the Armenians, which are today known as the lands of Sees (Sisiyah). At the start of the Islamic State, it was in the hands of the Muslims. But when the Fatimids conquered the lands of Egypt and occupied Ash-Sham and its garrison was unable to protect it from its enemies, Nicephorus the Armenian conquered these lands, i.e., the lands of Sees (Sisiyah) – that was in the year 300 A.H. and they still control them up to our time. And it is Allah Whom we should ask that they be returned to us, by His Power and Strength. Then Saihan and Jaihan combine at

(1) Abu Ash-Shaikh in *Al-'Azamah* (941) and Ibn 'Asakir in *Tareekh Dimashq* (13/135). Translator's note: This story is rejected on a number of levels; Firstly, the person Ibn Al-Hajjaj reported from where is unknown, secondly, the text of the story is inconsistent with Islamic practice and, thirdly, there is no historical evidence that it was ever the practice of the Copts to cast a virgin into the Nile – either before or after they became Christians.

Azanah and become one river. Then they pour into the Sea of Rome (the Mediterranean) between Iyas and Tarasoos.

As for Jaihan, which is also known as Jaihoon, and by the common people as Jahan, its source is in the lands of Rome and it flows into the land of Sees (Sisiyah) from north to south and it is similar in size to the Euphrates. Then it combines with Saihan and they become one river, which flows into the sea at Iyas and Tarasoos. And Allah knows better.

Section Pertaining to the Explanation of All Creation – On Land and in the Sea

Allah, Most High, says, ﴿Allah is He Who raised the heavens without any pillars that you can see. Then, He *istawa* (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord. And it is He Who spread out the Earth, and placed therein firm mountains and rivers and of every kind of fruits He made *zawjain ithmain* (two in pairs – may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are *Ayat* (proofs, evidences, lessons, signs, etc.) for people who reflect. And in the Earth are neighboring tracts, and gardens of vines, and green crops (fields, etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem

root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are *Ayat* (proofs, evidences, lessons, signs) for the people who understand. ﴿ (Soorah Ar-Ra'd 13:2-4)

He, Most High, says, ﴿ Is not He (better than your gods) Who created the heavens and the Earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilah* (god) with Allah? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your gods) Who has made the Earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any *ilah* (god) with Allah? Nay, but most of them know not. ﴾ (Soorah An-Naml 27:60,61)

He, Most High, says, ﴿ He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought. And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. And whatsoever He has created for you on this Earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember. ﴾ (Soorah An-Nahl 16:10-13)

So Allah, Most High, has mentioned the things that He has created in the Earth, such as the mountains, the trees, fruits,

the plains, and the rugged surfaces. He has mentioned the types of things that He created, such as the inorganic materials (minerals, etc.), the living creatures in the countryside, in the desert and in the seas. All of these prove His Greatness, His Power, His Wisdom and His Mercy toward His creation and He has made for every moving creature the provision that they require day and night, in summer and in winter, in the morning and in the evening, as Allah, Most High, says, ﴿And no moving creature is there on Earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ (Soorah Hood 11:6)

Chapter: What Pertains to the Creation of the Heavens and the Signs They Contain

We have already stated that the creation of the Earth took place before the creation of the heaven, as Allah, Most High, says, ﴿ He it is Who created for you all that is on Earth. Then He *Istawa ila* the heaven and made them seven heavens and He is the Knower of everything. ﴾ (Soorah Al-Baqarah 2:29)

He, Most High, says, ﴿ Say: "Do you verily disbelieve in Him Who created the Earth in two days and you set up rivals with Him Who is the Lord of all that exists." He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask. Then He rose over (*istawa ila*) the heaven when it was smoke, and said to it and to the Earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." Then He completed and finished their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the

Almighty, the All-Knowing. ﴿ (Soorah Fussilat 41:9-12)

He, Most High, says, ﴿ Are you more difficult to create or is the heaven that He constructed. He raised its height, and has perfected it. Its night He covers and He brings out its forenoon. And after that He spread the Earth. ﴾ (Soorah An-Nazi'at 79: 27-30)

We have explained His Words: ﴿ And after that He spread the Earth ﴾ by saying that the Arabic word *dahya* (spreading) does not mean *khalq* (creation); it was after the creation of the heaven.

He, Most High, says, ﴿ Blessed be He in Whose Hand is the dominion; and He is Able to do all things. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts? Then look again and yet again, your sight will return to you humiliated and worn out. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire. ﴾ (Soorah Al-Mulk 67:1-5)

He, Most High, says, ﴿ (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Signs for people who know. ﴾ (Soorah Al-An'am 6:96-97)

He, Most High, says, ﴿ Indeed, your Lord is Allah, Who

created the heavens and the Earth in six days, and then He rose over (*istawa*) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists.﴾ (Soorah Al-A'raf 7:54). And the Verses on this subject are extremely numerous and we have spoken about all of them in our *Tafseer*.

What is meant is that He, Most High informs us about the creation of the heavens and its great vastness and elevation, that it is the ultimate in beauty, splendor, perfection and brilliance, as He, Most High, says, ﴿By the heaven full of *hubuk* (full of beauty, grace, magnificence and perfection).﴾ (Soorah Adh-Dhariyat 51:7) That is, the beautiful creation.

He, Most High, says, ﴿Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts. Then look again and yet again, your sight will return to you humiliated and worn out.﴾ (Soorah Al-Mulk 67:3-4) That is, humiliated from trying to see any defect, imperfection or flaw in it. The Arabic word *haseer* means exhausted and weak; even if one looked until one's sight became feeble, fatigued and weakened, one would not find any defect in it, nor any fault, because Allah, Most High, had ordained its creation and adorned its sky with the stars.

Al-Bukhari said in the *Book of the Beginning of Creation*: Qatadah said, “﴿And indeed We have adorned the nearest heaven with lamps.﴾ (Soorah Al-Mulk 67:5) The creation of these stars was for three purposes: as decoration of the sky, as missiles to hit the devils, and as signs to guide travelers. So, if anybody tries to find a different interpretation, he is mistaken, he

will lose his reward and has taken on a task about which he has no knowledge.” This was Qatadah’s clear statement regarding the Words of Allah, Most High: ﴿ And indeed We have adorned the nearest heaven with lamps and We have made such lamps (as) missiles to drive away the *shayateen* (devils). ﴾ (Soorah Al-Mulk 67:5)

He, Most High, says, ﴿ It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. ﴾ (Soorah Al-An’am 6:97) So whoever assigns any other purpose to them, i.e. such as the knowledge of (Divine) ordainments, taking their movements as evidence and comparisons between their orbits and claims that this is proof that certain Earthly events will take place, is mistaken. This is because most of what they say on this subject contains nothing but conjecture, lies and false claims. Allah mentioned that He created seven heavens one above another. But scholars have differed as to whether or not the spaces between them are piled up together or whether there are spaces between them. In fact, the latter is the correct opinion.

In the *Saheehain* it is reported on the authority of Anas ؓ in the *hadeeth* of *Al-Isra`* that he said: In the lowest heaven he (Prophet Muhammad ﷺ) found Adam ؑ and Gabriel said to the Prophet ﷺ, “He is your father; greet him.” The Prophet ﷺ greeted him and Adam ؑ returned his greeting and said, “Welcome, Oh, my son! O, what a good son you are!” And then he ascended to the second heaven. Likewise, he reported that the same thing happened in the third, fourth, fifth, sixth and seventh heavens.” This proves that they are separated from each other, because he said that they ascended until they reached the second heaven and sought entrance, upon which it

was said, "Who is this?..."⁽¹⁾ up to the end of the *hadeeth*. So this proves what we have said. And Allah knows better.

Ibn Hazm, Ibn Al-Muneer, Abul Faraj Ibn Al-Jawzi and other scholars have reported that there is a consensus among scholars that the heavens are spherical and what lends weight to that is His Saying: **« They all float, each in an orbit »** (Soorah Ya Seen 36:40) *Al-Hasan* said, "They revolve." Ibn 'Abbas ؓ said, "In an orbit, like the turning of a spinning mill." They said, This is proven by the fact that the sun sets every night and then it rises at the end of it from the east, as Umayyah Ibn Abis-Salt said in *Al-Bahr Al-Kamil*:

The sun rises at the end of every night,

Red and rosy is the place at which it rises.

According to the *hadeeth* narrated by Al-Bukhari on the authority of Abu Dharr ؓ: The Messenger of Allah ﷺ said to Abu Dharr ؓ as the sun set, "Do you know where it (the sun) goes (at the time of sunset)?" I replied, "Allah and His Messenger know better." He said, "It goes (i.e. travels) till it prostrates itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the West. And that is the interpretation of the Statement of Allah: **« And the sun runs its fixed course for a term (decreed). That is the Decree of (Allah) the Almighty, the All-Knowing »** (Soorah Ya Seen 36:38)"

The sun will die, but what happens next?

(1) Narrated by Al-Bukhari in the Book of *Tawheed* (7517) and Muslim (162).

Did he believe the sun moved?
the earth rotates.

When this is known, then it (will be realized that) this is a *hadeeth* which does not contradict what we have mentioned regarding the rotation of the heavenly bodies, according to the most well-known two opinions. There is not evidence of the spherical shape of the Throne, as some have claimed, we have already proven the falseness of their opinion. Nor does it prove that it (the sun) ascends to a place above the heavens from our direction until it prostrates beneath the Throne. Rather, it sets out of our sight and continues in its course. There is nothing in the revealed Scripture to invalidate it, rather that which proves it and requires it is in perception, like eclipses. This is because, if it follows its course until it reaches the middle of it – so that it is the time of the middle of the night, for example – then it will be at its furthest point from the Throne and likewise, it will be at its closest point at the time of setting from our direction. When it is in the place of its prostration, it seeks permission from the Lord as it rises from the East and permission is granted to it and it appears from the direction of the East.

And when it is the time which Allah wills for its setting from the direction of the West, it prostrates according to its custom and seeks permission to rise, according to its custom, but it will not be permitted to do so and so it prostrates again, then asks permission, but is denied, then it prostrates a third time, but it is denied and this goes on throughout the night, as we have said in the *Tafseer*. Then it will say, “O Lord! The dawn is nigh and the distance is far.” Then it will be said to it, “Return from whence you came.” And so it will rise from the West. Then, when the people see it, they will all believe and that is (the meaning of) the Words of Allah, Most High: ﴿ When no soul which had not believed previously or earned good though its belief will benefit thereby and the sun runs its fixed course for a term (decreed). ﴾ (Soorah Ya Seen 36:38).

It was said that this means until the time at which it has been commanded to rise from the West. It was also said that the word *mustaqarr* means the place in which it prostrates beneath the Throne. And it was also said that it means the end of its course, which is the end of the world. And it was reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he recited, ﴿ **And the sun runs without a *mustaqarr* for it** ﴾. That is, it does not stop; based on this recitation, it would mean that it prostrates while moving in its course. This is why Allah, Most High, says, ﴿ **It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.** ﴾ (Soorah Ya Seen 36:40) That is, the sun cannot overtake the moon and rise in its domain; neither can the moon overtake the sun and rise in its domain. Likewise, the night cannot precede the day. Rather, when the day has gone, the night comes after it, following on its heels, as the Messenger of Allah ﷺ said, “When the night approaches from here and the day departs from here and the sun sets, the fasting person should break his fast.” ⁽¹⁾ It is accepted that time is divided into night and day and there is nothing between them. This is why Allah, Most High, says, ﴿ **Allah merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed.** ﴾ (Soorah Luqman 31:29).

That is, He merges this into that; He takes from the length of this and adds to the shortness of that and they become equal, just as at the start of the spring season, the nights before that

(1) Narrated on the authority of ‘Umar Ibn Al-Khattab ؓ by Al-Bukhari (1954), Muslim (1100), Abu Dawood (2351), At-Tirmidhi (698), Ahmad (193) and Ad-Darimi (1700).

are long and the days short. But the nights continue to shorten and the days to lengthen, until they are equal – and that is at the beginning of spring. Then the days begin to lengthen and the nights get shorter, until they also become equal at the beginning of the autumn. Then the nights begin to lengthen and the days to shorten, until the end of the autumn. Then the days begin to lengthen slowly and the nights begin to shorten slowly, until they become equal at the start of the spring, as we said previously. That is what happens every year. This is why Allah says, ﴿ **His is the alternation of night and day. Will you not then understand?** ﴾ (Soorah Al-Mu'minoon 23:80) That is, the disposal of all that is in His Hands; the Judge, Who is not contradicted and is not opposed. And this is why He says in three Verses, when speaking of the heavens, the stars, the night and the day, ﴿ **Such is the measuring of the Almighty, the All-Knowing** ﴾ (Soorah Al-An'am 6:96) That is, the Almighty, Who has subjugated all things and to Whom all things have submitted and so He is not opposed and He cannot be overcome. He is the Knower of all things and He has appointed a measure for everything, according to a rule which does not change and cannot be disturbed.

So the bodies that are in the sky include those that constantly move and they are known as *mutahayyirah* ⁽¹⁾ by the scholars of *tasyeer*; ⁽²⁾ and most of this knowledge is correct, unlike the “science” of (astrological) rulings, most of which is false and without any evidence to support its claims. These are seven in number and they are: the moon, which is in the lowest heaven, *Utarid* (Mercury), which is in the second, *Az-Zuhrah*

(1) *Mutahayyirah*: Wandering stars; they were known as such because they seemed to stray irregularly across the sky. At times they are seen moving from East to West, and at others, from West to East.

(2) *Tasyeer*: The science of calculating the movements of heavenly bodies.

(Venus), which is in the third, the sun, which is in the fourth, *Al-Mirreekh* (Mars), which is in the fifth, *Al-Mushtari* (Jupiter) and *Zuhal* (Saturn) in the seventh. The other planets are known as the fixed stars and they are, according to them, in the eighth heaven, which is known in the language of many of the later scholars as *Al-Kursi*. Others deny this saying, all of the planets are in the lowest heaven and there is no objection to the view that some of them are above others. It might be said that there is evidence for this in the Words of Allah, Most High: ﴿ And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayateen* (devils) ﴾ (*Soorah Al-Mulk* 67:5), and in the Words of Him, Most High: ﴿ Then He completed and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the Almighty, the All-Knowing ﴾ (*Soorah Fussilat* 41:12). So Allah selected the lowest heaven from among the heavens to be adorned with heavenly bodies, and if this proves that they (the planets) are adornments, then so be it. If not, then there is no objection to what the others say. And Allah knows better. According to them, the seven heavens, indeed, the eight, turn with all the fixed stars that they contain, while the wandering stars move in an orbit contrary to it, from the West to the East. So the moon completes its orbit in a month and the sun completes its orbit in a year. If there is no disparity between the two courses and their movements are similar, then the extent of the fourth heaven is twelve times greater than that of the lowest heaven. *Zuhal* (Saturn) – which is in the seventh heaven – completes its orbit in thirty years. Based on this, the extent of the seventh heaven will be three

hundred and sixty times greater than that of the Earth.

The scholars have spoken about the masses of these stars and their orbits and movements and they have enlarged on these things until they have crossed over into the "science" of *Al-Ahkam* and the "knowledge" of Earthly events derived from it and matters of which most of them have no knowledge. The **Greeks, who resided in Syria many years** before the time of the Messiah ﷺ, had spoken at great length about such matters and it would require a lengthy discussion to explain all of it. It was they who built the city of Damascus and made seven gates for it and at each gate they built a temple representing each of the planets. They would worship each of them in the appropriate temple and make supplications to them which have been passed down from them by more than one historian and by others. The author of the book *As-Sirr Al-Maktoom Fee Mukhatabat Ash-Shams Wal-Qamar Wan-Nujoom* (The Hidden Secret in the Address to the Sun, the Moon and the Stars) – but they are superstitions to which none should pay any heed. And that is fairy tale, and people did not care of it. They were also recorded by some of the scholars of the Harnanis, the philosophers of ancient Harran. They were pagans, who worshipped the seven stars and they were a sect from among the Sabians. ⁽¹⁾ This is why Allah, Most High, says, **﴿ And from among His Signs are**

- (1) Harnanis: Or Harranis; later Muslim writers (after the 'Abbasid Caliph Al-Ma'mun 832-833 C.E.) described them as people who worshipped planets, idols, stars and lived in the city of Harran, in south-east Turkey. It was said that Al-Ma'moon, passing through Harran on his way to a campaign against Byzantium, forced the Harranians to convert to either to Islam or one of the "religions of the book", meaning Judaism, Christianity, or Sabianism. The people of Harran identified themselves with the Sabians in order to fall under the protection of Islam. Sabians were mentioned in the Qur'an, but those were a group of Gnostic Mandaeans living in southern Iraq who were extinct at the time of Al-Ma'moon.

Did the Greeks discover the planets?

the night and the day, and the sun and the moon. Prostrate not to the sun or to the moon, but prostrate to Allah, Who created them, if you (really) worship Him ». (*Soorah Fussilat* 41:37) And He informs us that the hoopoe said to Sulaiman (Solomon 苙), when informing him about Bilqees, the Queen of Saba', in Yemen and her armies and supporters, « "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the Earth, and she has a great throne. I found her and her people worshipping the sun instead of Allah, and *Shaitan* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance., *Al-La* (this word has two interpretations: (i) Satan has barred them from Allah's Way so that they do not worship (prostrate before) Allah, or (ii) so that they may worship (prostrate before) Allah, Who brings to light what is hidden in the heavens and the Earth, and knows what you conceal and what you reveal)." (*Tafseer At-Tabari*, Vol. 19, Page Allah, *La ilaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! » (*Soorah An-Naml* 27:23-26)

Because the most eminent of the visible bodies in the heavens and the Earth are the planets and the most eminent of them are the sun and the moon, Al-Khaleel Ibraheem 苙 proved the futility of worshipping them; and that is in the Words of Allah, Most High: « When he saw the moon rising up, he said, 'This is my lord.' But when it set, he said, 'Unless my Lord guides me, I shall surely be among the erring people.' When he saw the sun rising up, he said, 'This is my lord. This is greater.' But when it set, he said, 'O, my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face toward Him Who has created the heavens and the Earth *Hanifan* (Islamic Monotheism, i.e. worshipping none but Allah, Alone) and I am not of *al-mushrikoon* (pagans,

idolaters, etc.,” ﴿ (Soorah Al-An'am 6:77-79) So he made clear, using decisive evidence, that worshipping any of these visible bodies, such as the planets, the moon and the sun does not benefit anyone at all, because all of them are created things, subject to Allah's Lordship, His Direction and made to follow their orbits and they cannot deviate from what has been created for them, unless it is ordained for them. This is the proof that they are subject to Allah's Lordship, created, made subservient and subjugated, which is why Allah, Most High, says, ﴿ **And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun or to the moon, but prostrate to Allah Who created them, if you (really) worship Him.** ﴾ (Soorah Fussilat 41:37) It has been authentically reported in the *Saheehain* regarding the eclipse prayer that the Messenger of Allah ﷺ said during a sermon one day, “Verily, the sun and the moon are two Signs from among Allah's Signs and they do not eclipse for the death of anyone, nor for his life.” ⁽¹⁾

Al-Bukhari narrated in the *Book of the Beginning of Creation*, on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “The sun and the moon will be rolled up on the Day of Resurrection.” ⁽²⁾

These traditions prove that the sun and the moon are from among Allah's creations, which He created for the purposes that He designed and then He does with them as He wills. And to Him belongs the argument that eliminates falsehood and is incontrovertible.

When this is known, (it becomes clear that) all of the wandering and fixed stars which are in the heaven are creations of Allah, as

(1) Narrated by Al-Bukhari (1044) and Muslim (901), on the authority of 'A'ishah (may Allah be pleased with her).

(2) Narrated by Al-Bukhari (3200).

He, Most High, says, ﴿ And He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower. ﴾ (Soorah Fussilat 41:12)

As for what many of the scholars of *tafseer* have said regarding the story of Haroot and Maroot, that *Az-Zuhrah* was a woman whom they attempted to seduce, but she refused unless they agreed to teach her the greatest Name, which they did and she spoke it and ascended to the heaven and became a planet, I believe that this is from among the *Isra'eeliyyat* and even though it may have been narrated by Ka'b Al-Ahbar and passed on from him by a group from among the *Salaf*, who related it as a story from the Children of Isra'eel.

Section Regarding What Has Been Said About the Galaxy and Rainbows

Abul Qasim At-Tabarani narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that Heraclius wrote to Mu'awiyah ؓ and said, "If there remains among them anything of Prophethood, then he will inform me about whatever I ask them." So he wrote to him, asking him about the galaxy and about rainbows and about a place on which the sun has not shone except for one hour. When the messenger reached Mu'awiyah with the letter, he said, "This is a thing about which I did not think that I would be asked before today." He asked, "Who can answer this?" It was said, "'Abdullah Ibn 'Abbas." So Mu'awiyah ؓ folded up Heraclius' message and sent it to 'Abdullah Ibn 'Abbas ؓ and he ('Abdullah Ibn 'Abbas ؓ) wrote (back) to him, "The

rainbow is a protection for the people of the Earth from flooding and the galaxy is the door to the heaven, from which the Earth is separated. As for the place on which the sun has not shone except for an hour of the daytime, it is that which lies beneath the sea that was parted for the Children of Isra'eel.”⁽¹⁾ This has an authentic chain of narrators up to ‘Abdullah Ibn ‘Abbas ؓ.

Allah, Most High, says, ﴿ Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the Earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the Earth, are indeed *Ayat* (proofs, evidences, signs, etc.) for people of understanding. ﴾ (Soorah Al-Baqarah 2:164)

Imam Ahmad narrated on the authority of Yazeed Ibn Haroon, who in turn reported on the authority of Ibraheem Ibn Sa‘d, who reported from his father, who in turn reported on the authority of one of the Shaikhs of Banu Ghifar that he said, “I heard the Messenger of Allah ﷺ says, ‘Verily, Allah creates the cloud and He speaks in the best way and laughs in the best way.’”⁽²⁾

Malik narrated on the authority of ‘Abdullah Ibn Az-Zubair that whenever he heard thunder, he would stop speaking and then he would say, “Glory be to Him Whose praises the thunder glorifies, as do the angels from fear of Him.”⁽³⁾

(1) Narrated by At-Tabarani in *Al-Mu‘jam Al-Kabeer* (10/244). Al-Haithami said in *Majma‘ Az-Zawa‘id* (15524), “It was narrated by At-Tabarani and its narrators are reliable.”

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (23174).

(3) Narrated by Imam Malik in *Al-Muwatta‘* (Book 56, Number 56.11.26)

Imam Ahmad narrated on the authority of Abu Hurairah رضي الله عنه that the Messenger of Allah ﷺ said, "Your Lord said, 'If My slaves were to obey Me, I would send down rain to them at night and I would send down the sun upon them during the daytime and I would never let them hear the sound of thunder,'" ⁽¹⁾

and by Al-Bukhari in *Al-Adab Al-Mufrad* (724) and others. It was declared authentic by the *muhaqqiq* (verifier) of *Tafseer Ibn Katheer*.

(1) Narrated by Imam Ahmad in his *Musnad* (2/359).

Chapter: Mention of the Creation of the Angels and Their Attributes

Allah, Most High, says, ﴿ Allah bears witness that *La ilaha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *La ilaha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴾ (Soorah Ale 'Imran 3:18).

He, Most High, says, ﴿ But Allah bears witness to that which He has sent down (the Qur'an) unto you (O, Muhammad), He has sent it down with His Knowledge, and the angels bear

witness. ﴿ (Soorah An-Nisa' 4:166)

He, Most High, says, ﴿ And they say: 'The Most Beneficent (Allah) has begotten a son (or children).' Glory to Him! They (those whom they call children of Allah, i.e. the angels, 'Eesa [Jesus] son of Maryam [Mary] and 'Uzair [Ezra], etc.) are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say: 'Verily, I am an *ilah* (a god) besides Him (Allah),' such a one We should recompense with Hell. Thus We recompense the *zalimoon* (polytheists, wrongdoers, etc.) ﴾ (Soorah Al-Anbiya' 21:26-29)

He, Most High, says, ﴿ Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the Earth, verily, Allah is the Oft-Forgiving, the Most Merciful. ﴾ (Soorah Ash-Shoora 42:5)

He, Most High, says, ﴿ Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and seek forgiveness for those who believe (in the Oneness of Allah) (saying): 'Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the '*Adn* (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise,. ﴾ (Soorah Ghafir 40:7,8)

He, Most High, says, ﴿ All praises and thanks be to Allah,

Angels were messengers.

the (only) Originator (or the [only] Creator) of the heavens and the Earth, Who made the angels messengers with wings - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things. ﴿ (Soorah Fatir 35:1)

He, Most High, says, ﴿ And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah (Islamic Monotheism)). ﴿ (Soorah Al-Furqan 25:25,26)

He, Most High, says, ﴿ O, you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded. ﴿ (Soorah At-Tahreem 66:6)

The Verses which mention the angels are numerous; Allah describes them as being strong in worship and in physical form. They are of comely appearance and huge in size and they take on many forms, as He, Most High, says, ﴿ And when Our Messengers came to Loot (Lot), he was grieved on their account and felt himself straitened for them (lest the townspeople should approach them to commit sodomy with them). He said, 'This is a distressful day.' And his people came rushing toward him, and since aforetime they used to commit crimes (sodomy, etc.) ﴿ (Soorah Hood 11:77,78)

We mentioned in the *Tafseer* what more than one scholar said that the angels appeared in the form of handsome men as a test and a trial, so that the evidence would be established against the

people of Lot عليه السلام and Allah will inflict upon them the seizure of Allah, the Almighty, Most Competent. Likewise, Gabriel عليه السلام used to come to the Prophet ﷺ in different forms; sometimes he would come to him in the form of Dihyah Ibn Khaleefah Al-Kalbi, ⁽¹⁾ sometimes in the form of a Bedouin man, ⁽²⁾ sometimes in his true form. ⁽³⁾ He has six hundred wings and the distance between each wing is like the distance between the East and the West. The Prophet ﷺ saw him in this form on two occasions: once, when he was descending from the heaven to the Earth and once, at *Sidrah Al-Muntaha*, ⁽⁴⁾ which is near to *Jannah Al-Ma'wa*. ⁽⁵⁾ And this is mentioned in the Words of Allah, Most High: ﴿ He has been taught (this Qur'an) by one mighty in power (Jibrael [Gabriel]), *dhu mirrah* (free from any defect in body and mind), *fastawa* (then he [Jibrael] rose and became stable) (Tafseer At-Tabari) while he (Jibrael) was in the highest part of the horizon. Then he (Jibrael) approached and came closer. ﴾ (Soorah An-Najm 53:5-8). That is, Gabriel عليه السلام, as we reported on the authority of more than one of the Companions, including 'Abdullah Ibn Mas'ood, Abu Hurairah, Abu Dharr and 'A'ishah (may Allah be pleased with all of them). ﴿ And was at a distance of two bows' length or (even) nearer, So did (Allah) convey the Inspiration to His slave. ﴾ (Soorah An-Najm 53:9,10) That is, to the slave of Allah, Muhammad ﷺ. Then He says, ﴿ And indeed he (Muhammad) saw him (Jibrael) at a second descent (i.e. another time) near *Sidrah Al-Muntaha* (the Lote-tree of the Utmost Boundary [beyond which none can pass]) ﴾ (Soorah An-Najm 53:13,14). The reference in all

(1) See: *Saheeh Al-Bukhari* (3634) and *Saheeh Muslim* (2451).

(2) See: *Saheeh Muslim* (8).

(3) See: *Saheeh Muslim* (177).

(4) *Sidrah Al-Muntaha*: The Farthest Lote-tree.

(5) *Jannah Al-Ma'wa*: The Garden of Refuge.

these is to Gabriel عليه السلام and we have mentioned in the *ahadeeth* of *Al-Isra'* in *Soorah Subhan* ⁽¹⁾ that *Sidrah Al-Muntaha* is in the seventh heaven. In another narration, it is mentioned that it is in the sixth heaven. That is, its trunk and its branches are in the seventh heaven. ﴿ **When that covered the Lote-tree which did cover it** ﴾ (*Soorah An-Namj* 53:16). It was said that it was covered by the Light of the Lord, the Almighty, the All-Powerful. It was also said that it was covered by golden moths. It was also said that it was covered by numerous different colors, without limit. It was also said that it was covered by the angels, like ravens. It was also said that it was covered by the Light of Allah, Most High, and no one can describe it, because of its beauty and its splendor.

There is no contradiction between these sayings, because all of them are possible at one time.

Sufyan Ath-Thawri, Shu'bah and Abul-Ahwas narrated on the authority of Simak Ibn Harb, who reported from Khalid Ibn 'Ar'arah that Ibn Al-Kawwa' asked 'Ali Ibn Abi Talib عليه السلام about *Al-Bait Al-Ma'moor* and he said: "It is a mosque in the seventh heaven, which is known as *Ad-Durah*, opposite the *Ka'bah* from above. Its sacredness in the heaven is like the sacredness of the House on Earth. Every day, seventy thousand angels pray in it and they never return to it." ⁽²⁾

Others said that in every heaven there is a House which is filled with angels, who come there in order to worship. They visit it in shifts, just as the people of the Earth visit the Sacred House in order to perform Hajj every year and to perform 'Umrah at all times and to make *tawaf* and offer prayers.

(1) *Soorah Al-Isra'*.

(2) Narrated by Al-Baihaqi in *Ash-Shu'ab* (3/437). It also has support in the *Saheehain*, *Al-Bukhari* (3207) and *Muslim* (164).

The name of the House which is in the heaven is *Bait Al-Izzah* and the name of the angel who leads the angels in it is Isma'eel. According to this, the seventy thousand angels who enter *Bait Al-Ma'moor* every day and they do not return to it again – i.e., they will never return to it until the end of time – are from the inhabitants of the seventh heaven alone. This is why Allah, Most High, says, ﴿And none can know the hosts of your Lord but He﴾ (Soorah Al-Muddaththir 74:31)

Imam Ahmad narrated on the authority of Abu Dharr ؓ that he said: The Messenger of Allah ﷺ said, “Verily, I see what you do not see and I hear what you do not hear. The heaven cried out and it was entitled to cry out. There is no place larger than the space of four fingers which does not have a prostrating angel on it. If you knew what I know, you would laugh little and weep much, and you would not take pleasure in women on your beds – you would go out to the heights and raise your voices to Allah, the Almighty, the All-Powerful.” Abu Dharr ؓ said, “By Allah, I wished that I was a firm supported tree.”⁽¹⁾

Al-Hafiz Abul-Qasim At-Tabarani narrated on the authority of Jabir Ibn ‘Abdullah ؓ that he said: The Messenger of Allah ﷺ said, “There is not in the seven heavens the space of a foot, or even a finger joint, or a hand which does not have a prostrating angel or a bowing angel in it. When the Day of Resurrection comes, they will all say, ‘We would not have worshipped You as You deserve to be worshipped if we had not done so without ascribing partners to you.’”⁽²⁾

These two narrations prove that there is no place in the seven

(1) A sound (*hasan*) *hadeeth*, narrated by Ahmad (21005), At-Tirmidhi (2312), Ibn Majah (4190), Al-Hakim in *Al-Mustadrak* (4/622, No. 8724) in a *mawqoof* form.

(2) Narrated by At-Tabarani in *Al-Mu'jam Al-Kabeer* (2/184, no. 1751).

heavens which is not occupied by the angels engaged in all kinds of worship. Some of them are continuously standing, others are continuously bowing and others are continuously prostrating. Others are involved in other forms of worship and Allah knows better what they are. They are continuously occupied in worship, glorification and remembrance of Allah; deeds which Allah has commanded them to do and they have places near to their Lord. Allah, Most High, says, ﴿ **There is not one of us (angels) but has his known place (or position); Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers); Verily, we (angels), we are those who glorify (Allah's praises, i.e. offer prayers)** ﴾ (Soorah As-Saffat 37:164-166)

The Prophet ﷺ said: "Why don't you draw yourselves up in rows as angels do in the presence of their Lord?" The Companions said, "Messenger of Allah, how do the angels draw themselves up in rows in the presence of their Lord?" He ﷺ said, "They make the first row complete and keep close together in the row." ⁽¹⁾

He said: "We have been favoured over the rest of the mankind in three matters: the earth has been made as a mosque (i.e. a place in which to pray) for us and its dust has been made a means of purification for us and **our ranks (in prayer) have been made like those of the angels.**" ⁽²⁾

Thus they will come on the Day of Resurrection in front of their Lord, the All-Powerful, in ranks, as Allah, Most High, says, ﴿ **And your Lord comes with the angels in rows** ﴾ (Soorah

(1) Narrated on the authority of Jabir Ibn Samurah ؓ by Muslim (430), Abu Dawood (661), An-Nasa'i (816), Ibn Majah (992) and Ahmad (20519).

(2) Narrated on the authority of Hudhaifah Ibn Al-Yaman ؓ by Muslim (522).

Al-Fajr 89:22)

They will stand in rows before their Lord, the Almighty, the All-Powerful on the Day of Resurrection, as He, Most High, says, ﴿ **The Day that *Ar-Rooḥ* and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right** ﴾ (*Soorah An-Naba'* 78:38) What is meant by *Ar-Rooḥ* here is mankind, according to 'Abdullah Ibn 'Abbas ؓ, Al-Hasan and Qatadah. It was also said that it means a group of angels resembling mankind in appearance. This was also said by 'Abdullah Ibn 'Abbas ؓ, Mujahid, Abu Salih and Al-A'mash. It was also said that it refers to Jibrael. This was the opinion of Ash-Sha'bi, Sa'eed Ibn Jubair and Ad-Dahhak. It was also said that it refers to an angel who is known as *Ar-Rooḥ*, who is responsible for all mankind. 'Ali Ibn Abi Talhah reported on the authority of 'Abdullah Ibn 'Abbas ؓ ⁽¹⁾ that he said regarding the Words of Allah, Most High: ﴿ **The Day that *Ar-Rooḥ*... will stand forth** ﴾ that it is one of the greatest of the angels in form. A great thing has been mentioned in the description of Jibrael ؑ in the Words of Allah, Most High: ﴿ **He has been taught by One Mighty in power** ﴾ (*Soorah An-Najm* 53:5). The scholars said that so great is his strength that he lifted up the cities of the people of Loot ؑ – and they were seven in number – with all of their inhabitants; they numbered four hundred thousand, in addition to their livestock and other animals. He also lifted up all the cities of the surrounding lands and their buildings, etc. He lifted all of these on the tip of one of his wings until it was as high as the clouds in the sky, so that the angels heard the barking of dogs and the crowing of their cockerels. Then he turned them upside-down – and that is the One Mighty in

(1) According to scholars of *hadeeth*, 'Ali Ibn Abi Talhah did not hear from 'Abdullah Ibn 'Abbas ؓ.

Power. As for His Saying: *« Dhu Mirrah »*, it means: handsome in form, splendid and radiant, as Allah, Most High, says in another Verse: *« Verily, this is the Word of a most honorable messenger. »* (Soorah Al-Haqqah 69:40), i.e. Jibrael ﷺ and the word *« honorable »* here means beautiful in appearance. His Saying: *« one mighty in power »* means that he possesses great strength and enormous power. *« With the Lord of the Throne »* means that he has a high status and elevated station, next to Allah, the Lord of the Glorious Throne. *« Obeyed there »* means Jibrael is obeyed by the heavenly host (i.e. the angels). *« And trustworthy »* means great trust has been placed in him by Allah, which is why he was the ambassador between Allah and His Prophets (peace be upon them all), descending to them with Revelation containing true information and just laws. He used to come to the Messenger of Allah ﷺ and he would descend to him in a number of different forms, as we mentioned earlier. He saw in him in the form in which Allah created him on two occasions. He has six hundred wings, according to the narration of Al-Bukhari, on the authority of Talq Ibn Ghannam, who reported on the authority of Za'idah Ash-Shaibani that he said, "I asked Zirr about the Words of Allah: *« And was at a distance of two bows' length or less. So did He convey the Inspiration to His slave. »* (Soorah An-Najm 53:9,10) and he said, "'Abdullah ('Abdullah Ibn Mas'ood ؓ) informed us that Muhammad ﷺ saw Jibrael ﷺ and he had six hundred wings."⁽¹⁾

Imam Ahmad narrated on the authority of Abu Wa'il, who reported on the authority of 'Abdullah ؓ that he said, "The Messenger of Allah ﷺ saw Jibrael ﷺ in his (original) form and he had six hundred wings and each wing filled the horizon and pearls and precious stones of all colors fell from his wings, in

(1) Narrated by Al-Bukhari (4857).

a manner that only Allah knows.”⁽¹⁾

In the *Saheehain* it was reported on the authority of Masrooq that he said, “I was with ‘A’ishah and I said, ‘Does not Allah say, **﴿ And indeed he (Muhammad ﷺ) saw him in the clear horizon (toward the East) ﴾** (Soorah At-Takweer 81:23) and, **﴿ And indeed he (Muhammad ﷺ) saw him at a second descent (another time) ﴾** (Soorah An-Najm 53:13)?’ She said, ‘I was the first of this nation to ask the Messenger of Allah ﷺ about this and he said, ‘That refers to none other than Jibrael ﷺ.’”⁽²⁾ He did not see him in the form in which Allah created him except on two occasions: he saw him descending from the heaven to the Earth, the greatness of his size filling what lies between the heaven and the Earth.

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “The Messenger of Allah ﷺ said to Jibrael ﷺ, ‘Will you not visit us more than you do?’ Upon which Allah revealed: **﴿ And we (angels) descend not except by the Command of your Lord (O, Muhammad). To Him belongs what is before us and what is behind us ﴾**” (Soorah Maryam 19:64)

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “The Messenger of Allah ﷺ was the most generous of people and he was at his most generous during the month of Ramadan, when Jibrael ﷺ met him. Jibrael ؑ used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur’an to Jibrael, and when Jibrael met him, he used to be more generous than a

(1) This is a sound (*hasan*) tradition narrated by Imam Ahmad (3905, 4382).

(2) Narrated by Al-Bukhari (3235) and Muslim (177) and the wording is that of the latter.

fast wind (which brings rain and welfare).” (1)

One of the attributes of Israfeel – who is one of the bearers of the Throne – is that he will blow the trumpet by the Command of his Lord three times. The first trump is the trump of terror, the second will be the trump of swooning and the third will be the trump of Resurrection. The trumpet is a horn on which he will blow. Every circle of it is like the distance between the heaven and the Earth. And in it there is a place in which the souls of the slaves are placed when Allah commands the blowing of the trumpet. When it is blown, the souls will come out of it and the Lord, the All-Powerful will say, “By My Might and My Power, let every soul return to the body which it inhabited during its earthly life.” They will enter the bodies in the graves and they will enter them, as poison enters a person who has been stung. Then the bodies will come to life and the graves will split open over them and they will emerge from them and hasten to the gathering place.

This is why the Messenger of Allah ﷺ said, “How can I live a life of ease when the bearer of the horn has put it to his lips and raised his forehead anticipating to hear the call, so when he is ordered to blow, he will blow.” The Companions said, “What should we say (supplicate) O, Messenger of Allah?” He replied: “Say, ‘Sufficient is Allah for us and He is the best of Guardians, we put our trust in Allah, our Lord’.” (2)

Al-Hafiz Abul-Qasim At-Tabarani narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: Change only this While the Messenger of Allah ﷺ was with Jibrael ؑ in a secluded place, the horizon of the heaven split and Israfeel ؑ

(1) Narrated by Al-Bukhari (1902).

(2) Narrated by Ahmad (11299) and graded authentic, due to supporting narrations.

approached, coming close to the Earth and swayed and then an angel stood before the Prophet ﷺ and said, "O, Muhammad! Verily, Allah commands you to choose between (being) a slave-prophet and a king-prophet." He said, "Gabriel ﷺ signed to me with his hand to be humble and I knew that he was advising me and so I said, 'A slave-prophet.' Then that angel ascended to the heaven and I said, 'O, Gabriel! I wanted to ask you about this, but I saw in your expression something which deterred me from asking the question. So who was that, O, Gabriel?' He said, "That was Israfeel ﷺ. On the day that Allah created him, He created him in front of Him, with his feet together and he did not raise his gaze. Between him and the Lord were seventy lights and every time one of them came near to him, it would burn out. In front of him is a tablet and whenever Allah commands something in the heaven or the Earth, it is raised up to the tablet and it strikes his forehead and he looks. If it is one of my responsibilities, then it commands me to do it; if it is one of Meeka'eel's responsibilities, then it commands him to do it and if it is one of the Angel of Death's responsibilities, then it commands him to do it.' I said, 'O, Gabriel! And what are your responsibilities?' He said, 'For the wind and the armies.' I said, 'And what are Meeka'eel's responsibilities?' He said, 'For the plants and the rain.' I said, 'And what are the responsibilities of the Angel of Death?' He said, 'For taking the souls; I thought that he had descended for no other reason than to begin the Hour (of Resurrection) and what you saw in me was only fear of the start of the Hour.'" ⁽¹⁾ This *hadeeth* is *ghareeb* from this

(1) Narrated by At-Tabarani in *Al-Mu'jam Al-Kabeer* (11/379, No. 12061). Al-Haithami said in *Majma' Az-Zawa'id* (9/19), "It was narrated by At-Tabarani and in its chain is one Muhammad Ibn Abi Laila; he was declared trustworthy by some, but he had a poor memory. All of the other narrators in the chain are trustworthy." The author said that the text of the *hadeeth* is *ghareeb*.

source.

In *Saheeh Muslim*, it is reported on the authority of ‘A’ishah that when the Messenger of Allah ﷺ stood up at night to pray, he would say, “O, Allah, the Lord of Jibrael, Michael and Israfeel, the Creator of the heavens and the Earth, Knower of the unseen and the seen! You judge between Your slaves in those matters in which they disagree. Guide me with Your permission in the divergent views (which the people hold) about Truth, for it is You Who guides whom You will to the Straight Path.” ⁽¹⁾

Imam Ahmad said: Abul-Yaman told us: Ibn ‘Ayyash told us on the authority of ‘Umarah Ibn Ghaziyyah Al-Ansari that he heard Humaid Ibn ‘Ubaid, the freed slave of Banu Mu‘alla say: I heard Thabit Al-Bunani reporting on the authority of Anas Ibn Malik ؓ, who reported from the Messenger of Allah ﷺ that he said to Gabriel ؑ, “Why do I never see Michael ؑ laughing?” Jibrael ؑ replied, “Michael has not laughed since the Fire was created.” ⁽²⁾ So these angels, who have been clearly mentioned in the Qur’an and authentic *ahadeeth*, are those who are mentioned in the Prophetic supplication: “O, Allah, the Lord of Jibrael, Michael and Israfeel...” ⁽³⁾ So Jibrael ؑ descends with guidance to the Messengers, in order that they might convey it to the nations. Michael ؑ is charged with responsibility for the rain and the plants, from both of which sustenance is created in this (earthly) abode. He has assistants who do as he orders them to do, by Allah’s Command. They distribute the winds and the clouds, in according to the Will of the Lord, the All-Powerful.

(1) Narrated by Muslim (770).

(2) Narrated by Imam Ahmad (12930); it was declared to be *hasan* due to other supporting narrations.

(3) The *takhreej* has already been given.

As for the Angel of Death, his name is not made clear in the Qur'an or in the authentic *ahadeeth*, though it has been given as 'Izra'eel in some traditions – and Allah knows better.

Allah, Most High, says, ﴿ Say: 'The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord'. ﴾ (Soorah As-Sajdah 32:11). He has helpers who extract the soul of the slave from the body until it reaches the throat, whereupon, the Angel of Death takes it in his hand; and when he takes it, he does not leave it in his hand for more than the blink of an eye before it is taken by his helpers and cast into shrouds befitting it, as made clear in the explanation of the Words of Allah, Most High: ﴿ Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah alone and none else) and in the Hereafter. ﴾ (Soorah Ibraheem 14:27)

Then they ascend with it. If it was a righteous soul, the gates of the Heaven are opened for it, but if it was not righteous, they remain closed to it and it is thrown down to the Earth. Allah, Most High, says, ﴿ He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (the Angel of Death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allah, their *Mawla* (True Master [God], the Just Lord [to reward them]). Surely, His is the Judgment and He is the Swiftest in taking account. ﴾ (Soorah Al-An'am 6:61,62)

We mentioned in the *hadeeth* of the trumpet, on the authority of Abu Hurairah ؓ, who reported from the Messenger of Allah ﷺ, in a long *hadeeth*, that he said, "Allah will command Israfeel to blow on the trumpet and make the trump of swooning and

he will do so, upon which the inhabitants of the heavens and the inhabitants of the earth will swoon, except those whom Allah wills. Then while they are lying still, the Angel of Death will come to Allah, the Omnipotent, the Almighty, the All-Powerful and he will say, 'O, my Lord! The inhabitants of the heavens and the earth have died, except those whom You willed.' Then Allah – Who knows better who remains – will say, 'Who remains?' The Angel of Death will reply, 'You, the Ever-Living, Who does not die, remain and the bearers of Your Throne remain, as do Gabriel and Michael and I (also) remain.' Then Allah will say, 'Let Gabriel and Michael die.' Then Allah will make His Throne speak and it will say, 'O, my Lord! Shall Gabriel and Michael die?' Allah will answer, "Silence! For I have ordained death for everyone who is beneath My Throne." So they will both die and then the Angel of Death will come to the Omnipotent, the Almighty, the All-Powerful and he will say, 'O, my Lord! Gabriel and Michael have died.' Then Allah – Who knows better who remains – will say, 'Now who remains?' He will say, 'You, the Ever-Living, Who does not die, remain, the bearers of Your Throne remain and I remain.' Then Allah will say, 'Let the bearers of My Throne die.' So they will die and Allah will command the Throne and it will seize the trumpet from Israfeel. Then the Angel of Death will come to Allah and say, 'O, my Lord! The bearers of the Throne have died.' Then Allah – Who knows better who remains – will say, 'Who remains?' The Angel of Death will reply, 'You, the Ever-living, Who does not die, remain and I remain.' Then Allah will say, 'You are one of My creation; I have created you for what I willed, so die.' Then he will die and when none remains, except Allah, the One, the Irresistible, the (Indivisible) One, the Self-Sufficient, Who does not beget, nor was He begotten and Who has no equal, He will be the Last, just as He was the First..."

This was narrated by At-Tabarani, Ibn Jareer and Al-Baihaqi. ⁽¹⁾

Among the angels whose names have been mentioned in the Qur'an are Haroot and Maroot. There are numerous sayings pertaining to them reported from the *Salaf* and many traditions have been reported concerning their story and their affairs, but most of them are *Isra'eeliyyat*.

Among the angels whose names are given in the *ahadeeth* are Munkar and Nakeer (peace be upon them both). Their names have been mentioned numerous times regarding the questions in the grave and we have recorded them with Allah's Words: ﴿Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah, Alone, and none else) and in the Hereafter and Allah will cause to go (further) astray those who are *zalimoon* (polytheists and wrongdoers, etc.), and Allah does what He wills.﴾ (Soorah *Ibraheem* 14:27) They are responsible for the trial of the grave and have been charged with the responsibility of questioning the inhabitant of the grave about his Lord and his Religion and his Prophet and they test the righteous and the sinners. They have black faces and blue eyes and they have fangs; their physical forms are disturbing and their voices are terrifying. May Allah protect us from the punishment of the grave and make us steadfast with steady speech. Ameen.

Al-Bukhari has narrated on the authority of 'Urwah that 'A'ishah, the wife of the Prophet ﷺ, informed him that she said to the Prophet ﷺ, "Have you encountered a day harder than the Day (of the Battle) of Uhud?" The Prophet ﷺ replied,

(1) Narrated by At-Tabarani in *Al-Ahadeeth At-Tiwal* (36), by Ibn Jareer in his *Tafseer* (24/30), by Al-Baihaqi in *Al-Ba'th An-Nushoor* (668 and 669) and by As-Suyooti in *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma'thoor* (7/257).

“Your tribes have troubled me a lot, and the worst trouble was the trouble on the day of ‘Aqabah, when I presented myself to Ibn ‘Abd Yalil Ibn ‘Abd Kulal and he did not respond to my demand. So I departed, overwhelmed with extreme sorrow, and proceeded on and could not relax till I found myself at Qarn Ath-Tha’alib where I lifted my head toward the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, ‘Allah has heard your people’s saying to you and what they have replied back to you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.’ The Angel of the Mountains called and greeted me and then said, ‘O Muhammad! Order what you wish. If you like, I will let Al-Akhshabain (i.e. the two mountains) fall on them.’ The Prophet ﷺ said, ‘No, but I hope that Allah will let them beget children who will worship Allah, Alone, and will worship none besides Him’.”⁽¹⁾

Section on the Categories of Angels

The angels (peace be upon them) are divided into various categories, according to the responsibilities which Allah has ordained for them. Among them are the bearers of the Throne, as mentioned earlier. Others include the Archangels, who are around the Throne and they are the most honored of the angels, along with the bearers of the Throne; and they are the angels closest to Allah, as He, Most High, says, **« The Messiah will never be proud to reject to be a slave to Allah, nor the angels who are near (to Allah). »** (Soorah An-Nisa’ 4:172)

Also among them are Jibrael and Michael (peace be upon

(1) Narrated by Al-Bukhari (3231) and Muslim (1795).

them both). Allah has mentioned regarding them that they seek forgiveness for the Believers in their absence, as Allah, Most High, says, ﴿Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and seek forgiveness for those who believe (in the Oneness of Allah) (saying): ‘Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the ‘*Adn* (Eden) Paradise (everlasting gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the Most Wise. And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that day, him verily, You have taken into mercy.’ And that is the supreme success.﴾ (Soorah Ghafir 40:7-9)

And because of their pure natures, they love those who possess this attribute and it has been authentically reported in the *hadeeth* on the authority of the truthful one and the one who is believed (i.e. Muhammad ﷺ), “When the slave supplicates on behalf of his brother in his heart, the angel says, ‘Ameen; and for you be the same’.”⁽¹⁾

Also among them are the inhabitants of the seven heavens; they abide there in constant worship, night and day, morning and evening, as Allah, Most High, says, ﴿They (i.e. the angels) glorify His Praises night and day (and) they never slacken (in doing so).﴾ (Soorah Al-Anbiya’ 21:20)

The custodian of Paradise is an angel whose name is **Ridwan**;

(1) Narrated by Muslim (2732), Abu Dawood (1534), Ibn Majah (2895), Ahmad (27010), on the authority of Abu Ad-Darda’ ؓ.

this has been clearly reported in a number of *ahadeeth*.⁽¹⁾

Also among them are those responsible for the Fire and they are *Az-Zabaniyyah*. In front of them are nineteen angels. The custodian of the Fire is Malik and he is in charge of all of the guardians. It is they who are referred to in the Words of Allah, Most High: ﴿ And those in the Fire will say to the keepers (angels) of Hell, ‘Call upon your Lord to lighten for us the torment for a day!’ ﴾ (*Soorah Ghafir* 40:49)

Allah, Most High, says, ﴿ And they will cry: ‘O Malik (keeper of Hell)! Let your Lord make an end of us.’ He will say: ‘Verily, you shall abide forever.’ Indeed We have brought the truth (Muhammad ﷺ with the Qur’an) to you, but most of you have a hatred for the truth. ﴾ (*Soorah Az-Zukhruf* 43:77,78)

Al-Walibi reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ regarding the Words of Allah, Most High: ﴿ For each (person), there are *mu’aqqibat* in succession, before and behind him. They guard him by the Command of Allah. Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people’s punishment, there can be no turning back of it, and they will find besides Him no protector. ﴾ (*Soorah Ar-Ra’d* 13:11) that he said that the *mu’aqqibat* by the Command of Allah are the angels. ‘Ikrimah reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said regarding the Words of Allah: ﴿ They guard him by the Command of Allah. ﴾, The angels guard him from in front of him and from behind him and when Allah’s Ordainment comes, they leave him. Mujahid

(1) See: *Musnad Ash-Shihab* (2/130). In *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma’thoor* (355/8), As-Suyooti attributed it to Ad-Daraqutni, on the authority of Anas ؓ.

said, "Every slave has an angel charged with protecting him during his sleep and his wakefulness from the jinn and mankind and harmful creatures. And nothing can come to him intending to harm him without an angel saying, "Behind you!" – Unless Allah wills that it should afflict him, in which case it will do so. Also among them are the angels entrusted with protecting the deeds of the slaves, as Allah, Most High, says, ﴿ (Remember) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it). ﴾ (Soorah Qaf 50:17,18)

Allah, Most High, says, ﴿ But verily, over you (are appointed angels in charge of mankind) to watch you. *Kiraman* (honorable) *Katibeen* writing down (your deeds). They know all that you do. ﴾ (Soorah Al-Infitar 82:10-12)

So Allah made them honorable in their being and in their behavior. A part of their honorableness is demonstrated in the *hadeeth* narrated in the books of authentic *ahadeeth* and in the *Sunan* ⁽¹⁾ and *Masaneed* ⁽²⁾ on the authority of a number of the Companions ﷺ, who reported from the Messenger of Allah ﷺ that he said, "The angels do not enter a house in which there is a picture or in which there is a dog or in which there is a person in a state of *janabah*. ⁽³⁾" ⁽⁴⁾ In the narration of 'Asim Ibn

(1) *Sunan*: Collections of *ahadeeth* arranged according to subject matter.

(2) *Masaneed*: Collections of *ahadeeth* arranged according to their *asaneed* (chains of narrators).

(3) *Janabah*: Ritual impurity.

(4) With the addition of the words: "or where there is a person in a state of *janabah*," this is a weak narration. It was narrated by Abu Dawood (227), by An-Nasa'i (261), by Ahmad (1292) and by Ibn Hibban in his *Saheeh* (5/4, No. 1205). As for the *hadeeth* narrated on the authority of 'Abdullah

Damrah, who reported on the authority of ‘Ali Ibn Abi Talib ؓ, is the addition “or urine.” ⁽¹⁾ In the narration of Rafi‘, on the authority of Abu Sa‘eed Al-Khudri ؓ, in a *marfoo’* form, it was stated: “The angels do not enter a house in which there is a picture or a statue.” ⁽²⁾ And in the narration of Mujahid on the authority of Abu Hurairah ؓ, in a *marfoo’* form, it was stated: “The angels do not enter a house in which there is a dog or a statue.” ⁽³⁾ In a narration on the authority of Abu Hurairah ؓ it was stated that he said: The Messenger of Allah ﷺ said, “The angels do not accompany travelers who have with them a dog or a bell.” ⁽⁴⁾ It was narrated by Zurarah Ibn Awfa, who reported on the authority of the Messenger of Allah ﷺ that he said, “The angels do not accompany travelers who have with them a bell.” ⁽⁵⁾ Al-Bazzar narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “Verily, the angels of Allah know the children of Adam,” and I think he said, “and they know their deeds, so if they see a slave performing an act of obedience to Allah, they speak of it among themselves and they name it and say, ‘So-and-so has succeeded this night. So-and-so has been saved this night.’ But if they see a slave committing an act of disobedience to Allah, they speak of it among themselves and they name it and say, ‘So-and-so is

Ibn ‘Abbas ؓ, which states that: “Angels do not enter a house in which there is a dog or a picture,” it was narrated by Muslim (3929).

- (1) This is an extremely weak *hadeeth*. It was narrated by Imam Ahmad ؓ and it contains in its chain of narrators one ‘Amr Ibn Khalid, who is a liar.
- (2) This is an authentic *hadeeth* narrated by Imam Ahmad (11448), Malik (1801) and At-Tirmidhi (2805).
- (3) This *hadeeth* is authentic in meaning; it was narrated by Abu Dawood (4158) and At-Tirmidhi (2806).
- (4) Narrated by Muslim (2113), Abu Dawood (2555), At-Tirmidhi (1703), Ahmad (7512) and Ad-Darimi (2676).
- (5) An authentic *hadeeth* narrated by Ahmad (8772).

destroyed this night’.”⁽¹⁾

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “The angels keep on descending from and ascending to the heaven in turn, some at night and some by day, and all of them assemble together at the time of the *Fajr* and *‘Asr* prayers. Then those who have stayed with you overnight ascend unto Allah, Who asks them, and He knows the answer better than they, ‘How have you left My slaves?’ They reply, ‘We have left them praying as we found them praying’.”⁽²⁾ This is the wording in the *Book of the Beginning of Creation*.

What is meant is that every person has two protecting angels, one before him and the other behind him. They protect him from Allah’s Command, by Allah’s Command. And there are two recording angels, one on his right and one on his left; and the recording angel on the right commands the angel on the left. The one on the right records his good deeds, while the one on the left records his bad deeds. When the angel on the left intends to record a bad deed, the angel on the right says to him, “Give him a respite, that haply, he may repent or seek forgiveness.” If he performs a good deed, the angel on the right records it without hesitation, as Allah, Most High, says, ﴿(Remember) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it).﴾ (Soorah Qaf 50:17,18)

(1) This was mentioned by Al-Haithami in *Majma‘ Az-Zawa‘id* (10/226) and he said of it, “Narrated by Al-Bazzar; it contains (in its chain of narrators) people whom I do not know.”

(2) Narrated by Al-Bukhari (3223).

As for the *hadeeth* narrated by Imam Ahmad on the authority of ‘Abdullah Ibn Mas‘ood ؓ, in which he said: The Messenger of Allah ﷺ said, “There is not a single one of you but has his *qareen* from among the jinn and his *qareen* (companion) from among the angels.” They said, “And you also, Messenger of Allah?” He replied, “Yes, I also, but Allah has helped me against him so that he does not command me except in that which is true and good.” ⁽¹⁾ It is possible that this *qareen* from the angels is unlike the *qareen* that protects mankind. He is only charged with guiding and directing him by Allah’s Permission to the way of goodness and the path of righteousness. Likewise, the *qareen* from among the devils has been charged to spare no effort in causing confusion and misguidance. The one who is protected is the one whom Allah, the Almighty, the All-Powerful protects – and Allah is the One from Whom protection is sought.

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “Every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer) and when the *Imam* sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon.” ⁽²⁾ Al-Bukhari narrated in this from this source and it is narrated in the *Saheehain* from another source. ⁽³⁾

Allah, Most High, says, ﴿ And recite the Qur’an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur’an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). ﴾ (*Soorah Al-Isra’* 17:78)

(1) Narrated by Muslim (2814) and Imam Ahmad (3770).

(2) Narrated by Al-Bukhari (3211).

(3) Narrated by Al-Bukhari (929) and Muslim (850).

Al-Bukhari narrated on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the *Fajr* prayer.” Abu Hurairah ؓ added, “If you wish, you can recite: ﴿ And recite the Qur'an in the early dawn (i.e. prayer. Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). ﴾ (Soorah Al-Isra' 17:78)

Al-Bukhari narrated, on the authority of Abu Hurairah ؓ, that he said: The Messenger of Allah ﷺ said, “When a man calls his wife to his bed (to have sexual relations with her) and she refuses and causes him to sleep in anger, the angels curse her till morning.” ⁽¹⁾

It has been narrated in the *Saheehain* that the Messenger of Allah ﷺ said, “When the *Imam* says *Ameen* (in the prayer), says *Ameen*, because if anyone's *ta'meen* (saying *Ameen*) coincides with that of the angels, all of his previous sins will be for given.” ⁽²⁾

Imam Ahmad narrated, on the authority of Abu Hurairah ؓ or on the authority of Abu Sa'eed Al-Khudri ؓ, – Al-A'mash (one of the narrators) was unsure which of them it was – said: The Messenger of Allah ﷺ said, “Verily, Allah has angels who travel throughout the earth in addition to the recorders of mankind and when they find people remembering Allah, the Almighty, the All-Powerful, they call out to one another, ‘Come to the object of your desire!’ And they take them up to the lowest heaven. Their Lord asks then, and He knows better

(1) Narrated by Al-Bukhari (3237).

(2) Narrated by Al-Bukhari (780) and Muslim (781).

than them, 'What are My slaves saying?' They say: 'They are glorifying, magnifying, praising and extolling You.' He asks, 'Have they seen Me?' They say, 'No, by Allah, they have not seen You.' He asks, 'And how would it be if they saw Me?' They say, 'They would be even more fervent and devoted in their praise and worship.' He asks, 'What are they asking me for?' They say, 'They ask You for Paradise.' He asks, 'And have they seen it?' They say, 'No, by Allah, Lord, they have not seen it.' He asks, 'And how would it be if they saw it?' They say: 'They would be even more eager for it and they would beseech You even more earnestly.' He asks, 'And what do they seek My protection from?' They say, 'From the Fire of Hell.' He asks, 'Have they seen it?' They say, 'No, by Allah, they have not seen it.' He asks, 'And how would it be if they saw it?' They say: 'They would be even more afraid and anxious to escape it.' Allah says: 'You are My witnesses that I have forgiven them.' One of the angels says: 'So-and-so is not really one of them; he came (to the gathering) for some other reason.' Allah says, 'They were all in the gathering, and one of them will not be excluded (from forgiveness).'

Imam Ahmad narrated on the authority of Abu Hurairah رضي الله عنه, that he said: The Messenger of Allah ﷺ said, "Whoever relieves a believer from a hardship in this life, Allah will relieve him from a hardship on the Day of Resurrection. Whosoever brings ease to a believer who is in difficulty, Allah will bring ease to him in both this life and the next. Whosoever conceals the shortcomings of a Muslim, Allah will conceal his shortcomings in this world and the next. Allah will always help a servant as long as that servant helps his brother. And whoever follows a path by which he seeks knowledge, Allah will make easy for him a path to Paradise. Those people who assemble in a house from among the houses

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (7376).

of Allah (mosques) and recite the Book of Allah and learn and teach the Qur'an, tranquility will descend upon them and mercy will cover them and the angels will surround them. Allah makes a mention of them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (exalted) lineage will not make him go faster." ⁽¹⁾

Imam Ahmad narrated from 'Abdullah Ibn Mas'ood ؓ that the Messenger of Allah ﷺ said: "Verily, Allah has angels who travel in the earth. They convey to me the peace greetings (*salam*) from my *Ummah*." ⁽²⁾

Likewise, when a slave leaves his house and says, "*Bismillahi Tawakkaltu 'Alallahi Wa La Hawla Wa La Quwwata Illa Billah* (In the Name of Allah, I have placed my trust in Allah and there is no strength and no power except in Allah)," the angel says to him, "Your needs shall be fulfilled, you shall be saved from difficulties and hardships. Satan, hearing these words, leaves him." ⁽³⁾

The *ahadeeth* in which the angels are mentioned are numerous and we have mentioned from them what Allah has made easy for us, all praise be to Him.

Section Regarding the Superiority of Angels Over Mankind

People have differed regarding the superiority of the angels

(1) Narrated by Ahmad (7379) and Muslim (2699).

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (4198).

(3) This is an authentic *hadeeth* narrated by Abu Dawood (5095) and At-Tirmidhi (3426), on the authority of Anas Ibn Malik ؓ.

over mankind, holding a number of diverse opinions: Most of what has been written relating to this issue is recorded in the books of the rationalists and the disagreements therein with the *Mu'tazilites* and those who agreed with their opinions. The oldest discourse that I have seen relating to this issue is that mentioned by Al-Hafiz Ibn 'Asakir in his *Tareekh*, in the biography of Umayyah Ibn 'Amr Ibn Sa'eed Ibn Al-'As, in which it was stated that he attended a gathering held by 'Umar Ibn 'Abdul-Aziz and found with him a group of people. 'Umar said, "There is no one more noble in Allah's Sight than a noble person from the children of Adam." And he cited as evidence for his claim the Words of Allah, Most High: ﴿ Verily, those who believe (in the Oneness of Allah and in His Messenger, Muhammad [peace be upon him] including all obligations ordered by Islam) and do righteous good deeds, they are the best of creatures. ﴾ (*Soorah Al-Bayyinah* 98:7) Umayyah Ibn 'Amr Ibn Sa'eed agreed with him in this, but 'Irak Ibn Malik said, "There is none more noble in Allah's Sight than His angels: they perpetually serve Him and they are His messengers to his Prophets." He cited as evidence for his claim the Words of Allah, Most High: ﴿ "Your Lord did not forbid you this tree save you should become angels or become of the immortals." ﴾ (*Soorah Al-A'raf* 7:20) 'Umar Ibn 'Abdul-Aziz said to Muhammad Ibn Ka'b Al-Qurazi, "What do you say, Abu Hamzah?" He said, "Allah has honored Adam and created him with His Hand and He breathed into him of His Spirit and caused the angels to prostrate before him and He created from his progeny the Prophets, the Messengers and those whom the angels visit." 'Umar Ibn 'Abdul-Aziz agreed with this judgment, but he cited evidence other than that cited by Muhammad Ibn Ka'b and he declared the use of Allah's Words: ﴿ Verily, those who believe (in the Oneness of Allah and in His Messenger, Muhammad

[peace be upon him] including all obligations ordered by Islam) and do righteous good deeds... » as evidence for man's superiority to be weak, because the Verse is not exclusive to mankind; Allah has described the angels as having faith in His Words: ﴿ And they (the angels) believe in Him. ﴾ (*Soorah Ghafir* 40:7) and also the jinn: ﴿ And indeed when we heard the Guidance (this Qur'an), we believed therein (Islamic Monotheism) ﴾ (*Soorah Al-Jinn* 72:13) and: ﴿ And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an). ﴾ (*Soorah Al-Jinn* 72:14)

Chapter: Mention of the Creation of the Jinn and the Story of Satan

Allah, Most High, says, ﴿ He created man (Adam) from sounding clay like the clay of pottery. And the jinn did He create from a smokeless flame of fire. Then which of the Blessings of your Lord will you both (jinn and men) deny? ﴾ (Soorah Ar-Rahman 55:14-16)

He, Most High, says, ﴿ And indeed, We created man from sounding clay of altered black smooth mud. And the jinn, We created aforetime from the smokeless flame of fire. ﴾ (Soorah Al-Hijr 15:26,27)

‘Abdullah Ibn ‘Abbas ؓ, ‘Ikrimah, Mujahid, Al-Hasan and a number of others said that the meaning of the Words of Allah, Most High: ﴿ from a smokeless flame of fire ﴾ (Soorah Ar-Rahman 55:15) is: from the tip of the flame, or in another narration, from the purest and best part of it. We have mentioned previously by way of Az-Zuhri, on the authority of ‘Urwah, who reported on the authority of ‘A’ishah that she said: The Messenger of Allah ﷺ said: “The angels were created from

light, the jinn were created from a smokeless fire and Adam was created from what has been described (in the Qur'an) to you (i.e. from clay)."⁽¹⁾

Many of the scholars of *tafseer* said that the jinn were created before Adam ﷺ and that the *hinn*⁽²⁾ and the *binn* lived in the Earth before mankind and Allah sent the jinn against them and they killed them, drove them out of it and exterminated them. And they inhabited it after them, because of what they had done. As-Suddi said in his *Tafseer* on the authority of 'Abdullah Ibn 'Abbas, on the authority of Murrah, who reported on the authority of 'Abdullah Ibn Mas'ood and on the authority of some of the Companions of the Messenger of Allah ﷺ, that they said that when Allah had completed the creation as He willed, He ascended (*istawa*) over the Throne and He appointed Iblees over the dominion of the earthly heaven. He belonged to a tribe of the angels known as the jinn. They were called the jinn because they were the guardians of *Al-Jannah* (Paradise). In addition to his dominion of the earthly heaven, Iblees was a guardian and the idea grew in his heart that Allah had favored only him above all of the angels. Ad-Dahhak mentions, on the authority of 'Abdullah Ibn 'Abbas ؓ, that when the jinn caused corruption in the Earth committed bloodshed, Allah sent Iblees against them with an army of angels and they killed them and expelled them from the land to islands in the seas.

Muhammad Ibn Ishaq reported, on the authority of 'Abdullah Ibn 'Abbas ؓ, that he said that the name of Iblees before he committed the act of disobedience (to Allah) was 'Azazeel and he was one of the inhabitants of the Earth and one of the strongest of the angels in formulating legal judgments and the

(1) Narrated by Muslim (2996) and Imam Ahmad (24826).

(2) *Hinn*: The weakest and lowest of the jinn.

greatest of them in knowledge. He hailed from a tribe known as the Jinn.

Al-Hasan Al-Basri said: "He was not of the angels for even the blink of an eye. His origin was the jinn, just as Adam's origin was human." Shahr Ibn Hawshab and others said that Iblees was of the jinn whom the angels expelled and they captured some of them and took them to the heaven. This was narrated by Ibn Jareer At-Tabari.

They said that when Allah willed to create Adam ﷺ in order that he might be on the Earth along with his progeny who came after him and created his body from it, Iblees – whose name at that time was 'Azazeel and who was the leader of the jinn and the most fervent of them in worshipping Allah – went around and inside his body and when he found that it was hollow, he realized that he was a creation who could not be controlled and he said, "If I gain mastery over you, I will certainly destroy you, but if you gain mastery over me, I will disobey you." Then, when Allah blew into him of His Spirit, as we shall see, and commanded the angels to prostrate before him, Iblees became filled with extreme envy and refused to prostrate before him. He said, "I am better than he; You created me from fire and You created him from clay." So he disobeyed the command and opposed the Lord, the Almighty, the All-Powerful and he committed a sin by his words and was withdrawn from the Mercy of his Lord and removed from the high position that he had occupied due to his worship. He had resembled the angels but he was not of the same species as them, because he was created from fire, while they were created from light. He had been deceived by his nature and returned to his fiery origin: *«So the angels prostrated themselves, all of them, except Iblees (Satan) he was proud and was one of the disbelievers.»* (Soorah

Sad 38:73,74)

So Iblees was sent down from the heavenly host and he was prohibited from ever entering it again. As a result, he went down to the Earth wretched, humbled, disgraced and expelled, with the threat (or promise) of the Fire for him and those of the jinn and mankind who follow him. In spite of this, he exerts all of his efforts to misguide the children of Adam, by every means and every way, as Allah, Most High, says, ﴿ (Iblees) said, ‘See? This one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray), all but a few!’ (Allah) said, ‘Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense. And *Istafziz* (literally means: befool them gradually) those whom you can among them with your voice (i.e. songs, music, and any other call for Allah’s disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them. But Satan promises them nothing but deceit. Verily! My slaves (i.e. the true believers of Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian’. ” ﴾ (*Soorah Al-Isra’* 17:62-65) And we shall relate the story in detail when we mention the creation of Adam ﷺ.

Allah, Most High, says in *Soorah Al-Jinn*, ﴿ Say (o, Muhammad): ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’an). They said, ‘Verily! We have heard a wonderful Recital (this Qur’an)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord

(Allah). And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (nor offspring nor children). And that the foolish among us (i.e. Iblees) or the polytheists among the jinn used to utter against Allah that which was wrong and not right. And verily, we thought that men and jinn would not utter a lie against Allah. And verily, there were men among-mankind who took shelter with the masculine among the jinn, but they (the jinn) increased them (mankind) in sin and disbelief. And they thought as you thought, that Allah will not send any Messenger (to mankind or jinn). And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but anyone who listens now will find a flaming fire watching him in ambush. And we know not whether evil is intended for those on Earth, or whether their Lord intends for them a Right Path. There are among us some that are righteous, and some the opposite; we are groups each having a different way (religious sect, etc.). And we think that we cannot escape (from the punishment of) Allah on Earth, nor can we escape (from the punishment) by flight. And indeed when we heard the Guidance (this Qur'an), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins. And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are *al-qasitoon*, (disbelievers, those who have deviated from the Right Path)." And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path. And as for the *qasitoon* (disbelievers who deviated from the Right Path), they shall be the firewood for Hell, If they (the non-Muslims) had believed in Allah, and went on the Right Way (i.e. Islam) We

should surely have bestowed on them water (rain) in abundance. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, and practices not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell). ﴿ (Soorah Al-Jinn 72:1-17)

We have given the explanation of this *Soorah* and the complete story at the end of *Soorah Al-Ahqaf* and we mentioned *ahadeeth* relating to it there. We said that this group was from among the jinn of Naseebeen ⁽¹⁾ – or according to other narrations, from the jinn of Busra – and they passed by the Messenger of Allah ﷺ when he was standing in prayer with his Companions ﷺ at Batn Nakhlah, in Makkah and they stood and listened to his recitation. Then the Prophet ﷺ met with them for a whole night and they asked him about things that he had enjoined upon them and things that he had forbidden to them. They also asked him about provision (for the Afterlife) and he said to them: “Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the dung of (the camels) is fodder for your animals.” ⁽²⁾

The Prophet ﷺ forbade Muslims from performing *istinja'* ⁽³⁾ with these (things), saying, “For these are the provision of your brothers, the jinn.” ⁽⁴⁾

Scholars have disagreed regarding whether the believing jinn would enter Paradise, or whether the reward for their obedience would only be that they were not punished in the

(1) Naseebeen: A town on the upper reaches of the Euphrates.

(2) Narrated by Muslim (450), At-Tirmidhi (3258) and Imam Ahmad (4138).

(3) *Istinja'*: Wiping the private parts after answering the call of nature.

(4) Narrated by At-Tirmidhi (18, 29), An-Nasa'i (34) and Imam Ahmad (20251).

Fire. According to one opinion (the correct one) they would enter Paradise, based on the generality of the Words of Allah, Most High, ﴿ But for him who (the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad, and keeps away (abstains) from all kinds of sin and evil deeds prohibited in Islam and) fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). Then which of the Blessings of your Lord will you both (jinn and men) deny? ﴾ (Soorah Ar-Rahman 55:46,47)

Al-Bukhari narrated, on the authority of Abu Sa'eed Al-Khudri ؓ, that the Prophet ﷺ said: "I observe that you like sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce the *azan* for the prayer, raise your voice, for whoever hears the *azan*, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection." Abu Sa'eed added, "I heard it (this narration) from the Messenger of Allah." ⁽¹⁾

As for the disbelievers among the jinn, some of them are *shayateen* and their leader is Iblees, the enemy of Adam ؑ, the father of the mankind and he and his progeny have been given the opportunity to gain ascendancy over Adam ؑ and his progeny. Allah, the Almighty, the All-Powerful pledges to protect those of them who have faith in Him, believe in His Messengers, obey His Laws, as He, Most High, says, ﴿ Verily! My slaves (i.e. the true believers in Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian. ﴾ (Soorah Al-Isra' 17:65)

And He, Most High, says, ﴿ And indeed Iblees did prove true his thought about them, and they followed him, all except

(1) Narrated by Al-Bukhari (609), An-Nasa'i (644), Ibn Majah (723) and Ahmad (10912).

a group of true believers (in the Oneness of Allah). And he (Iblees) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafiz* over everything. (Knower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly). ﴿ (Soorah Saba' 34:20,21)

He, Most High, says, ﴿ O, Children of Adam! Let not *Shaitan* deceive you, as he got your parents (Adam and Hawwa' [Eve]) out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *qabeeluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayateen awliya'* (protectors and helpers) for those who believe not. ﴿ (Soorah Al-A'raf 7:27) What is meant is that Allah has granted him respite and delayed his punishment until the Day of Resurrection, as a trial and a test for His slaves, as He, Most High, says, ﴿ And he (*Iblees*) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafiz* over everything. (Knower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly). ﴿ (Soorah Saba' 34:21)

So Iblees – may Allah's curse be upon him – is alive now, given respite until the Day of Resurrection, according to the evidence of the Qur'an and he has a throne over the surface of the sea. He sits on it and sends forth his legions to spread evil and trials among the mankind. Allah, Most High, says, ﴿ **Ever feeble indeed is the plot of *Shaitan*** ﴾ (Soorah An-Nisa' 4:76)

The proof that the throne of Iblees is on the sea is the *hadeeth* narrated by Imam Ahmad, on the authority of Jabir Ibn

‘Abdullah ﷺ, who said: The Messenger of Allah ﷺ said: “The throne of Iblees is on the sea and he sends his legions every day to spread discord among the people and the greatest of them in rank in Iblees’ sight is the one who causes the greatest discord among the people.”⁽¹⁾

Imam Ahmad narrated, on the authority of Jabir Ibn ‘Abdillah ﷺ, that he said: I heard the Messenger of Allah ﷺ saying: “The throne of Iblees is over the sea and he sends his legions every day to spread discord among the people and the greatest of them in his sight is the one who spreads the most discord.”⁽²⁾

Imam Muslim narrated, on the authority of Jabir Ibn ‘Abdullah ﷺ from the Prophet ﷺ, that he said: “Iblees places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are the greatest in creating discord. One of them comes and says: ‘I did such-and-such.’ And he says: ‘You have done nothing.’ Then one amongst them comes and says: ‘I did not spare so-and-so until I caused discord between a husband and his wife.’ The devil goes near him and says: ‘You have done well.’ Al-A‘mash said, ‘He then embraces him’.”⁽³⁾

And we have already mentioned this *hadeeth* in explanation of the Words of Allah, Most High: ﴿ **that by which they cause separation between a man and his wife** ﴾ (Soorah Al-Baqarah 2:102) That is, the magic that is learnt from the devils among the mankind and the jinn leads to the separation of those between whom there exists the greatest intimacy and love; this

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- (1) This is an authentic *hadeeth* narrated by Imam Ahmad (14400) and all of the men in its chain are trustworthy.
 - (2) This is an authentic *hadeeth* narrated by Imam Ahmad (14699) and the men in its chain are trustworthy.
 - (3) Narrated by Muslim (2813).

is why Satan thanks the efforts of the one who causes this. So the one whom Allah rebukes, Satan praises; the one who invokes Allah's anger, Satan is pleased with him – may Allah's Curse be upon him. Allah has revealed the *Mu'awwidhatain* (i.e. *Soorah Al-Falaq* and *Soorah An-Nas*) ⁽¹⁾ as a means of repelling all manners of evil and its causes and objectives, in particular,

Soorah An-Nas, which sates, ﴿ Say, 'I seek refuge with (Allah,) the Lord of the mankind, the King of the mankind, The *Ilah* (God) of the mankind, from the evil of the whisperer (the devil who whispers evil into the hearts of people) who withdraws (from his whispering in one's heart after one remembers Allah), who whispers in the breasts of the mankind, of jinn and men.' ﴾ (*Soorah An-Nas* 114:1-6)

In *Saheeh Al-Bukhari*, it is reported, on the authority of Safiyyah Bint Huyayyi (may Allah be pleased with her), that the Messenger of Allah ﷺ said, "Verily, Satan circulates in the human mind as blood circulates in it." ⁽²⁾

Allah, Most High, says, ﴿ But *Shaitan* made him forget to mention it to his Lord (or Satan caused [Yoosuf ﷺ] to forget the remembrance of his Lord [Allah] so as to ask for His Help, instead of others). ﴾ (*Soorah Yoosuf* 12:42) That is, when Yoosuf said to the wine-pourer, ﴿ "Mention me to your lord (i.e. your king, so as to get me out of the prison)." ﴾ (*Soorah*

(1) Narrated by Ahmad in his *Musnad* (No. 16983) with an authentic chain of narrators, on the authority of 'Abdullah Ibn 'Abbas Al-Juhani ؓ, who said that the Messenger of Allah ﷺ said to him, "O 'Abdullah Ibn 'Abbas! Shall I inform you about the best thing with which to seek protection with Allah?" He said, "Certainly." The Messenger of Allah ﷺ said, "Say, 'I seek refuge with the Lord of the daybreak' and 'I seek refuge with the Lord of the mankind'."

(2) Narrated by Al-Bukhari (2038).

Yoosuf 12:42) – the wine-pourer forgot to mention him to his lord (the king) and this forgetfulness was from Satan, as a result of which Yoosuf ﷺ remained in prison for a number of years more. This is why He says after it, ﴿ Then the man who was released (one of the two who were in prison), now at length remembered and said... ﴾ (Soorah Yoosuf 12:45)

Imam Ahmad narrated, on the authority of Abu Hurairah ؓ, that he said: The Messenger of Allah ﷺ said: “When any of you is in the mosque Satan comes to him and beguiles him with his whisperings as a man entices his riding beast and when it is quiet, he hobbles it or bridles it.” Abu Hurairah ؓ said, “And you people see that: as for the one that is hobbled, you see him inclining this way and that and he does not remember Allah, while as for the one who is bridled, he opens his mouth, but he does not mention Allah, the Almighty, the All-Powerful.” ⁽¹⁾ Imam Ahmad alone narrated this.

Imam Ahmad narrated, on the authority of ‘Abdullah Ibn ‘Abbas ؓ, that he said: A man came to the Prophet ﷺ and said, “O Messenger of Allah! I speak to myself about something which I would rather fall down from the sky than discuss (with another).” The Prophet ﷺ said, “*Allahu Akbar* (Allah is Greatest)! All praise and thanks be to Allah, Who has reduced the guile of Satan to mere whispering...” ⁽²⁾

Al-Bukhari narrated, on the authority of Abu Hurairah ؓ, that he said: The Messenger of Allah ﷺ said: “Satan comes to one of you and says, ‘Who created this?’ and, ‘Who created this?’ Until he says, ‘Who created your Lord?’ So, when he inspires

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (8170) and the men in its chain are trustworthy.

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (2098) and Abu Dawood (5112).

such a question, one should seek refuge with Allah and give up such thoughts.”⁽¹⁾

Allah, Most High, says, ﴿ Verily, those who are *al-muttaqoon* (pious, God-fearing), when an evil thought comes to them from *Shaitan*, they remember (Allah), and (indeed) they then see (aright). ﴾ (Soorah Al-A'raf 7:201)

He, Most High, says, ﴿ And say: 'My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayateen*.' And I seek refuge with You, My Lord, lest they may attend (or come near) me.' ﴾ (Soorah Al-Mu'minoon 23:97,98)

Allah, Most High, says, ﴿ And if an evil whisper comes to you from *Shaitan* then seek refuge with Allah. Verily, He is the All-Hearing, All-Knowing. ﴾ (Soorah Al-A'raf 7:200)

He, Most High, says, ﴿ So when you want to recite the Qur'an, seek refuge with Allah from *Shaitan*, the outcast (the accursed one). Verily, He has no power over those who believe and put their trust only in their Lord (Allah). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah) (i.e. those who are *Mushrikoon* – polytheists). ﴾ (Soorah An-Nahl 16:98-100)

Imam Ahmad and the compilers of the *Sunan* narrated on the authority of Abul-Mutawakkil, who reported on the authority of Abu Sa'eed Al-Khudri ؓ, that he said: The Messenger of Allah ﷺ used to say, "I seek refuge with Allah, the All-Hearing, the All-Knowing from the accursed Satan, from his urging, from his inspiration and from his utterances." ⁽²⁾

(1) Narrated by Al-Bukhari (3276) and Muslim (134).

(2) An authentic *hadeeth* narrated by Imam Ahmad (11081), Abu Dawood (775), At-Tirmidhi (242) and Ad-Darimi (1239).

Al-Bukhari narrated, on the authority of 'Adiyy Ibn Thabit that he said: Sulaiman Ibn Surad ؓ said: Two men were insulting each other in the presence of the Prophet ﷺ and we were sitting with them. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, 'I seek refuge with Allah from Satan, the outcast'." So they said to that (furious) man, "Don't you hear what the Prophet is saying?" He said, "I am not mad." ⁽¹⁾

Imam Ahmad narrated, on the authority of 'Abdullah Ibn 'Umar ؓ, that the Messenger of Allah ﷺ said, "None of you should eat with his left hand nor should he drink with his left hand, because Satan eats with his left hand and drinks with his left hand." ⁽²⁾

Imam Ahmad narrated, on the authority of Abu Ziyad At-Tahhan that he said: I heard Abu Hurairah ؓ say (that he heard) from the Prophet ﷺ that he saw a man drinking while standing and he said to him, "Vomit (it out)." The man said, "Why?" He said, "Would it please you that a cat should drink with you?" He said, "No." The Prophet ﷺ said, "Then (you should know that) the one who is more evil than that has drunk with you – Satan." ⁽³⁾

Imam Ahmad narrated, on the authority of Ibn Az-Zubair, that he asked Jabir ؓ: Did you hear the Prophet ﷺ say, "When a man enters his house and mentions Allah when he enters and when he eats, the devil says, 'There is no place for you to sleep

(1) Narrated by Al-Bukhari (6115).

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (5490) and by Muslim (2020).

(3) This is an authentic *hadeeth* narrated by Imam Ahmad (7943).

and no dinner for you here.' But if he enters and he does not mention Allah's name as he enters, he (Satan) says, 'You have found a place to spend the night.' And if he does not mention Allah's name when he eats, he (Satan) says, 'You have found a place to spend the night and dinner.' He (Jabir رضي الله عنه) said, 'Yes'." ⁽¹⁾

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Umar رضي الله عنه that he said, "When the (upper) edge of the sun appears (in the morning), do not perform a prayer till the sun appears in full, and when the lower edge of the sun sets, do not perform a prayer till it sets completely. You should not seek to pray at sunrise or sunset, for the sun rises between the two sides of the head of the devil." ⁽²⁾

And in the *Sunan* it was reported that the Messenger of Allah ﷺ forbade that anyone should sit between the sun and the shade. He said, "It is the sitting place of Satan." ⁽³⁾

This is why Allah, Most High, says, ﴿The shoots of its fruit-stalks are like the heads of *Shayatin*.﴾ (Soorah As-Saffat 37:65) When the women witnessed the handsomeness of Yoosuf عليه السلام ﴿No man is this! This is none other than a noble angel﴾ (Soorah Yoosuf 12:31).

Al-Bukhari narrated on the authority of Jabir Ibn 'Abdillah رضي الله عنه from the Prophet ﷺ that he said, "When night falls, then keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (14319).

(2) Narrated by Al-Bukhari (3273).

(3) This is an authentic *hadeeth* narrated by Ibn Majah (3722), without the words, "It is the sitting place of Satan." This addition is in *Musnad Al-Imam Ahmad* (14995). In addition, some traditions have been reported from the *Salaf* from among the Companions رضي الله عنهم and others. See *Ibn Abi Shaibah* (5/268).

your house (at night), and mention Allah's name thereupon, and cover your utensils, and mention Allah's name thereupon, (and if you do not have something to cover your utensils) you may put something across it (e.g. a piece of wood, etc.)." (1)

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that he said, "If anyone of you has when having sexual relation with his wife, he should say: 'In the Name of Allah: O Allah! Protect us from Satan and prevent Satan from approaching our offspring You are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it." (2)

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said, "Satan ties three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping.' If that person wakes up and recites the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and gay, otherwise he gets up dull and gloomy." (3)

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise. When the call for prayer is finished, he comes back. When the *iqamah* is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him. 'Remember this or that thing,' till the person forgets whether he has offered

(1) Narrated by Al-Bukhari (3280).

(2) Narrated by Al-Bukhari (3283).

(3) Narrated by Al-Bukhari (3269).

three or four *rak'at*: so if one forgets whether he has prayed three or four *rak'at*, he should perform two prostrations of *sahw* (i.e. forgetfulness).”⁽¹⁾

Ahmad narrated on the authority of ‘Ata’ Ibn As-Sa’ib, who reported on the authority of Anas ؓ that he said, “Stand close together in the ranks (in prayer), because Satan stands in the spaces.”⁽²⁾

Al-Bukhari narrated on the authority of Abu Sa‘eed Al-Khudri ؓ that he said: The Messenger of Allah ﷺ said, “If somebody intends to pass in front of you while you are praying, prevent him; should he insist, prevent him again; if he insists again, fight with him (i.e. prevent him violently e.g. by pushing him violently), because such a person is (like) a devil.”⁽³⁾

Imam Ahmad narrated on the authority of Abu Sa‘eed Al-Khudri ؓ that the Messenger of Allah ﷺ stood up to offer the *Fajr* prayer and he (Abu Sa‘eed ؓ) was standing behind him.

He recited and became confused in his recitation. When the prayer was over, he said, “If only you could have seen me and Iblees I grabbed him and kept on trying to strangle him until I felt the coldness of his saliva on these two fingers, the thumb and the one next to it. Were it not for the prayer of my brother Sulaiman (Solomon), he would have been tied to one of the pillars of the mosque this morning, and the children of Al-Madinah would have played with him. Whoever among you can prevent anyone from coming between him and the *qiblah*, let him do so.”⁽⁴⁾

(1) Narrated by Al-Bukhari (3285).

(2) Narrated by Imam Ahmad (12162).

(3) Narrated by Al-Bukhari (3274).

(4) Narrated by Imam Ahmad (11371).

Muslim narrated on the authority of Abu Ad-Darda' ؓ that he said: The Messenger of Allah ﷺ stood praying and we heard him say, "I seek refuge with Allah from you." Then he repeated three times, "I curse you with the curse of Allah." Then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said, 'O, Messenger of Allah! We heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand.' He replied, 'Allah's enemy Iblees came with fire to put it in my face, so I said three times, 'I seek refuge in Allah from you.' Then I said three times, 'I curse you with the full curse of Allah.' But he did not retreat. Then I intended to seize him. I swear by Allah that had it not been for the supplication of my brother Sulaiman ؑ, he would have been bound, and made an object of sport for the children of the people of Al-Madinah'." (1)

Allah, Most High, says, ﴿ Let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah. ﴾ (Soorah Luqman 31:33)

He, Most High, says, ﴿ Surely, *Shaitan* is an enemy to you, so take (treat) him as an enemy. He only invites his *hizb* (followers) that they may become the dwellers of the blazing Fire. ﴾ (Soorah Fatir 35:6) So Satan spares no effort to hinder and confuse a person in all of his affairs, all of his activities and all of his inactive moments, as Al-Hafiz Abu Bakr Ibn Abi Ad-Dunya wrote in his book entitled: *Masa'id Ash-Shaitan* (The Afflictions of Satan); and in it are numerous benefits.

In the *Sunan* of Abu Dawood, it is reported that the Messenger of Allah ﷺ used to say in his supplication, "I seek refuge with You from Satan's attempts to struggle with me, play with me

(1) Narrated by Muslim (542).

and corrupt my religion and my mind at the time of death.”⁽¹⁾

At-Tirmidhi, An-Nasa'i, Ibn Hibban (in his *Saheeh*) and Ibn Abi Hatim (in his *Tafseer*) narrated on the authority of 'Abdullah Ibn Mas'ood ؓ that he said: The Messenger of Allah ﷺ said, “Verily, Satan has an effect on the son of Adam, and the angel also has an effect. As for the effect of Satan, it is by his threatening him with evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it comes from Allah and let him thank Allah for it. Whoever finds the former, let him seek refuge (with Allah) from Satan.” Then he recited, ﴿ Satan threatens you with poverty and orders you to commit *fahsha*’ (sins, immorality, lewdness etc.); whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creations’ need, All-Knower. ﴾ (Soorah Al-Baqarah 2:268)⁽²⁾

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said, “Whoever says, *La ilaha illallahu wahdahu la shareeka lahu, la hul-mulku wa la hul-hamdu wa huwa 'ala kulli shay'in qadeer* (None has the right to be worshipped except Allah, Alone, without partners, to Him belongs the Dominion and to Him belong all praise and thanks, and He has power over all things [i.e. He is Omnipotent]),” one hundred times in a day, he will have the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account. On that day he will be protected from the morning till evening from Satan; and nobody will be superior to him except one who has done more than that which he has

(1) Narrated by Abu Dawood on the authority of Abu Yusr ؓ (1552).

(2) Narrated by At-Tirmidhi (2988).

done. Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: "When any human being is born, Satan touches him at both sides of the body with his two fingers, except 'Eesa the son of Maryam, whom Satan tried to touch but failed, for he touched the covering of the placenta instead." ⁽¹⁾

Al-Bukhari narrated on the authority of 'A'ishah (may Allah be pleased with her) that she said, "I asked the Prophet ﷺ about one's looking here and there during the prayer. He replied, 'It is what Satan steals from the prayer of any one of you'." ⁽²⁾

Al-Bukhari narrated on the authority of 'Abdullah Ibn Abi Qatadah, who reported on the authority of his father ؓ that he said: The Messenger of Allah ﷺ said: "A good dream is from Allah, and a bad or evil dream is from Satan; so if any one of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allah from its evil, for then it will not harm him." ⁽³⁾

Imam Ahmad narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: "None of you should point to his brother with his weapon (sword, spear, arrow, dagger, etc.), because none of you knows, perhaps Satan may cause him (to hurt his brother) and as a result, he would fall into a pit of Fire." ⁽⁴⁾

Allah says, ﴿ And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayateen*, and have prepared for them the torment of the blazing Fire ﴾ (Soorah Al-Mulk 67:5).

(1) Narrated by Al-Bukhari (3286).

(2) Narrated by Al-Bukhari (3289).

(3) Narrated by Al-Bukhari (3292).

(4) This is an authentic *hadeeth* narrated by Ahmad (27432) and by Al-Bukhari (7072) and Muslim (2617).

He, Most High, says, informing us about the jinn (that they said), ﴿ And we have sought to reach the heaven, but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but anyone who listens now will find a flaming fire watching him in ambush. ﴾ (Soorah Al-Jinn 72:8,9)

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: Verily, the Prophet of Allah ﷺ said, “When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. ﴿ Until fear is banished from their hearts, they say, ‘What is it that your Lord has said?’ They say: ‘The truth. And He is the Most High, the Most Great.’ ﴾ (Soorah Saba’ 34,23) Then the stealthy listeners (devils) hear this command, and these stealthy listeners are like this, one over the other.” (Sufyan, a sub-narrator demonstrated this by holding his hand upright and separating the fingers.) “A stealthy listener hears a word which he will convey to the one below him and the second will convey it to the one below him till the last of them will convey it to the magician or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the magician adds to that word a hundred lies. The people will then say, ‘Did not he (i.e. the magician) tell such-and-such a thing on such-and-such a date?’ So that magician is said to have told the truth because of the statement which has been heard from the heavens.” ⁽¹⁾

Allah, Most High, says, ﴿ And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. the Qur’an and worship of Allah), We appoint for him a *Shaitan* to be a *qareen* (an intimate companion) to him. And verily, they (the devils) hinder them from the Path (of Allah),

(1) Narrated by Al-Bukhari (4800).

but they think that they are guided right! Till, when (such a one) comes to Us, he says (to his *qareen* [devil companion]), 'Would that between me and you were the distance of the two easts (or the east and west).' The worst (type of) companion (indeed)! ﴿ (Soorah Az-Zukhruf 43:36-38)

He, Most High, says, ﴿ And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.) ﴿ (Soorah Fussilat 41:25)

Imam Ahmad narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that he said: The Messenger of Allah ﷺ said: "There is no one among you who has not had a *qareen* from among the devils appointed for him." They said, "Even you, Messenger of Allah?" He said, "Yes, but Allah has helped me against him and he has embraced Islam." ⁽¹⁾

Imam Ahmad narrated on the authority of Abu Hurairah ؓ that the Prophet ﷺ said, "Verily, the believer emaciates his devil as one of you emaciates his camel on a journey." ⁽²⁾

Imam Ahmad narrated on the authority of Saburah Ibn Abi Fakih ؓ that he said: I heard the Messenger of Allah ﷺ say: "Verily, Satan lays in wait for the son of Adam ؑ at (a number of) paths: he lays in wait for him at the path of Islam and says: 'Will you embrace Islam and abandon your religion and the religion of your forefathers?' But he disobeys him and embraces Islam. So he lays in wait for him at the path of *hijrah* (migration in Allah's Cause) and says, 'Will you migrate and abandon your land and your sky?' But the similitude of the

(1) Narrated by Ahmad (2319) and the men in its chain are trustworthy.

(2) This is an authentic *hadeeth* narrated by Ahmad (8717).

muhajir (migrate) is that of a horse in his strength and stamina. But he disobeyes him and migrates. Then he lays in wait for him at the path of *jihad*, which is to struggle with one's self and one's wealth, and he says: 'Will you fight and be killed, after which your wife will be married and your wealth divided?' But he disobeyes him and performs *jihad*." The Messenger of Allah ﷺ said, "So if anyone of them (the sons of Adam ﷺ) does that, it will be his right upon Allah that He will admit him to Paradise. If he is killed, it will be his right upon Allah that He will admit him to Paradise. If he is drowned, it will be his right upon Allah that He will admit him to Paradise. And if his riding beast breaks his neck, it will be his right upon Allah that He will admit him to Paradise." ⁽¹⁾

Imam Ahmad narrated on the authority of 'Abdullah Ibn 'Umar ؓ that he said: The Messenger of Allah ﷺ did not use to neglect these supplications in the morning and the evening: "O Allah! I ask You to pardon me in the life of this world and in the Hereafter. O Allah! I ask You to pardon me and grant me wellbeing in my Religion, my worldly affairs, my family and my property. O Allah! Cover up my deficiencies and calm my fears. O Allah! Protect me from my front, from behind, from my right, from my left and from above me. I seek refuge with Your Majesty from being snatched from below." Wakee' said it means to sink down. ⁽²⁾

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (15528).

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (4770). It was also narrated by Abu Dawood (5074) and by An-Nasa'i in an abbreviated form (5530), Ibn Majah (3871), Ibn Hibban in his *Saheeh* (3/241, No. 961) and Al-Hakim in *Al-Mustadrak* (1/698, No. 1902).

Chapter: What Has Been Said Regarding the Creation of Adam ﷺ

Allah, Most High, says, ﴿ And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on Earth," they said, "will You place there those who will make mischief and shed blood while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah) said, "I know that which you do not know." And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They said, "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said, "O Adam! Inform them of their names," and when he had informed them of their names, He said, "Did I not tell you that I know the *ghaib* (unseen) in the heavens and the Earth and I know what you reveal and what you have been concealing? And (remember) when We said to the angels: 'Prostrate yourselves before Adam. And they

prostrated except Iblees; he refused and was proud and was one of the disbelievers (disobedient to Allah). And We said, 'O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein wherever you will, but come not near this tree or you both will be of the *zalimoon* (wrong-doers).' Then the *Shaitan* made them slip therefrom (Paradise), and got them out from that in which they were. We said, 'Get you down, all, with enmity between yourselves. On Earth will be a dwelling place for you and an enjoyment for a time.' Then Adam received from his Lord of the Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. We said, 'Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our *Ayat* (proofs, evidences, Verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever'." (*Soorah Al-Baqarah* 2:30-39)

Likewise, He, Most High, says, ﴿ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *tagwa* (i.e. one of the *muttaqoon* (pious). Verily, Allah is All-Knowing, Aware of all things. ﴾ (*Soorah Al-Hujurat* 49:13)

He, Most High, says, ﴿ It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Hawwa), in order that he might enjoy the pleasure of living with her. When he had sexual relations with her, she became pregnant and she carried it about lightly. Then, when it became heavy, they both invoked Allah, their Lord (saying):

‘If You give us a *saleh* (good in every aspect) child, we shall indeed be among the grateful.’ (Soorah Al-A’raf 7:189)

He, Most High, says, ﴿ And (remember) when We said to the angels: ‘Prostrate Adam,’ they prostrated except Iblees. He said, ‘Shall I prostrate to one whom You created from clay?’ (Iblees) said, ‘See? This one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!’ (Allah) said, ‘Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) – an ample recompense. And *Istafziz* (literally means: befool them gradually) those whom you can among them with your voice (i.e. songs, music, and any other call for Allah’s disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them.’ But Satan promises them nothing but deceit. “Verily, My slaves (i.e. the true believers of Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian’. ﴾ (Soorah Al-Isra’ 17:61-65)

He, Most High, says, ﴿ (Allah) said, ‘Get you down (from the Paradise to the Earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery’. ﴾ (Soorah Ta Ha 20:123)

Allah, Most High, says that He addressed the angels, saying ﴿ “Verily, I am going to place generations after generations on Earth.” ﴾ (Soorah Al-Baqarah 2:30)

He apprised them of the reason why He had created Adam ﷺ and his progeny, who would follow each other in succeeding generations, as He, Most High, says, ﴿And makes you inheritors of the Earth, generations after generations.﴾ (Soorah An-Naml 27:62) He informed them of this by way of praise for the creation of Adam ﷺ and his progeny and He informed them of this great event before it took place. The angels asked, with the intention of acquiring knowledge and seeking wisdom, not as some ignorant people have supposed, in order to express disagreement or to belittle the children of Adam ﷺ or display envy toward them: ﴿They said, "Will You place therein those who will make mischief therein and shed blood?"﴾ (Soorah Al-Baqarah 2:30) It was said by Qatadah that they knew that this would happen because of what they had observed of the behavior of the *binn* and the *jinn* before Adam ﷺ.

As for the Words of Allah, Most High, ﴿I know that which you do not know﴾ (Soorah Al-Baqarah 2:30), the meaning is: I know better the greater good that there is in the creation of them, which you do not know. That is, there will be among them Prophets, Messengers, those who accept the truth without hesitation, martyrs and righteous folk. Then He made clear to them Adam's superiority over them in knowledge, saying, ﴿And He taught Adam all the names (of everything).﴾ (Soorah Al-Baqarah 2:31)

‘Abdullah Ibn ‘Abbas ؓ said, "They are these names with which the mankind is acquainted, such as humans, animals, earth, plains, seas, mountains, camels, donkeys and other things." Mujahid said, "He taught him the names of the plate and the pot and even the terms for breaking wind."

Mujahid also said, "He taught him the name of every animal, every bird and everything."

Al-Bukhari and Muslim narrated on the authority of Anas Ibn Malik ؓ, who reported from the Messenger of Allah ﷺ that he said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam ؑ and say, 'You are the father of all the people; and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things.' ⁽¹⁾ He recorded the *hadeeth* in full.

﴿ Then He showed them to the angels and said, 'Tell Me the names of these if you are truthful'. ﴾ (Soorah Al-Baqarah 2:31)

Al-Hasan Al-Basri said, "When Allah wanted to create Adam ؑ, the angels said, 'Our Lord will not create a creation except that we are more knowledgeable than it.' Thus they were put to trial and that was why Allah said, ﴿ '...if you are truthful.' ﴾ (Soorah Al-Baqarah 2:31)

﴿ They (angels) said, 'Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knowing, Most Wise'. ﴾ (Soorah Al-Baqarah 2:32) That is, no one can encompass anything from Your Knowledge, except what You have taught; You are far above that. This is as Allah says, ﴿ And they will never compass anything of His Knowledge except that which He wills. ﴾ (Soorah Al-Baqarah 2:255)

﴿ He said, 'O, Adam! Inform them of their names,' and when he had informed them of their names, He said, 'Did I not tell you that I know the *ghaib* (unseen) in the heavens and the Earth, and I know what you reveal and what you have been concealing'?" ﴾ (Soorah Al-Baqarah 2:33) That is, I know the

(1) Narrated by Al-Bukhari (4476) and Muslim (193).

secrets just as I know the apparent things. It was also said that His Words: ﴿ “and I know what you reveal...” ﴾ refer to their saying, ﴿ “Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” ﴾ (Soorah Al-Baqarah 2:30). This was what they did openly.

As for His Words: ﴿ “and what you have been concealing?” ﴾ (Soorah Al-Baqarah 2:33), what is referred to here is the saying of Iblees, when he concealed within his heart arrogance and belief in his superiority over Adam ﷺ. This was said by Sa‘eed Ibn Jubair, Mujahid, As-Suddi, Adh-Dhahhak and Ath-Thawri; and it was the preferred opinion of Ibn Jarreer At-Tabari.

﴿ And (remember) when We said to the angels: ‘Prostrate yourselves before Adam.’ And they prostrated except Iblees, he refused and was proud. ﴾ (Soorah Al-Baqarah 2:34) This is a great honor bestowed by Allah on Adam ﷺ, when He created him with His Hand and breathed into him His Spirit, as He, Most High, says, ﴿ “So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.” ﴾ (Soorah Al-Hijr 15:29) So these were four honors: His creation of him with His Hand, His breathing into him of His Spirit, His command to the angels to prostrate before him and His teaching him the names of (all) things.

In another Verse, He says, ﴿ And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, ‘Prostrate to Adam,’ and they prostrated, except Iblees, he refused to be of those who prostrated. (Allah) said, ‘What prevented you (O, Iblees,)

that you did not prostrate, when I commanded you?' Iblees said, 'I am better than he (Adam), You created me from fire, and him You created from clay'." ﴿Soorah Al-A'raf 7:11,12﴾ Al-Hasan Al-Basri said, "Iblees used *qiyas* (analogy) and he was the first one to do so." This statement has an authentic chain of narrations. Ibn Seereen said, "The first to use *qiyas* was Iblees, and the sun and moon would not be worshipped if not for *qiyas*." Both of these statements were reported by Ibn Jareer At-Tabari.

The meaning of this is that he compared himself with Adam ﷺ and considered that he was superior to Adam ﷺ, and thus refused to prostrate him, in spite of the fact that he and all of the angels had been commanded to do so. But analogy in the presence of evidence is invalid. In addition, it is in itself, invalid, because mud is more beneficial than fire: mud has the qualities of wisdom, forbearance, patience and assurance and mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness.

In addition, Allah honored Adam ﷺ by creating him with His Hand and breathing into him His Spirit. This is why He commanded the angels to prostrate before him, as He says, ﴿And (remember) when your Lord said to the angels: 'I am going to create a man (Adam) from sounding clay of altered black smooth mud'."﴾ – up to the Words of Allah, Most High: ﴿And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection).﴾ (Soorah Al-Hijr 15:28-35) He deserved this from Allah, Most High, because he insisted that Adam ﷺ was inferior to him and belittled him, while claiming that he himself was superior to him, in sheer opposition to the Command of Allah and in defiance of the truth.

In *Soorah Al-Kahf*, Allah says, ﴿ He disobeyed the Command of his Lord. Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *zalimoon* (polytheists, and wrongdoers, etc.) ﴾ (*Soorah Al-Kahf* 18:50) That is, he abandoned obedience to Allah, deliberately, obstinately and arrogantly refusing to comply with His Command. Iblees was deceived by his fiery nature and substance into believing that he was superior to Adam ﷺ because of him having been created from fire, when he should have known better. Imam Muslim narrates in his *Saheeh*, on the authority of ‘A’ishah (may Allah be pleased with her), who reported from the Messenger of Allah ﷺ that he said: “The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam ﷺ was created from what has been described to you.” (1)

‘Abdullah Ibn Mas‘ood ؓ, ‘Abdullah Ibn ‘Abbas ؓ a group of the Companions ؓ, Sa‘eed Ibn Al-Musayyib and others said that Iblees was the leader of the angels in the earthly heaven. In one narration attributed to ‘Abdullah Ibn ‘Abbas ؓ, he said that his name was ‘Azazeel, while in another narration, it was ascribed to him that he said that his name was Al-Harith. An-Naqqash said that his agnomen was Abu Kardoos. ‘Abdullah Ibn ‘Abbas ؓ said: “He was from one of the tribes of the angels which was known as *Al-Jinn*. They were the guardians of the Gardens and he was the most eminent of them and the greatest of them in knowledge. He had four wings, but Allah transformed him into a curse.” In *Soorah Sad*, He says, ﴿ (Remember) when your Lord said to the angels: ‘Truly, I am going to create man from clay.’ So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate him. So the angels prostrated themselves, all of them: except Iblees.

(1) The *takhreej* for this has already been given.

He was proud and was one of the disbelievers. (Allah) said, 'O, Iblees (Satan)! What prevents you from prostrating yourself the one whom I have created with My both Hands? Are you too proud (to prostrate Adam), or are you one of the high exalted?' (Iblees [Satan]) said, 'I am better than he; You created me from fire, and You created him from clay.' (Allah) said, 'Then go down from here, for verily, you are an outcast. And verily, My Curse is on you until the Day of Recompense.' (Iblees [Satan]) said, 'My Lord! Give me then respite till the Day the (dead) are resurrected.' (Allah) said, "Verily, you are of those allowed respite till the Day of the time appointed.' (Iblees [Satan]) said, 'By Your Might, then I will surely mislead them all, except Your chosen slaves among them (the faithful, obedient, true believers of Islamic Monotheism).' (Allah) said, 'The Truth is, and the Truth I say, that I will fill Hell with you (Iblees) and those of them (mankind) that follow you, together'." (Soorah Sad 38:71-85)

He, Most High, says in *Soorah Al-A'raf*, ﴿ (Iblees) said, 'Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)'." (Soorah Al-A'raf 7:16,17) That is, because You have sent me astray, I will wait in ambush for them at every opportunity and I will come to them from every direction. So the successful person is the one who disobeys him (Satan) and the wretched person is the one who obeys him.

Scholars of *tafseer* have disagreed regarding the angels who were ordered to prostrate to Adam ﷺ: were they all of the angels, as seems to be proven by the generality of the Verses?

Allah sent Iblees astray.
That was the plan.

This is the opinion of the majority of scholars. Or is the reference to the angels of the Earth, as narrated by Ibn Jareer At-Tabari by way of Ad-Dahhak, who reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ? But its chain of narrators is interrupted and in its wording there is something objectionable, though some of the later scholars preferred it. However, it is apparent from the wordings that the former is correct and this is proven by the *hadeeth*: “And He made His angels prostrate him.” ⁽¹⁾ And this is also general – and Allah knows better.

The meaning of His Words: ﴿ Go down from here (i.e. Paradise) ﴾ (Soorah Al-A'raf 7:18) is: “Get out of here.” This is an evidence that he was in heaven and was ordered to go down from it; to leave his position and status which he had achieved through his worship and his similarity to the angels in obedience and worship. All this was taken away from him because of his arrogance, his envy and his disobedience to his Lord, and he was sent down to the Earth, disgraced and expelled.

Allah, Most High, commanded Adam ؑ to live with his wife in Paradise, saying, ﴿ And We said, ‘O, Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight of things therein wherever you will, but come not near this tree or you will both be of the *zalimoon* (wrongdoers). ﴾ (Soorah Al-Baqarah 2:35) In Soorah Al-A'raf, He, Most High, says, ﴿ (Allah) said (to Iblees), “Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all. And O, Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *zalimoon* (unjust and wrongdoers).” ﴾

(1) The *takhreej* of this *hadeeth* has already been given.

(Soorah Al-A'raf 7:18,19)

The context of these Verses necessitates that the creation of Hawwa' (Eve) was before Adam ﷺ entered Paradise, as He, Most High, says, **﴿ And We said, 'O, Adam! Dwell you and your wife in Paradise'. ﴾** (Soorah Al-Baqarah 2:35) But As-Suddi related from Abu Saleh and Abu Malik, on the authority of 'Abdullah Ibn 'Abbas ؓ and from Murrah, on the authority of 'Abdullah Ibn Mas'ood ؓ and from people among the Companions ؓ that they said that Iblees was removed from Paradise and Adam was made to live in Paradise and he used to walk therein alone, having no wife with whom to live. Then he slept for a short while and awoke to find a woman sitting at his head. Allah had created her from his rib. He asked her, "Who are you?" And she said, "I am a woman." He asked her, "Why were you created?" She said, "So that you might live with me." The angels said to him, in order to find out the extent of his knowledge, "What is her name, Adam?" He said, "Hawwa (Eve)." They said, "Why is she called Hawwa'?" He replied, "Because she was created from something *hayy* (i.e. living)." ⁽¹⁾

Corroboration for this is found in the Words of Allah, Most High: **﴿ O, mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa), and from them both He created many men and women ﴾** (Soorah An-Nisa' 4:1)

In the *Saheehain* on the authority of Abu Hurairah ؓ, who reported from the Prophet ﷺ that he said: "I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain

(1) Narrated by Ibn Jareer (4/224).

crooked, so I urge you to take care of the women.”⁽¹⁾ This is the wording of Al-Bukhari.

Scholars of *tafseer* have differed regarding the meaning of the Words of Allah, Most High: ﴿ **but come not near this tree** ﴾ (Soorah Al-Baqarah 2:35) It was said that it was a grapevine, while Ath-Thawri reported on the authority of Abu Husain, who reported on the authority of Abu Malik that he said, “﴿ **but come not near this tree** ﴾ it was a date palm. Ibn Juraij reported on the authority of Mujahid that it was a fig tree and Qatadah and Ibn Juraij concurred with this.

These are minor differences of opinion; in fact, Allah has left obscure the precise nature of the tree – and if there was any benefit for us in His mentioning it, He would have done so. This is also the case with regard to other matters which have been left undefined in the Qur’an.

The only real difference that they mentioned was regarding whether or not the Garden that Adam ﷺ entered was in heaven or on the Earth. This is a difference of opinion which must be clarified and settled.

The majority of scholars hold (the view) that it was (located) in heaven and that it was *Jannat Al-Ma’wa* (the Garden of Refuge), based on the apparent meaning of the Verses and *ahadeeth*, as in the Words of Him, Most High: ﴿ **And We said, ‘O, Adam! Dwell you and your wife in the Paradise.’** ﴾ (Soorah Al-Baqarah 2:35) The wording here indicates that what is referred to is a specific Paradise and that is *Jannat Al-Ma’wa*.

Muslim narrated in his *Saheeh* on the authority of Hudhaifah

(1) Narrated by Al-Bukhari (5186) and Muslim (1468).

Where was Adam? Heaven or Earth? because Satan was banished from Heaven.

ﷺ that he said: The Messenger of Allah ﷺ said: "Allah will gather the people and the believers will stand till the Garden will be brought near them. They will come to Adam and say, 'O, our father! Open for us the Garden., He would say, 'Did anything turn you out of the Garden other than the sin of your father, Adam'?"⁽¹⁾ And he narrated the *hadeeth* in full. In this there is strong and clear evidence that it is *Jannat Al-Ma'wa*, but there is room for argument.

Others said that the Garden in which Adam ﷺ resided was not *Jannat Al-Khuld*,⁽²⁾ because he was enjoined therein not to eat from that tree and because he slept therein, in addition to which he was removed from it and Iblees entered it. All of these things negate the possibility that it could be *Jannat Al-Ma'wa*. This opinion was related on the authority of Ubayy Ibn Ka'b ؓ, 'Abdullah Ibn 'Abbas ؓ, Wahb Ibn Munabbih and Sufyan Ibn 'Uyainah.

This opinion is (from) the text of the Torah, which is in the hands of the People of the Scripture and among those who related the disagreement in this matter were Abu Muhammad Ibn Hazm in *Al-Milal Wan-Nihal*, Abu Muhammad Ibn 'Atiyyah in his *Tafseer*, Abu 'Eesa Ar-Rummani in his *Tafseer* – and he related from the *first jumhoor* (earliest school of thought) – Abul-Qasim Ar-Raghib and Al-Qadi Al-Mawardi in his *Tafseer*: he said: "They disagreed regarding the Garden in which they (i.e. Adam ﷺ and Eve) had resided, holding two opinions in the matter: one of them declared that it was *Jannat Al-Ma'wa*, while the other held that it was a Garden which Allah had prepared for them and which He had made an abode of trial; they said that this was not *Jannat Al-Khuld*, which He

(1) Narrated by Muslim (195).

(2) *Jannat Al-Khuld*: The Eternal Garden.

had made as the abode of recompense. Those who said this disagreed as to its location: one opinion held that it was in the heaven, because Allah sent them down from it. This was the opinion of Al-Hasan. The other opinion stated that it was on the Earth, because Allah tried them therein, by forbidding them to eat from the tree, while allowing them to eat from the others. This was the opinion of Ibn Yahya. This took place after Iblees was commanded to prostrate Adam ﷺ – and Allah knows better regarding the truth of this.

This is what he said and it implies three opinions; and I sense from his words that he was undecided in the matter. Abu ‘Abdullah Ar-Razi related four opinions in his *Tafseer* regarding this question: three which were recorded by Al-Mawardi and the fourth was *waqf*, i.e., refusal or inability to arrive at a conclusion as to which is the strongest. But he preferred the first opinion. And Allah knows better.

﴿ Then *Shaitan* (Satan) made them slip therefrom. ﴾ (Soorah Al-Baqarah 2:36) That is, from Paradise ﴿ and got them out from that in which they were. ﴾ (Soorah Al-Baqarah 2:36) That is, from the ease, plenty and happiness (of Paradise) to the abode of toil, exertion and difficulty. This was because of what Satan had whispered to them and made them seem attractive to their hearts, as Allah, Most High, says, ﴿ Then *Shaitan* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said, “Your Lord did not forbid you this tree save you should become angels or become of the immortals’.” ﴾ (Soorah Al-A‘raf 7:20)

He said that Allah only forbade them from eating from this tree because by doing so they would become angels or immortals. That is, if you both eat from it, you will become thus.

﴿ And he (*Shaitan* [Satan]) swore to them both. ﴾ (*Soorah Al-A'raf* 7:21) That is, he swore to them that he was speaking the truth with regard to his claim concerning the tree. ﴿ Then *Shaitan* (Satan) whispered to him, saying : 'O, Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?' ﴾ (*Soorah Ta Ha* 20:120) That is, shall I guide you to a tree which, if you eat from it, you will attain eternity in the ease in which you are now and you will continue in a kingdom that will never end? But this was deception, falsehood and the exact opposite of the truth.

﴿ So he misled them with deception. Then, when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). ﴾ (*Soorah Al-A'raf* 7:22) This is like His Words: ﴿ Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. ﴾ (*Soorah Ta Ha* 20:121) Eve ate from the tree before Adam ﷺ and it was she who urged Adam ﷺ to eat from the tree. And Allah knows better.

This is understood from the *hadeeth* narrated by Al-Bukhari on the authority of Abu Hurairah ؓ, who reported from the Prophet ﷺ that he said "But for the Children of Isra'eel, meat would not decay, and but for Hawwa (Eve), wives would never betray their husbands." ⁽¹⁾

Ibn Abi Hatim narrated on the authority of Ubayy Ibn Ka'b ؓ that he said, "Allah created Adam ﷺ as a tall man, with abundant hair on his head, as if he was a tall date palm. When

(1) Narrated by Al-Bukhari (2330).

he tasted the (fruit from) tree, his clothing fell from him and the first thing that appeared from him was his genitals and when he looked at them, he began to run through the Garden, his hair was caught by a tree and he struggled with it. Then the Most Beneficent, the Almighty, the All-Powerful called him, saying, 'O, Adam! Are you fleeing from Me?' When he heard the Words of the Most Beneficent, he said, 'O, My Lord! No! But (I ran) out of embarrassment (at my naked state)'." (1)

Ath-Thawri reported on the authority of 'Abdullah Ibn 'Abbas ؓ that he said regarding the Words of Allah, Most High, ﴿ They began to stick together the leaves of Paradise over themselves (in order to cover their shame). ﴾ (Soorah Al-A'raf 7:22) – "The leaves were those of the fig tree." The *isnad* is authentic up to him. But it appears as if it was taken from the People of the Scripture and the apparent meaning of the Verse necessitates a more general meaning. But if we accept it, it does no harm – and Allah knows better.

﴿ (Allah) said, 'Get down, one of you an enemy to the other (i.e. Adam, Hawwa, and *Shaitan*, etc.). On Earth will be a dwelling place for you and an enjoyment - for a time'." ﴾ (Soorah Al-A'raf 7:24) This address is to Adam ؑ, Eve and Iblees. It was also said that a serpent was with them and they were commanded to go down from Paradise while they were in a state of mutual hostility and warfare. The inclusion of the serpent with them is supported by the authentic *hadeeth* narrated from the Messenger of Allah ﷺ, in which it was stated that he ordered the killing of serpents, saying, "We have not made peace with them since we (first) fought with them." (2)

- (1) Ibn Hajar ascribed it in *Fath Al-Bari* (6/367) to Ibn Abi Hatim and he said that its chain of narrators is *hasan* (sound).
- (2) This *hadeeth* is *hasan-saheeh* and it was narrated by Abu Dawood (5248) and Ahmad (7319).

Evolution and the creation of penis and reproduction.

where are figs

As for His Words in *Soorah Ta Ha*: ﴿ (Allah) said, 'Get you down (from Paradise to the Earth), both of you, together, some of you are an enemy to others'. ﴾ (*Soorah Ta Ha* 20:123), it is a command to Adam ﷺ and Iblees and their respective offspring that they will remain in a state of mutual hostility forever; and Adam ﷺ was followed by Eve, while Iblees was followed by the serpent.

It was also said that it was a command to all of them in the dual form, like the Words of Him, Most High: ﴿ And (remember) Dawood (David) and Sulaiman (Solomon), when they gave judgment in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgment. ﴾ (*Soorah Al-Anbiya* '21:78)

But the correct opinion is that because the judge is not passing judgment except between two sides, the claimant and the defendant, Allah says, ﴿ and We were witness to their judgment. ﴾ (*Soorah Al-Anbiya* '21:78)

As for the repetition of the sending down in *Soorah Al-Baqarah* in His Words: ﴿ Then *Shaitan* made them slip therefrom (Paradise) and got them out from that in which they were. We said, 'Get you down, all, with enmity between yourselves. On Earth will be a dwelling place for you and an enjoyment for a time.' Then Adam received Words from his Lord. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. We said, 'Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our *Ayat* (proofs, evidences, Verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever'. ﴾

(Soorah Al-Baqarah 2:36-39) Some of the scholars of *tafseer* said that what is meant by the first reference of being sent down is the sending down from Paradise to the earthly heaven, while the second is from the earthly heaven to the Earth.

But this is weak, because He says regarding the first (sending down), ﴿ Then *Shaitan* made them slip therefrom (Paradise) and got them out from that in which they were. We said, 'Get you down, all, with enmity between yourselves. On Earth will be a dwelling place for you and an enjoyment for a time'. ﴾ (Soorah Al-Baqarah 2:36), which proves that they were sent down to the Earth in the first sending down. And Allah knows better.

What is correct is that He repeated it in words, but in reality, it only took place once and He linked to each mention a *hukm* (ruling, verdict): to the first was attached the enmity between them and with the second He made it conditional upon them that whoever followed His Guidance – which He would reveal to them after that – would be happy, while whoever rejected it would be wretched. There are other examples of this manner of speaking in the Qur'an.

Al-Hakim narrated in his *Mustadrak* on the authority of 'Abdullah Ibn 'Abbas ؓ that he said, "Adam ؑ did not reside in Paradise for longer than the time between the 'Asr prayer and the setting of the sun." ⁽¹⁾ Then he said, "It is authentic, according to the criteria for acceptance stipulated by Al-Bukhari and Muslim, though it was not narrated by them."

In *Saheeh Muslim*, it is reported on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: "The

(1) Narrated by Al-Hakim in *Al-Mustadrak* (2/591, No. 3993) and he declared it to be authentic – Az-Zahabi concurred with this.

I think humans and Jin kind are in competition?

best day on which the sun rises is Friday: on that day Adam ﷺ was created; on it he was admitted to Paradise and on it he was sent out of it.” (1)

As for the Words of Allah, Most High: ﴿Then Adam received Words from his Lord. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.﴾ (Soorah Al-Baqarah 2:37), it was said that those Words were His Saying: ﴿“Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”﴾ (Soorah Al-A'raf 7:23) This was narrated on the authority of Mujahid, Sa'eed Ibn Jubair, Abul-Aliyah, Ar-Rabee' Ibn Anas, Al-Hasan, Qatadah, Muhammad Ibn Ka'b, Khalid Ibn Ma'dan, 'Ata Al-Khurasani and 'Abdur-Rahman Ibn Zaid Ibn Aslam.

Al-Hakim narrated in *Al-Mustadrak* on the authority of 'Abdullah Ibn 'Abbas ؓ regarding the Words of Allah, Most High: ﴿Then Adam received from his Lord Words and his Lord pardoned him (accepted his repentance).﴾ (Soorah Al-Baqarah 2:37) that he said, “Adam ﷺ said, ‘O, my Lord! Did You not create me with Your Hand?’ It was said to him, ‘Certainly.’ Adam ﷺ said, ‘And You breathed into me Your Spirit?’ It was said to him, ‘Certainly.’ He continued, ‘I sneezed and You said, ‘Allah have mercy on you.’ And Your Mercy preceded Your Anger?’ It was said to him, ‘Certainly.’ Adam ﷺ said, ‘And You ordained upon me that I should do this?’ It was said to him, ‘Certainly.’ Adam ﷺ then said, ‘Tell me then, if I turn to You in repentance, will You return me to Paradise?’ He said, ‘Yes.’” Then Al-Hakim said that the *isnad* is authentic, though Al-Bukhari and Muslim did not narrate it.

(1) Narrated by Muslim (854).

Mention of How Adam Defeated Moosa (Peace be Upon Them Both) in an Argument

Al-Bukhari narrated on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “Moosa ؑ argued with Adam ؑ and said to him (Adam), ‘You are the one who got the people out of Paradise by your sin, and thus made them miserable.’ Adam ؑ replied, ‘O, Moosa! You are the one whom Allah selected for His Message and for His direct Speech. Yet you blame me for a thing which Allah had ordained for me before He created me’?” The Messenger of Allah ﷺ added, “So Adam overcame Moosa ؑ by this Argument.” ⁽¹⁾

Imam Ahmad narrated on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “Adam ؑ argued with Moosa ؑ. Moosa ؑ said, ‘O, Adam! It is you whom Allah created with His Hand and breathed into you His Spirit. You led mankind astray and caused them to be removed from Paradise.’ Adam ؑ said, It was you, Moosa, who was chosen by Allah for His direct Speech; and yet you blame me for a deed which I did not do. Allah ordained for me before He created the heavens and the earth’?” The Messenger of Allah ﷺ added, “Thus Adam ؑ defeated Moosa.” Imam Ahmad narrated on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “Adam ؑ met Moosa ؑ and he said, ‘You are Adam, whom Allah created with His Hand and before whom He made His angels prostrate and He made you to reside in Paradise, then you did what you did?’ He said, ‘You are Moosa, to whom Allah spoke directly and whom He chose for His Message and to whom He revealed the Torah. Then (tell me), did I come first, or was it the Reminder (i.e. the Revelation)?’ Moosa ؑ said, ‘No, it

(1) Narrated by Al-Bukhari (4738).

was the Reminder.' Thus Adam عليه السلام defeated Moosa عليه السلام." (1)

Imam Ahmad narrated on the authority of Abu Hurairah رضي الله عنه that he said: The Messenger of Allah ﷺ said, "Adam عليه السلام argued with Moosa عليه السلام and Moosa عليه السلام said to Adam عليه السلام, 'O, Adam! It is you who caused your progeny to enter the Fire.' Adam عليه السلام said, 'O, Moosa! Allah chose you to receive His Message and to hear His direct Speech and He revealed to you the Torah. Did you find (therein) that I would descend (to Earth)?' He said, 'Yes.' Thus Adam عليه السلام defeated him." (2)

The understanding of the people toward this *hadeeth* has differed:

A group from among the *Qadariyyah* rejected it because of the affirmation of *Qadar* implicit in it.

A group from among the *Jabariyyah* cited it, as it appeared to them that when he said, "So Adam defeated Moosa," he did so using his own Scripture against him. The reply to this will be given later.

Others said that he only argued with him because he rebuked him for a sin for which he had repented – and a person who has repented of a sin is like a person who is without sin.

It was also said that he only argued with him because he (Adam) is older (and therefore wiser) than he (Moosa). It was also said that it was because he (Adam) is his (Moosa's) father. It was said that it was because they are both in two different Revelations. It was said that it was because they are both in the abode of *Al-Barzakh* and responsibility for them had ended, according to their claim.

(1) Narrated by Imam Ahmad (9664).

(2) Narrated by Imam Ahmad (7579).

The Ahadeeth Related to the Creation of Adam ﷺ

Imam Ahmad reports from Abu Moosa that the Prophet ﷺ said: "Allah created Adam from a handful taken from all parts of the Earth, and so the Children of Adam came out according to the colors of the Earth. Among them there is the white, the red, the black, and what is in between, and there is the filthy and the pure, and the soft and the hard and what is in between."⁽¹⁾

He also reported it from Qasamah bin Zuhair: I heard Al-Ash'ari say: Allah's Messenger ﷺ said: "Allah created Adam from a handful (of dust) taken from all parts of the Earth, and so the Children of Adam came out according to the colors of the Earth. Among them there is the white, the red, the black, and what is in between, and there is the soft and the hard and what is in between, and there is the filthy and the pure and what is in between."⁽²⁾

Imam Ahmad reports from Anas that the Prophet ﷺ said: "When Allah created Adam, He left him alone for as long as He willed to leave him alone, so Iblees began circling around him. Once he saw that he was hollow. He realized that he was a creation that could not control itself."⁽³⁾

Ibn Hibban reports in his *Saheeh* from Anas ibn Malik that Allah's Messenger ﷺ said: "When the soul was blown into Adam and it reached its head, he sneezed and said, 'All praise is due to Allah, Lord of the Worlds,' so He, blessed and exalted

(1) *Saheeh*: Ahmad (No. 19085).

(2) *Saheeh*: Ahmad (No. 19145).

(3) *Saheeh*: Ahmad (No. 12130).

is He, replied, 'May Allah have mercy on you'.⁽¹⁾

Al-Hafiz Abu Ya'la reports from Abu Hurairah that Allah's Messenger ﷺ said: Allah created Adam from dust, then he made him mud. Then, he left him until he became black mud. He created and fashioned him. Then, He left him until he became dry clay like pottery."

He said: Iblees would pass by him and say, "You have been created for a great purpose." Then, Allah blew into him from His soul. The first part that his soul passed through was his eyes and his nose causing him to sneeze, and Allah showed him mercy. Allah said, "May your Lord have mercy on you." Then Allah said, "O Adam, go to this group (of angels) and say to them *as-salaam 'alaikum* and see how they respond?" He went and greeted them to which they responded. "*Wa 'alaika al-salam wa rahmatullah wa barakaatuh.*" He said, "O Adam, this is your greeting and the greeting of your offspring." Adam said, "O Lord, and what are my offspring?" He said, "Choose one of My Hands, O Adam." He said, "I choose the right hand of my Lord, and both of My Lord's Hands are right." He opened His Hand and all his offspring who were to be were displayed in the Hand of the Most Merciful. There were men among them whose faces were light, and the light of one man in particular impressed Adam. He said, "O my Lord, who is this?" He said, "This is your son, Dawood." He said, "O my Lord, how long a lifespan have you given him." He said, "I have given him sixty (years)." He said, "Then give him from my age so that he may have a full one hundred years." Allah did so and called a witness to that. When the lifespan of Adam ran out, Allah sent to him the Angel of Death. Adam said, "Do I not have forty years of life left?" The angel asked him, "Did you not

(1) *Saheeh: Ibn Hibbaan: 14/37, No. 6165.*

Allah made our soul from His Soul?

give it to your son, Dawood?" but he denied that and likewise his offspring denied (things) as well, and just as he forgot, his offspring also forgot.⁽¹⁾

At-Tirmidhi reports from Abu Hurairah that he said: Allah's Messenger ﷺ said: When Allah created Adam, He wiped his back and every being that He was going to create up to the Day of Resurrection fell from his back. He placed between the eyes of everyone of them a flash of light, then presented them to Adam, who asked, "My Lord, who are these?" He said, "These are your offspring." Upon seeing a man among them whose light between his eyes impressed him, he asked, "My Lord, who is this?" He said, "This is a man from one of the last nations of your offspring called Dawood." He asked, "My Lord, how long a lifespan have you granted him?" He said, "Sixty years." He said, "My Lord, give him another forty years from my lifespan." When Adam's lifespan drew to an end and the Angel of Death came to him, he asked, "Are there not forty years of my life remaining?" He said, "Did you not give them to your son Dawood?" He said: Adam denied and his offspring (likewise) denied; Adam forgot and so his offspring (likewise) forgot; and Adam sinned and his offspring (likewise) sinned.⁽²⁾

Al-Bukhari reports from Abu Hurairah that the Prophet ﷺ said: Allah created Adam with a height of sixty cubits. Then he said, "Go and greet that group of angels with *salaam* and see how they respond to you, for that shall be your greeting and the

(1) Abu Ya'laa reports it in his *Musnad*, 11/453, No. 6580; Al-Haithami states in *Al-Majma'* (8/197), "Abu Ya'laa reported it, and it contains Ismaa'eel ibn Raafi'. Al-Bukhari said he is "reliable (*thiqah*), mediocre in narration (*muqaarib al-hadeeth*)," while the majority declared him weak. The remainder of the narrators are from the narrators of the *Saheeh*."

(2) *Hasan Saheeh*: At-Tirmidhi: *Book of Tafseer of the Qur'an*: Ch. Concerning Soorah Al-A'raaf, No. 3076.

greeting of your offspring.” He said, “*As-salaam ‘alaikum*” to which they replied, “*As-salaam ‘alaika wa rahmatullah*.” So they added in reply to him, “*wa rahmatullah*.” All those who enter Paradise will have Adam’s form; and the creation have not ceased to diminish in size (from his time) until now.⁽¹⁾

Imam Malik ibn Anas reports in his *Muwatta’* that ‘Umar ibn Al-Khattab was asked about this Verse, “And (remember) when your Lord brought forth from the Children of Adam, from their backs, their seed and made them testify as to themselves (saying), ‘Am I not your Lord?’ They said: ‘Yes! We testify’.” (*Al-A‘raf* 7:172)

‘Umar ibn Al-Khattab said: I heard Allah’s Messenger ﷺ being asked about it and he said, “When Allah created Adam, peace be upon him, He wiped his back with His Right Hand and brought out his offspring.” He said, “I created these for Paradise, and they will do the deeds of the People of Paradise.” A man asked, “O Messenger of Allah, then what is the purpose of working?” Allah’s Messenger ﷺ said, “When Allah creates a slave for Paradise, He causes him to do the deeds of the People of Paradise, until when he dies on one of the deeds of the People of Paradise, he enters Paradise. When Allah creates a slave for the Fire, He causes him to do the deeds of the People of the Fire until when he dies on one of the deeds of the People of the Fire, he enters the Fire.”⁽²⁾

All these *Ahadeeth* demonstrate that Allah brought out the offspring of Adam from his back like specks of dust. He then divided them into two groups, the People of the Right Hand

(1) Al-Bukhari: *Book of the Hadiths of the Prophets*: Ch. The Creation of Adam, Allah’s salutations be on him, and his offspring, No. 3326.

(2) *Saheeh Li Ghairih*: Malik: *Kitaab Al-Jaami’*: Ch. Prohibition of Rejecting Predestination, No. 1661.

(*Ahl Al-Yameen*) and the People of the Left Hand (*Ahl Al-Shimaal*), and He said, "These are for Paradise and I do not care, and these are for the Fire and I do not care."⁽¹⁾

As for taking witnesses against them or making them verbally acknowledge His Oneness, this is not mentioned in the authentic *Ahadeeth*. Therefore, to interpret the Verse in *Soorah Al-A'raaf* to be referring to these reports is questionable, as we explained there,⁽²⁾ and we mentioned the *Ahadeeth* and *athaar* in full with their chains of narrations and their wordings. Therefore, whoever would like to verify the matter should refer to it there. And Allah knows best.

As for the *hadeeth* reported by Imam Ahmad from Ibn 'Abbas that the Prophet ﷺ said, "Allah took the covenant from Adam's back in Na'maan the Day of 'Arafah,"⁽³⁾ and brought forth from his loins all his offspring whom He has created and He scattered them before Him. He then spoke to them directly. He said, 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection, 'Verily, we were unaware of this'." (*Al-A'raaf* 7:172).⁽⁴⁾ This *hadeeth* has a good, strong chain of narrations meeting the criterion of Muslim.

Anas ibn Malik reports that the Prophet ﷺ said, "A man from the People of the Fire will be asked on the Day of Resurrection, 'If you had all that is in the earth, would you ransom yourself with it?' He will say, 'Yes.' He will say, 'I wanted from you that which is easier than that. I took a covenant from you in

(1) *Saheeh*: Ahmad (No. 17207).

(2) in his *Tafseer*.

(3) The printed edition of *Musnad Ahmad* states, "Na'maan, meaning: 'Arafah." Na'maan is the name of a place near 'Arafah on the path between Makkah and Tā'if, cf. *Mir'aat Al-Mafaateeh*, 1/212.

(4) *Saheeh*: Ahmad (No. 2451).

On the day of Arafah
When Adam's reported?

the back of Adam to not associate partners with Me, yet you insisted on associating partners with Me.”⁽¹⁾ Al-Bukhari and Muslim report it via Shu‘bah.⁽²⁾

Imam Ahmad reports that Abu Hurairah said: Allah’s Messenger ﷺ said, “When the son of Adam recites a (Verse of) prostration and prostrates, Satan leaves him and weeps, saying, ‘Woe to me, the son of Adam was ordered to prostrate and has done so, so he shall have Paradise, while I was ordered to prostrate but I disobeyed, so I shall have the Fire’.”⁽³⁾

Once Adam was made to dwell in Paradise in which he dwelled, regardless of whether it is in the Heaven or the Earth – as there is a difference of opinion which was mentioned earlier – he and his wife Hawwa, peace be upon them, would eat from it in abundance and from wherever they liked. However, when they ate from the tree from which they had been prohibited, they were stripped of their garments and sent down to the Earth. We have also mentioned the different opinions about the place where he came down.

They also disagreed about the length of time that he spent in Paradise. One view is that it was just part of a day by the length of the days of this world. And we mentioned the *hadeeth* reported by Muslim on the authority of Abu Hurairah that the Prophet ﷺ said, “He created Adam on the last hour on the day of Friday.”⁽⁴⁾

We also mentioned the *hadeeth* that on that day “He created

(1) *Saheeh*: Ahmad (No. 11880).

(2) Al-Bukhari: Book of the *Ahadeeth* of the Prophets: Ch. Creation of Adam ﷺ and His Offspring, No. 3334; Muslim, No. 2805.

(3) *Saheeh*: Ahmad (No. 9420).

(4) Muslim: No. 2789.

Adam and on that day he was sent out from there.”⁽¹⁾

The Story of Adam’s Two Sons: Qabeel (Cain) and Habeel (Abel)

Allah ﷻ said, “And recite to them the story of the two sons of Adam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former, ‘I will surely kill you.’ The former said, ‘Verily, Allah accepts only from those mindful of Him. If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the Worlds. Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers. But his soul enticed him to murder his brother; he murdered him and became one of the losers. Then Allah sent a crow who scratched up the ground to show him how to cover the dead body of his brother. He said: ‘Woe to me! Am I not even able to be as this crow and cover the dead body of my brother?’ Then he became one of the remorseful.” (*Al-Mā'idah* 5:27-31)

Al-Suddee has reported from Ibn ‘Abbas, Ibn Mas‘ood, and a group of the Companions that Adam would marry off the male offspring of every pregnancy with the female of another. Habeel had wanted to marry the (twin) sister of Qabeel, and he was older than Habeel. The sister of Habeel was more beautiful (than Qābeel’s sister), so he wanted to keep her from his brother.⁽²⁾ Adam, peace be upon him, ordered him to marry

(1) Ibid.

(2) The version of this narration mentioned in *Tafseer At-Tabaree* states that the sister of Qabeel was more beautiful and so it was he who refused to marry off his sister. What is mentioned here might be a typographical error.

her to him but he refused. Therefore, he ordered them both to make an offering while Adam went off to Makkah to perform Hajj. Upon departure, he requested the heavens to guard his sons but they refused. He asked the earths and the mountains but they refused, but Qabeel agreed to guard them.

When he had left, they both made their offering. Habeel offered a fat lamb as he was an owner of sheep, while Qabeel made an offering of a bundle of crops taken from those of his crops that were of poor quality. A fire came down and consumed the offering of Habeel but left the offering of Qabeel. He became angry and said, "I will kill you so that you cannot marry my sister." He responded, "Allah only accepts from those mindful of Him."

When he threatened to kill him, he said, "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the Worlds." This indicates his good character and his fear of Allah, Most High. He refrained from responding to his brother with an evil like the one he intended. This is as has been reported in the two *Saheehs* that Allah's Messenger ﷺ said, "When two Muslims meet one another with their swords, then both the killer and the killed are in the fire." They said, "O Messenger of Allah, one was a killer, but what of the one killed?" He replied, "He was keen to kill his companion."⁽¹⁾

He said, ﴿“Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the fire, and that is the recompense of the *Zalimoon*. (*Al-Ma'idah* 5:29)”﴾ meaning, I want you to bear the sin of killing me along with your past sins before that. This was stated by Mujahid, Al-Suddi, ibn Jareer, and others.

(1) Al-Bukhari (No. 31), Muslim (No. 2888).

It does not mean that the sins of a person killed pass on to the killer simply by virtue of his killing him as some people might understand. Ibn Jareer has cited a consensus that this is not the case.

As for the *hadeeth* quoted by some who have no knowledge from the Prophet ﷺ that he said, “The killer has not left the killed with a sin.”⁽¹⁾ it is without basis, and it is not known in any of the books of *hadeeth* with an authentic or fair chain of narrations, nor even a weak chain of narrations. However, it might happen in some cases that on the Day of Resurrection, the killed one will seek justice from his killer and the good deeds of the killer will be insufficient to compensate for this injustice. In that case, the sins of the killed one will be transferred to the killer, as is established in the *Saheeh* concerning all injustices,⁽²⁾ murder being among the greatest of them, and Allah knows best. We have addressed all of this in *Tafseer*, and to Allah belongs all praise.

Imam Ahmad, Abu Dawood, and At-Tirmidhi report from Sa’d ibn Abi Waqqaas when the *fitnah* befell ‘Uthman ibn. ‘Affaan, Sa’d said, “I bear witness that Allah’s Messenger ﷺ said, ‘There shall occur a *fitnah* in which the one sitting is better than the one standing, the one standing will be better than the one walking, and the one walking will be better than the one running’.” He said, “What if he enters my house and stretches out his hand to kill me?” He said, “Be like the son of Adam.”⁽³⁾

(1) It is without basis as the author has mentioned in *Fayt ul-Qadeer* (4/506), Al-Munaawi attributes it to Al-Bazaar in his *Musnad* on the authority of Abu Hurayrah.

(2) The author is referring to the *hadeeth* of ‘the bankrupt person’ reported by Muslim: Book: Right ions of Prayer and Mannerism. Chapter: Impermissibly of Oppression, No. 2581.

(3) *Saheeh*: Ahmad (No. 1612) and At-Tirmidhi (No. 2194) report it from

As for the other (son), Imam Ahmad reports that Ibn Mas'ood said: Allah's Messenger ﷺ said, "No soul shall be killed wrongly except that a share of sin for its blood belongs to the original son of Adam, for he was the first person to introduce murder."⁽¹⁾

At Mount Qasiyoon, north of Damascus, there is a cavern known as the Cavern of Blood which is popularly believed to be the place where Qabeel killed Habeel. This is something that the people learned from the People of the Book, and Allah alone knows how true it is.

Allah, Most High, says, ﴿ "Then Allah sent a crow who scratched up the ground to show him how to cover the dead body of his brother. He said: 'Woe to me! Am I not even able to be as this crow and cover the dead body of my brother?' Then he became one of the remorseful." ﴾ (Al-Ma'idah 5:31) Some have mentioned that when he killed him, he carried him on his back for a year, others have said a hundred years. He remained like that until Allah sent two crows – As-Suddi reports with his *isnād* to the Companions that they were brothers – who fought with one another. One killed the other, and so he started digging a grave for him. He pushed him into it, buried him, and covered him up. When he saw him doing that, he said, "Woe to me! Am I not even able to be as this crow and cover the dead body of my brother?" Then he became one of the remorseful. So he did as the crow did; he covered up his brother by burying him.

Mujahid has stated that Qabeel received immediate punishment the day he killed his brother. His shin became stuck to his thigh, and his face became pointed toward the sun wherever it went. This was an exemplary punishment for him

Sa'd; Abu Dawood (No. 4256) reports it on the authority of Abu Bakrah.

(1) *Saheeh*: Ahmad (No. 3623).

for his sin and for his jealousy of his own full brother.

It is reported in the *hadeeth* from Allah's Messenger ﷺ that he said, "There is no sin more fitting that Allah should mete out punishment for it in advance in this world along with what He has stored up for its perpetrator in the Hereafter than transgression and severing the ties of kinship."

Mention of the Death of Adam and His Advice to His Son, Sheeth ﷺ

The meaning of “Sheeth” is: “Gift of Allah”. His parents named him thus because they were blessed with him after the death of Habeel.

‘Abdullah Ibn Al-Imam Ahmad reported on the authority of ‘Utayy – who was the son of Dhamrah As-Sa‘di – that he said, “I saw an old man speaking in Al-Madinah and I asked about him and they said, ‘This is Ubayy Ibn Ka‘b ؓ.’ He (Ubayy) said, “When death approached Adam ﷺ, he said to his sons, “O, my sons! I long for the fruits of Paradise.” So they went out to search for something for him. While they were searching, they were met by the angels, who had with them Adam’s shrouds, embalming fluid and digging tools from Allah, from

Paradise. They said, "O, sons of Adam! what do you intend and what is it that you seek?" They answered, "Our father is ill, and he longs for the fruits of Paradise." The angels said, "Return, for the time has come for your father to die." So they all came and Eve recognized them. She clung to Adam ﷺ and he said, "Leave me! For I surely came before you. Let me be alone with the angels of my Lord, the Most Glorified, Most High." Then they took out his soul, gave his body a bath, shrouded the body, embalmed it and dug a grave for him and offered his funeral prayer and lowered him in the grave and closed the grave over him with earth. Then they said, "O, sons of Adam! This is to be your tradition." Its *isnad* is authentic. ⁽¹⁾

Ibn 'Asakir narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that the Messenger of Allah ﷺ said, "The angels said, "*Allahu Akbar* (Allah is Greatest)" over Adam ﷺ four times; and Abu Bakr said, "*Allahu Akbar*" over Fatimah four times; and 'Umar said, "*Allahu Akbar*" four times over Abu Bakr; and Suhaib said, "*Allahu Akbar*" four times over 'Umar." ⁽²⁾ Ibn 'Asakir said, "It was also narrated by others on the authority of Maimoon, who reported it on the authority of 'Abdullah Ibn 'Umar ؓ.

Scholars have offered different opinions as to where he was buried; The most favored opinion is that Adam ﷺ was buried near mountain in India where he had descended from Paradise. It was also said that he was buried near Mount Qubais in Makkah. And it was said that when it was the time of the Great Flood, Nooh carried the bodies of Adam and Eve in a casket and

(1) Narrated by Ahmad in his *Musnad* (20734).

(2) Narrated by Ibn 'Asakir in a *marfoo'* form (7/458) it contains in its *isnad* one Muhammad Ibn Ziyad Al-Yashkuri, who used to fabricate *ahadeeth*. It was also narrated by Al-Hakim in *Al-Mustadrak*, but according to Adh-Dhahabi and Ad-Daraqutni, its *isnad* also contains unacceptable narrators.

buried them in *Bait Al-Maqdis* (Jerusalem). This was related by Ibn Jareer At-Tabari. They also disagreed regarding his lifespan – peace be upon him: We have previously referred to the *hadeeth* reported on the authority of ‘Abdullah Ibn ‘Abbas رضي الله عنه and Abu Hurairah رضي الله عنه in a *marfoo’* form, in which it was stated that: “His lifespan was ordained in *Al-Lawh Al-Mahfooz* (the Preserved Tablet) to be a thousand years.”⁽¹⁾

This is not contradicted by what is written in the Torah, which states that he lived for nine hundred and thirteen years, because this saying of theirs is discredited and rejected, since it contradicts the truth which is in our hands, that being preserved from the one who was protected from error. In addition, it is possible to reconcile this saying of theirs with what is narrated in the *hadeeth* – if it is correct – may refer to the period of his life on Earth, after he was sent down from Paradise, that being nine hundred and thirty solar years, which, in lunar years, would be equivalent to nine hundred and fifty-seven years. To this is added the forty-three years which he spent in Paradise, prior to being sent down to Earth, according to what was said by Ibn Jareer and others. This would make a total of a thousand years.

What Has Been Mentioned About Idrees عليه السلام

Allah, Most High, says, ﴿ And mention in the Book (the Qur’an) Idrees (Enoch). Verily, he was a man of truth (and) a

(1) This narration is raised to the level of *hasan* by other supporting narrations; it was narrated by Ahmad (2270) on the authority of ‘Abdullah Ibn ‘Abbas رضي الله عنه.

Prophet and We raised him to a high station. ﴿ Soorah Maryam 19:56,57)

So Idrees ؑ has been praised by Allah and He described him as being a Prophet and a man of truth. He is also known as Idress and he was a direct ancestor of the Messenger of Allah ﷺ, according to what has been said by more than one scholar of genealogy. He was the first of the sons of Adam ؑ to be granted Prophethood after Adam ؑ and Sheeth ؑ.

Ibn Ishaq said that he was the first person to write with a pen. He lived for three hundred and eight years of Adam's life. A group of people said that it was he who was referred to in the *hadeeth* reported on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami ؓ, who reported that when he asked the Messenger of Allah ﷺ about writing in the sand, he said, "There was a Prophet who wrote in the sand, so if they do it as he did, that is permissible." ⁽¹⁾

With regard to Allah's saying: ﴿ We raised him to a high station ﴾ (Soorah Maryam 19:57), according to what has been authentically reported in the *Saheehain* ⁽²⁾ in the *hadeeth* of *Al-Isra'*, the Messenger of Allah ﷺ visited him in the fourth heaven.

Al-'Awfi reported on the authority of 'Abdullah Ibn 'Abbas ؓ that he said regarding the Words of Allah, Most High: ﴿ We raised him to a high station ﴾ (Soorah Maryam 19:57), "He was raised to the sixth heaven and he died there." Ad-Dahhak said likewise. But the *hadeeth* in which it is stated that he is in the fourth heaven, which is agreed upon by Al-Bukhari and

(1) Narrated by Muslim (537), Abu Dawood (930), An-Nasa'i (1218) and Ahmad (23255).

(2) Narrated by Al-Bukhari (3207) and Muslim (162).

Muslim, is more correct and it is the opinion of Mujahid and others.

Some have claimed that Idrees did not live before Nooh, rather, they say that he lived during the time of the Children of Isra'eel.

Al-Bukhari said, "It was mentioned on the authority of 'Abdullah Ibn Mas'ood ؓ and 'Abdullah Ibn 'Abbas ؓ that Ilyas (Elias) was Idrees.⁽¹⁾ They drew support for this claim from the *hadeeth* of Adh-Dhuhri, on the authority of Anas ؓ regarding *Al-Isra'*, in which it was stated that when the Prophet ﷺ passed by him, he said, "Welcome, pious brother and pious Prophet!" He did not say as Adam ؑ and Ibraheem ؑ had said, "Welcome, pious Prophet and son!" They said, "If he was a direct descendant of him, he would have said as they did."

But this does not necessarily prove their case, because it might be that the narrator did not remember it precisely, or he may have said it by way of indulgence and humility and he did not address him as a father as Adam, the father of the mankind and Ibraheem, the *Khaleel*, of the Most Beneficent and the greatest of the *Ulul-'Azm* ⁽²⁾ – after Muhammad (may the Blessings and Peace of Allah be upon them all).

(1) Narrated by Al-Bukhari in a *mu'allaq* form in the Book of the *Ahadeeth* of the Prophets.

(2) *Ulul-'Azm*: They are Nooh, Ibraheem, Moosa, 'Eesa and Muhammad (peace be upon them all). 'Abdullah Ibn 'Abbas said that *Ulul-'Azm* means: The Possessors of Resoluteness and Patience.

The Story of Nooh ﷺ

He is Nooh, son of Lamak, son of Mattooshlakh, the son of Khanookh (i.e. Idrees), son of Yard, son of Mahla'eel, son of Qainan, son of Anush, son of Sheeth, son of Adam, the father of the mankind ﷺ.

He was born a hundred and twenty-six years after the death of Adam ﷺ, according to what Ibn Jareer and others have mentioned.

According to the history of the People of the Scripture, the period between the birth of Nooh ﷺ and the death of Adam ﷺ was a hundred and forty six years. But in fact, the time span between them was ten centuries, as Al-Hafiz Abu Hatim Ibn Hibban said in his *Saheeh*, on the authority of Abu Umamah ؓ, who reported that a man said, "O, Messenger of Allah! Was Adam a Prophet?" The Prophet ﷺ said, "Yes; and he was spoken to (by Allah)." The man then asked, "And how long was there between him and Nooh ﷺ?" The Prophet ﷺ replied, "Ten centuries." ⁽¹⁾ I say: This is in accordance with the criteria

(1) This is an authentic *hadeeth* narrated by Ibn Hibban in his *Saheeh* (14/69, No. 6190).

for acceptance stipulated by Muslim, though it was not narrated by him or by Al-Bukhari.

It was reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “Between Adam ؑ and Nooh ؑ was a period of ten centuries – during which all of the people followed Islam (i.e. submission to Allah).” ⁽¹⁾

If what is meant by a *qarn* (century) is a hundred years, as appears to be the case for many people, then between them is a period of a thousand years, without doubt. But this does not negate the possibility that it could be longer, in view of what ‘Abdullah Ibn ‘Abbas specified, which was Islam, since there might be other later centuries between them, during which the people did not follow Islam. But the *hadeeth* of Abu Umamah ؓ proves that the period is restricted to ten centuries and ‘Abdullah Ibn ‘Abbas added the additional information that all of them followed Islam.

But if the meaning of a *qarn* is a generation of mankind, as in the Words of Allah, Most High: **﴿ And how many generations have We destroyed after Nooh! ﴾** (Soorah Al-Isra’ 17:17) and the Words of Him, Most High: **﴿ Then, after them, We created other generations ﴾** (Soorah Al-Mu’minoos 23:42) and His Words: **﴿ And many generations in between ﴾** (Soorah Al-Furqan 25:38) and His Words: **﴿ And how many a generation (past nations) have We destroyed before them ﴾** (Soorah Maryam 19:74).

The Prophet ﷺ said: “The best of people are my generation,” ⁽²⁾

- (1) This was narrated by Al-Hakim (3654) and he declared it authentic. Adh-Dhahabi concurred with this.
- (2) Narrated by Al-Bukhari (6429), Muslim (2533), At-Tirmidhi (3859), Ibn Majah (2362) and Ahmad (3583), on the authority of ‘Abdullah Ibn Mas’ood ؓ.

the generation. before Nooh lived long lives and based on this, the time between Adam ﷺ and Nooh ﷺ would be thousands of years. And Allah knows better.

In short, Allah, Most High, only sent Nooh ﷺ when idols and *Tawagheet* ⁽¹⁾ had come to be worshipped and the people had begun to err and commit acts of disbelief. He, Most High, then sent him as a mercy for the slaves; and he was the first Messenger sent to the inhabitants of the Earth, as the people of *Al-Mawqif* will say to him on the Day of Resurrection. ⁽²⁾

Allah has told his story, the response of his people, the punishment of the Flood which descended on those who disbelieved in him and how Allah saved him and his companions aboard the ship (Ark) in several places in the Qur'an.

In *Soorah Al-A'raf*, He says, ﴿ Indeed, We sent Nooh (Nooh) to his people and he said, 'O, my people! Worship Allah! You have no other *ilah* (God) but He. (*La ilaha ill-Allah*: none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a Great Day!' The leaders of his people said, 'Verily, we see you in plain error.' (Nooh) said, 'O, my people! There is no error in me, but I am a Messenger from the Lord of the '*Alameen* (mankind, jinn and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not. Do you wonder that there has come to you a reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allah and that you may receive (His) Mercy?' But they belied him, so We saved him and those along with him in

(1) *Tawagheet*: (sing. is *Taghoot*) Those who call to the worship of other than Allah or who are worshipped besides Allah and they accept and are pleased with that worship.

(2) The *takhreej* for this will be given later.

the ship, and We drowned those who belied Our *Ayat* (proofs, evidences, Verses, lessons, signs, revelations, etc.). They were indeed a blind people. ﴿ (Soorah Al-A'raf 7:59-64).

He, Most High, says in *Soorah Yoonus*, ﴿ And recite to them the news of Nooh. When he said to his people: 'O, my people, if my stay (with you), and my reminding (you) of the *Ayat* of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. But if you turn away (from accepting my doctrine of Islamic Monotheism, (i.e. to worship none but Allah), then no reward have I asked of you; my reward is only from Allah and I have been commanded to be one of the Muslims (those who submit to Allah's Will)' .” ﴿ (Soorah Yoonus 10:71,72)

He, Most High, says in *Soorah As-Saffat*, ﴿ And indeed Nooh (Nooh) invoked Us, and We are the Best of those who answer (the request). And We rescued him and his family from the great distress (i.e. drowning). And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth). And left for him (a goodly remembrance) among generations to come in later times: *Salamun* (peace) be upon Nooh (from Us) among the '*Alameen* (mankind, jinn and all that exists)!” Verily, thus We reward the *Muhsinoon* (those who do good - see v. 2:112). Verily, he (Nooh) was one of Our believing slaves. Then We drowned the other (disbelievers and polytheists, etc.) ﴿ (Soorah As-Saffat 37:75-82)

He, Most High, says in *Soorah Bara'ah* (*At-Tawbah*), ﴿ Has not the story reached them of those before them? - The people of Nooh, 'Ad and Thamood, the people of Ibraheem, the dwellers of Madyan (Midian) and the cities overthrown (i.e. the people to whom Loot [Lot] preached), to them came their Messengers

with clear proofs. So it was not Allah Who wronged them, but they used to wrong themselves ﴾ (*Soorah At-Tawbah* 9:70) His story has already been mentioned in *Soorah Yoonus* and *Soorah Hood*.

In *Soorah Subhan (Al-Isra')*, He, Most High, says, ﴿ O, offspring of those whom We carried (in the ship) with Nooh! Verily, he was a grateful slave. ﴾ (*Soorah Al-Isra'* 17:3) And He, Most High, also said in the same *Soorah*, ﴿ And how many generations have We destroyed after Nooh! And Sufficient is your Lord as Knower of all things and Beholder of the sins of His slaves. ﴾ (*Soorah Al-Isra'* 17:17)

He, Most High, says in *Soorah Qaf*, ﴿ Denied before them (i.e. these pagans of Makkah who denied you, O, Muhammad,) the people of Nooh, and the dwellers of Rass, and Thamood, and 'Ad, and Fir'aun (Pharaoh), and the brethren of Loot (Lot), And the dwellers of the Wood, and the people of Tubba'; all of them denied (their) Messengers, so My Threat took effect.﴾ (*Soorah Qaf* 50:12-14)

He, Most High, says in *Soorah At-Tahreem* ﴿ Allah sets forth an example for those who disbelieve, the wife of Nooh and the wife of Loot. They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they (Nooh and Loot) benefited them (their respective wives) not against Allah, and it was said, 'Enter the Fire along with those who enter'! ﴾ (*Soorah At-Tahreem* 66:10)

As for the details of what befell him at the hands of his people, it is taken from the Qur'an and the *Sunnah* and the traditions. We have previously mentioned a report on the authority of 'Abdullah Ibn 'Abbas ؓ that he said, "Between Adam ؑ and Nooh ؑ was a period of ten centuries, during

which all of the people followed Islam.” This was narrated by Al-Bukhari.⁽¹⁾ We mentioned that the meaning of *qarn* is “generation” or a hundred years.

Then, after those righteous generations, it happened that the people of that time reverted to idol worship and the reason for that was narrated by Al-Bukhari, on the authority of ‘Abdullah Ibn ‘Abbas ؓ, in the *tafseer* of the Words of Allah, Most High: ﴿ And they have said, ‘You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwa*’, nor *Yaghooth*, nor *Ya’ooq*, nor *Nasr* (names of the idols)’ 〉 (Soorah Nooh 71:23), in which he said, “These were names of righteous men from among the people of Nooh and when they died Satan incited their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.” ‘Abdullah Ibn ‘Abbas ؓ added, “These idols, which had been worshipped by the people of Nooh ﷺ, later became the idols which the Arabs worshipped.” ‘Ikrimah said likewise, as did Ad-Dahhak, Qatadah and Muhammad Ibn Ishaq.

It has been confirmed in the *Saheehain* from the Messenger of Allah ﷺ that when Umm Salamah ؓ and Umm Habeebah ؓ mentioned the church which they saw in Abyssinia in which there were pictures, the Messenger of Allah ﷺ said, “If any religious man dies amongst those people they will build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection.”⁽²⁾

(1) The *takhreej* for this narration has already been given.

(2) Narrated by Al-Bukhari (427) and Muslim (528).

And what is meant is that when the corruption spread on the earth and the scourge of worshipping idols became widespread therein, Allah sent His slave and His Messenger, Nooh ﷺ to call them to the worship of Allah, Alone, without partners and to forbid them from worshipping other than Him. He was the first Messenger sent by Allah to the people of the Earth, as confirmed in the *Saheehain*, on the authority of Abu Hurairah ؓ, who reported from the Prophet ﷺ that he said, in the *hadeeth* of *Ash-Shafa'ah* (the Intercession), "They will go to him and say, 'O, Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that, Adam will reply, 'My Lord is so Angry, as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Nooh.' They will go to Nooh and say, 'O, Nooh! You are the first amongst the Messengers of Allah to the people of the Earth, and Allah named you a thankful slave. Do you not see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Nooh will reply, 'Today my Lord has become so Angry, as He has never been before and will never be in the future. Myself! Myself!' ⁽¹⁾ And he mentioned the *hadeeth* in its entirety. He also related it in the story of Nooh ﷺ.

When Allah sent Nooh ﷺ, he called upon them to worship only Allah, Alone, without partners and not to worship any idols or graven images or any *Taghoot* with Him and to acknowledge His Oneness and the fact that none has the right

(1) Narrated by Al-Bukhari (3340 and 4712) and Muslim (194).

to be worshipped but He. There is no lord but He, just as He commanded the Messengers who came after him – all of whom were from his progeny – to do, as He, Most High, says, ﴿And his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).﴾ (Soorah As-Saffat 37:77)

He said regarding him (Nooh ﷺ) in Soorah Ibraheem, ﴿and We placed in their offspring Prophethood and Scripture.﴾ (Soorah Ibraheem 57:26) That is, every Prophet who came after Nooh ﷺ is from his progeny and likewise Ibraheem ﷺ.

Allah, Most High, says, ﴿He said, “O, my people! Verily, I am a plain warner to you, that you should worship Allah, Alone, be dutiful to Him, and obey me. He (Allah) will forgive you for your sins and grant you a respite to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but knew.” He said, ‘O, my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism). But all my calling added nothing but to (their) flight (from the truth). And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. Then verily, I called to them openly (aloud); then, verily: I proclaimed to them in public and I have appealed to them in private. I said (to them), ‘Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance and give you increase in wealth and children and bestow on you gardens and bestow on you rivers. What is the matter with you, (that you fear not Allah [His punishment] and) you hope not for reward (from Allah or you believe not in His Oneness), while He has created you in (different) stages (i.e. first a *nutfah*, then an *‘alaqah* and then a *mudhghah*).﴾

(Soorah Nooh 71:2-14)

So Allah mentioned that Nooh ﷺ called them to Allah in every possible way, both night and day, in secret and in public, sometimes through encouragement and at other times through intimidation. But all of this did not succeed with them. On the contrary, most of them persisted in their wrong-doing, tyranny and idol worship and they displayed enmity towards him at all times, belittling him and those who believed him. They threatened them with stoning and expulsion and they inflicted harm on them and tried their utmost to frustrate them in matters pertaining to their Religion: ﴿ The leaders of his people said, "Verily, we see you in plain error." (Nooh) said, 'O, my people! There is no error in me, but I am a Messenger from the Lord of the 'Alameen (mankind, jinn and all that exists)!' 〉 (Soorah Al-A'raf 7:60,61). That is, I am not as you claim, a person who is astray; rather, I am following sound guidance, a Messenger from the Lord of the worlds, i.e. He Who says to a thing, "Be!" And it is: ﴿ "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not." 〉 (Soorah Al-A'raf 7:62) This is the nature of the Messenger, that he is an eloquent adviser and the most knowledgeable of people regarding Allah, the Almighty, the All-Powerful.

Among the things that they said to him was this: ﴿ "We see you but a man like ourselves, nor do we see any following you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars." 〉 (Soorah Hood 11:27) They were astonished at the idea that a human being should be a Messenger and they belittled those who followed him, holding them to be the most humble and despised people among them.

It has been said that they were the commonest among the people and the weakest of them, as Heraclius said, "They (i.e. the humble and weak) are the followers of the Messengers."⁽¹⁾ And this was only because there was nothing to prevent them from following the truth.

As for His Words: ﴿ **without thinking** ﴾ (*Soorah Hood* 11:27), the meaning is that simply because you preached to them, they followed the first thing that came to their minds, without thinking and without reflecting. This accusation which they made against them is in fact a thing for which they deserve praise – may Allah be pleased with them – because evident truth does not require reflection or thought or contemplation. On the contrary, it requires that one follows it and submits to it wherever it appears, which is why the Messenger of Allah ﷺ said, when praising *As-Siddeeq*, "Every person whom I called to Islam hesitated, except Abu Bakr, for he did not hesitate for a moment."⁽²⁾ For this reason, the people also swiftly gave their pledge of allegiance to him on the Day of *As-Saqeefah*,⁽³⁾ without contemplation and without reflection, because his superiority over all others was clearly apparent to the Companions ﷺ. This is why when the Messenger of Allah wanted to write a document regarding the subject of the Caliphate, he abandoned it, saying, "Allah and the Believers will reject anyone except Abu Bakr ﷺ."⁽⁴⁾ As for what the disbelievers among the people of Nooh ﷺ said to him and those who believed in him, ﴿ **"And**

(1) Narrated by Al-Bukhari (7), Muslim (1723) and Imam Ahmad (2366).

(2) Narrated by Ibn Hisham in his *Seerah* (2/91).

(3) The Day of As-Saqeefah: As-Saqeefah means The Shelter. On the day of the Prophet's death, the Muslims gathered together in a shelter belonging to Banu Sa'idah to choose a Caliph. The name of the house is used as shorthand for the event, or the gathering, which was a crucial turning point in the history of Islam.

(4) Narrated by Muslim (2387) and Ahmad (24589).

we do not see in you any merit above us.” ﴿ Soorah Hood 11:27) – it means: We do not see that you and your followers have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this religion of yours.

﴿ “In fact we think you are liars.” He said, “O, my people! Tell me, if I have a clear proof from my Lord, and a Mercy has come to me from Him, but that (Mercy) has been obscured from your sight, shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it?” ﴾ (Soorah Hood 11:27-28) This is an expression of courteousness and gentleness in his address to them, when calling them to the truth, as He, Most High, says, ﴿ And speak to him mildly, perhaps he may accept admonition or fear Allah. ﴾ (Soorah Ta Ha 20:44)

He, Most High, says, ﴿ Invite (mankind, O, Muhammad,) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. ﴾ (Soorah An-Nahl 16:125)

This is apparent in Nooh's words to them: ﴿ “Oh, my people! Tell me, if I have a clear proof from my Lord, and a Mercy has come to me from Him,” ﴾ (Soorah Hood 11:28) The “Mercy” referred to is Prophethood and the Message. ﴿ “But that (Mercy) has been obscured from your sight.” ﴾ (Soorah Hood 11:28) That is, you did not understand it and you were not guided to it, ﴿ “Shall we compel you to accept it?” ﴾ (Soorah Hood 11:28) That is, shall we coerce you and force you to believe in it? ﴿ “When you have a strong hatred for it?” ﴾ (Soorah Hood 11:28) That is, I have no means to make you do so in such circumstances. ﴿ “And o, my people! I ask of you no wealth for it, my reward is from none but Allah.” ﴾ (Soorah Hood 11:29)

That is, I do not require any payment from you for conveying to you that which will benefit you in your earthly life and in your Afterlife. I do not seek that from anyone except Allah, Whose Reward is better for me and more lasting than what you might give to me.

﴿ “I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people who are ignorant.” ﴾ (Soorah Hood 11:29) It is as if they had requested him to send those people away from him and promised him that they would join him if he did so. But he refused their request and said, ﴿ “Surely, they are going to meet their Lord.” ﴾ (Soorah Hood 11:29) and so I fear that if I send them away, they will complain of me to Allah, the Almighty, the All-Powerful.

﴿ “And I do not say to you that with me are the Treasures of Allah, nor that I know the *ghaib* (unseen); nor do I say I am an angel.” ﴾ (Soorah Hood 11:31) That is, on the contrary, I am a slave and a Messenger. I do not possess anything of Allah’s Knowledge, except that which He has informed me and I have no ability to do anything except that which Allah has enabled me to do. Nor do I possess the power to benefit or inflict harm, except as Allah wills. ﴿ “And I do not say of those whom your eyes look down upon...” ﴾ (Soorah Hood 11:31). That is, Nooh’s followers. ﴿ “that Allah will not bestow any good on them. Allah knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *zalimoon* (wrongdoers, oppressors, etc.).” ﴾ (Soorah Hood 11:31). That is, I will not testify against them that they will not be rewarded by Allah on the Day of Resurrection. Allah knows better regarding them and He will recompense them for what is in their hearts; if what is in them is good, then He will

reward them with goodness and if it is evil, He will recompense them with evil, as He, Most High, says in another *Soorah*, ﴿ “They said, ‘Shall we believe in you, when the meanest (of the people) follow you?’ He said, ‘And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers. I am only a plain warner.’ ﴾ (*Soorah Ash-Shu‘ara’* 26:111-115)

A long time passed and the arguments between him and them continued, as Allah, Most High, says, ﴿ And indeed We sent Nooh to his people, and he stayed among them a thousand years less fifty years (inviting them to believe in the Oneness of Allah [Monotheism], and discard the false gods and other deities), and the Deluge overtook them while they were *zalimoon* (wrongdoers, polytheists, disbelievers, etc.) ﴾ (*Soorah Al-‘Ankaboot* 29:14) That is, throughout all this extended period of time, none but a few of them believed. Every time a generation passed away, they would advise those who came after them not to believe in him and to contest him and oppose him. When a man’s son reached maturity and understood his words, he would advise him in any discussions they had never to believe in Nooh ﷺ for as long as he lived.

Their nature prevented them from believing and following the truth, which is why Nooh ﷺ said, ﴿ “and they will beget none but wicked disbelievers.” ﴾ (*Soorah Nooh* 71:27) – and that is why they said, ﴿ They said, O, Nooh! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.’ He said, ‘Only Allah will bring it (the punishment) on you, if He will, and then you will escape not.’ ﴾ (*Soorah Hood* 11:32,33) That is, only Allah, the Almighty,

the All-Powerful is able to do that, for it is He Who is capable of doing anything, and nothing is difficult for Him; rather, it is He Who says to a thing, "Be!" and it is. ﴿ "And my advice will not profit you, even if I wish to give you good counsel, if Allah's Will is to keep you astray. He is your Lord and to Him you shall return." ﴾ (Soorah Hood 11:34) That is, if Allah wants to put anyone to trial (i.e. make him go astray), no one will be able to guide him. It is He Who guides whom He wills, and causes to go astray whom He wills and He does what He intends (or wills). He is the Almighty, the Most Wise, the Knower of who deserves to be guided and who deserves to be led astray and to Him belong the most far-reaching Wisdom and the most irrefutable argument.

﴿ And it was inspired to Nooh: 'None of your people will believe except those who have believed already'. ﴾ (Soorah Hood 11:36) This was said as a consolation to him, in light of what they had done to him. ﴿ And it was inspired to Nooh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do". ﴾ (Soorah Hood 11:36) It was a consolation to Nooh ﷺ regarding his people to know that none of them would believe except those who had already believed. That is, let it not grieve you what has passed, for victory is near and the tidings are wonderful.

﴿ "And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned." ﴾ (Soorah Hood 11:37) When Nooh ﷺ despaired of their ever-becoming righteous and successful and considered that there was no good in them and that they continued to harm him, to oppose him and to belie him with all the means at their disposal, including words

and deeds, he invoked Allah's Anger against them and Allah answered his invocation. He, Most High, says, ﴿ And indeed Nooh invoked Us, and We are the Best of those who answer (the request). And We rescued him and his family from the great distress (i.e. drowning) ﴾ (Soorah As-Saffat 37:75,76)

He, Most High, says, ﴿ Then he invoked his Lord (saying): 'I have been overcome, so help (me)!' ﴾ (Soorah Al-Qamar 54:10). So their sins of disbelief and iniquity and the invocation of their Prophet combined against them and at that point, Allah commanded him to build the Ark.

Allah, Most High, informed him that when His Punishment – which could not be rescinded from the evildoing people – descended on them, He would not be able to ask Allah about them again, because he might be afflicted by feelings of pity toward his people, when he saw with his own eyes the punishment inflicted on them, for being informed about something is not the same as seeing it with one's own eyes. This is why He says, ﴿ "And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned. And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. ﴾ (Soorah Hood 11:37,38) That is, they mocked him, regarding it as unlikely that what he had promised them would in fact, befall them. ﴿ "He said, 'If you mock at us, so do we mock at you likewise for your mocking.'" ﴾ (Soorah Hood 11:38) That is, it is we who will mock you. We are amazed at your continuing disbelief and stubbornness, which demands the infliction of punishment on you. ﴿ "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." ﴾ (Soorah Hood 11:39) It was their

nature to stubbornly disbelieve and vehemently oppose him in the life of this world and likewise in the Hereafter, for they will deny also that any Messenger came to them, as narrated by Al-Bukhari, on the authority of Abu Sa'eed Al-Khudri ؓ, who said: The Messenger of Allah ﷺ said, "Nooh ؑ and his people will come and Allah, the Almighty, the All-Powerful will say, 'Did you convey (the Message)?' He will reply, 'Yes, my Lord!' Then He will ask his people, 'Did he convey (the Message) to you?' But they will answer, 'No, no Prophet came to us.' Allah will then ask Nooh ؑ, 'Who will bear witness on your behalf?' He will reply, 'Muhammad and his people.' They will bear witness that he conveyed (the Message)." And that is the meaning of the Words of Allah, Most High: ﴿ Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* [legal ways], a *wasat* [and the best] nation, that you be witnesses over mankind and the Messenger [Muhammad ﷺ] be a witness over you. ﴾ (Soorah Al-Baqarah 2:143) The word *wasat* means just; and this nation will bear witness to (the truth of) the testimony of its truthful Prophet, who is believed.

Allah, Most High, says, ﴿ (Nooh) said, 'O, my Lord! Help me because they deny me.' So We inspired him (saying): 'Construct the ship under Our Eyes and under Our Revelation (guidance).' ﴾ (Soorah Al-Mu'minoon 23:26,27) That is, according to Our Command to you and in Our Sight, we shall supervise your construction of it and We shall instruct you as to the correct manner of doing so. ﴿ Then, when Our Command comes, and the *tannoor* (oven) gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned. ﴾ (Soorah Al-Mu'minoon 23:27)

Then Allah instructed him that when His Command was enacted and His Punishment was inflicted, he should carry male and female pairs of every animal and all living creatures, including those which are eaten and others, in order that their progeny might survive. He was also instructed to carry his family with him; that is, the members of his household, except those regarding whom the Word had already gone forth. That is, those who had disbelieved, because the irrevocable invocation against them had already been put into effect and the infliction of the Punishment had already been sanctioned upon them and that was irreversible. Allah could not be appealed regarding them once the great Punishment had been inflicted upon them, as we have explained previously. According to the majority of scholars, what is meant by the *tannoor* is the face of the earth, i.e. water gushes forth from every place on earth, even the “ovens” which are the places of fire. As for the Words of Allah, Most High: ﴿ (So it was) till then there came Our Command and the *tannoor* (oven) gushed forth (water like fountains from the earth). We said, “Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few.” ﴾ (Soorah Hood 11:40) This was a command that when the affliction (i.e. the flood) started, he should carry a male and female of every species on board the Ark.

﴿ “And your family, except him against whom the Word has already gone forth.” ﴾ (Soorah Hood 11:40) That is, those disbelievers upon whom the invocation was effected, including his son, Yam, who was drowned as we shall see.

﴿ “And those who believe.” ﴾ (Soorah Hood 11:40). That is, carry in the ship those of your people who believe in you.

Allah, Most High, says, ﴿ “And none believed with him, except a few.” ﴾ (Soorah Hood 11:40) This was in spite of the long period of time and the fact that he remained among them and the urgent exhortations he made to them night and day, propounding to them teachings, with courteousness, sometimes using threats and warnings and other times using encouragement and promises.

Allah, Most High, says, ﴿ And when you have embarked on the ship, you and whoever is with you, then say, ‘All praise and thanks be to Allah, Who has saved us from the people who are *zalimoon* (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allah, etc.). And say: “My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land.” ﴾ (Soorah Al-Mu'minoon 23:28,29) He commanded him to praise and thank his Lord for providing him with this ship and for saving him therewith; for granting him victory over his people and relieving his heart of those who opposed him and belied him, as He, Most High, says, ﴿ And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount firmly on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: ‘Glory to Him who has subjected this to us, and we could never have it (by our efforts).’ And verily, to Our Lord we indeed are to return!” ﴾ (Soorah Az-Zukhruf 43:12-14)

Likewise, he was commanded to invoke Allah at the start of the events, so that he might receive goodness and blessings and that his end might be a laudable one. He, Most High, said to His Messenger (Muhammad) ﷺ, when he migrated (from Makkah to Al-Madinah), ﴿ And say (O, Muhammad), “My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my

exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).” ﴿ (Soorah Al-Isra' 17:80)

Nooh carried out these instructions: ﴿ And he (Nooh) said, “Embark therein, in the Name of Allah will be its moving course and its resting anchorage.” ﴾ (Soorah Hood 11:41) That is, begin the voyage by invoking Allah’s Name and end it in the same way. ﴿ “Surely, my Lord is Oft-Forgiving, Most Merciful.” ﴾ (Soorah Hood 11:41). That is, and (He is) the Owner of a painful Punishment – although He is the Oft-Forgiving, Most Merciful – His Punishment cannot be rescinded from the sinning people; thus it was sanctioned for the people of the Earth who disbelieved and worshipped other than Him.

Allah, Most High, says, ﴿ So it (the ship) sailed with them amid the waves like mountains. ﴾ (Soorah Hood 11:42). This was because Allah, Most High, sent rain from the sky, the like of which the earth had not known before and has not seen since; it was like the mouths of waterskins (pouring forth). And He commanded the earth to bring forth water from all directions, as Allah says, ﴿ Then he invoked his Lord (saying): “I have been overcome, so help (me)!” So We opened the gates of heaven with water pouring forth. And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. ﴾ (Soorah Al-Qamar 54:10-13) ﴿ Floating under Our Eyes. ﴾ (Soorah Al-Qamar 54:14) That is, under Our Protection, Our Watch, Our Guard and Our Observation. ﴿ a reward for him who had been rejected! ﴾ (Soorah Al-Qamar 54:14) Allah, Most High, says, ﴿ Verily! When the water rose beyond its limits (Nooh’s Flood), We carried you (mankind) in

the floating ﴿ (Soorah Al-Haqqah 69:11). That is, in the floating ship ﴿ That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it ﴾ (Soorah Al-Haqqah 69:12)

A number of scholars of *tafseer* said that the water rose fifteen cubits above the highest mountain on Earth; this was what was said by the People of the Scripture. It was also said that it rose eighty cubits and that it covered the whole of the Earth, the length and breadth of it, its plains, its rugged ground, its mountains, its deserts and its sands. No living thing remained on the face of the Earth, whether great or small.

﴿ And it was said, "O, earth! Swallow up your water," and, "O, sky! Withhold (your rain)." And the water was diminished and the Decree (of Allah) was fulfilled (i.e. the destruction of the people of Nooh. And it (the ship) rested on Mount Judi, and it was said "Away with the people who are *zalimoon* ﴾ (Soorah Hood 11:44). That is, when Allah had dealt with the inhabitants of the Earth and none of those who had worshipped others besides Allah, the Almighty, the All-Powerful remained, Allah commanded the earth to swallow its water and He commanded the sky to stop raining. ﴿ And the water was diminished ﴾ - That is, it decreased from what it had been. ﴿ And the Decree (of Allah) was fulfilled. ﴾ That is, that which Allah had previously ordained, due to His All-Encompassing Knowledge was inflicted upon them. ﴿ And it was said "Away with the people who are *zalimoon*. ﴾ (Soorah Hood 11:44) And also Allah, Most High, says: ﴿ Because of their sins they were drowned, then we made to enter the Fire. And they found none to help them instead of Allah. And Nooh said: "My Lord! Leave not one of the disbelievers on the earth If you leave them, they will mislead your slaves, and they will beget none but wicked

disbelievers.﴾ (Soorah An-Nooh 71:25-27) Allah, Most High answered his supplication, all praise and thanks are due to Him and all grace proceeds from Him and not a single one of them remained.

Then He, Most High, says, ﴿It was said, "O, Nooh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."﴾ (Soorah Hood 11:48) This was a command to Nooh ﷺ when the water subsided from the face of the earth and it became possible to travel across it and to dwell in it. So he disembarked from the ship, which had come to rest after its long journey, on the upper portion of a mountain in Al-Jazeerah, which is well-known. We have already spoken of it when we discussed the creation of the mountains. ﴿With peace from Us and blessings﴾. That is, disembark in safety, with blessings upon you and upon the nations that will be born afterwards. That is, from your progeny, for Allah did not allow any of the Believers who were with him to produce offspring, aside from Nooh ﷺ.

Allah, Most High, says, ﴿And, his progeny, them We made the survivors.﴾ (As-Saffat 37:77) So everyone on the face of the earth today, from all races of mankind, descended from Nooh's three sons. And they are Shem, Ham and Jepheth. Imam Ahmad narrated on the authority of Abu Hurairah ؓ that he said: The Prophet ﷺ passed by some people from among the Jews who were fasting the day of 'Ashoorah, and he said to them, "What is this fast?" This is the day on which Allah saved Moosa ؑ and the Children of Isra'eel from being drowned; and on that day, He drowned Fir'aun. And on this day, the

ship landed on Mount Joodi. Nooh ﷺ and Moosa ﷺ fasted in order to give thanks to Allah, the Almighty, the All-Powerful.” The Prophet ﷺ said, “I have more claim over Moosa ﷺ and more right to fast on this day (than you).” Then he said to his Companions ﷺ, “If anyone of you has been fasting since this morning, let him complete his fast and if anyone of you has taken lunch with his family, let him complete the rest of the day.” ⁽¹⁾ This *hadeeth* is supported by a narration in the *Saheeh*. ⁽²⁾ But the *ghareeb* part is the mention of Nooh ﷺ also. And Allah knows better.

As for what has been said by many ignorant people, that they ate from the leftovers of their provisions and from grains which they had brought with them and they ground them that day and applied *ithmid* to their eyes in order to strengthen their sight, because it had become cut off by the bright light, after having been confined in the darkness of the ship, none of this is authentic. It is only mentioned in incomplete traditions narrated from the Children of Isra'eel. They are not to be relied on and they should not be followed. And Allah knows better.

A number of ignorant people from Persia and India have

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- (1) Narrated by Imam Ahmad (8500). In its *isnad* is one Abu Ja'far, who has been condemned as “weak” by a number of scholars, while others declared him to be trustworthy. (In such cases, it is the practice of the scholars to act upon the negative report, since a scholar might declare a person trustworthy because he has heard nothing negative about him, another scholar might know something (negative) about him which the other scholar does not know). There is also one 'Abdus-Samad, who has been declared weak by scholars. In addition, his father is unknown to the scholars. Another person in the chain is Shabeel, who was known to make mistakes.
- (2) Narrated by Al-Bukhari (2004), on the authority of 'Abdullah Ibn 'Abbas ؓ and by Muslim (1130), but neither of these two narrations mentions Nooh ﷺ.

denied that the flood took place, while others among them have accepted it and they said, "It was only in the land of Babylon and it did not reach us." They said, "We have continued to inherit the land from generation to generation from the time of Adam ﷺ until our time."

What Has Been Mentioned About the Character of Nooh ﷺ

Allah, Most High says, ﴿ **Verily, he was a grateful slave.** ﴾ (Soorah Al-Isra` 17:3) It was said that he used to thank Allah for his food, his drink and all of his affairs.

Imam Ahmad narrated on the authority of Anas Ibn Malik ؓ that he said: The Messenger of Allah ﷺ said, "Verily, Allah is pleased with the slave when he eats his food and thanks Him for it and when he drinks his beverage and thanks Him for it."⁽¹⁾ Muslim, At-Tirmidhi and An-Nasa'i narrated likewise from the *hadeeth* of Abu Usamah ؓ.⁽²⁾

It is clear that a grateful person is the one who performs all acts of obedience, including those of the heart, verbal ones and physical ones, because gratitude is expressed by all of them, as the poet says in *Al-Bahr At-Taweel*:

*"You generous people have benefitted from three things from me,
My hand, my tongue and heart."*

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (11758).

(2) Narrated by Muslim (2734), At-Tirmidhi (1816) and An-Nasa'i (4/202, No. 6899)

His Advice to His Son

Imam Ahmad narrated on the authority of ‘Abdullah Ibn ‘Amr ؓ that he said: We were with the Messenger of Allah ﷺ when a Bedouin man came to him wearing a flowing cloak, decorated with brocade and he ؓ said, “Verily, this companion of yours has humiliated ever horseman who is the son of a horseman (or he said: wants to humiliate ever horseman who is the son of a horseman) and he has elevated every herdsman, who is the son of a herdsman.” ‘Abdullah ؓ said: Then the Messenger of Allah ﷺ took hold of the edges of his cloak and said, “I do not see upon you the garments of a person who is not endowed with intelligence.” Then he said, “When death approached the Prophet of Allah, Nooh ؑ, he said to his son, ‘I will convey to you my advice: I order you to do two things and I forbid you to do two things. I order you to believe that *La ilaha Illallah* (none has the right to be worshipped except Allah), because if the seven heavens and the seven earths were placed in one hand and *La ilaha illallah* was placed in the other hand, *La ilaha illallah* would outweigh them. And if the seven heavens and the seven earths were a dark circle, it would be filled by *La Ilaha illallah*. Glory and praise be to Allah, because in it are the connections to everything and through it all creation is sustained. I forbid you to commit *shirk* (ascribe partners to Allah) and to commit *kibr*. Either ‘Abdullah or someone else said, “O, Messenger of Allah! As for *shirk*, we know what it is, but what is *kibr*? Is it that one of us should have a pair of fine shoes with fine straps on them?” He ؓ said, “No.” The questioner asked, “Is it that one of us should have a fine garment which he wears?” He ؓ said, “No.” The

questioner asked, "Is it that one of us has a camel which he rides?" The Prophet ﷺ said, "No." The questioner then asked, "Is it that one of us has companions who sit around him?" The Messenger of Allah ﷺ replied, "No." 'Abdullah or another person said, "O, Messenger of Allah! Then what is *kibr*?" He ﷺ replied, "Ignorance of the truth and displaying contempt toward people." ⁽¹⁾ The *isnad* of this *hadeeth* is authentic, though Al-Bukhari and Muslim did not narrate it.

As for his grave, Ibn Jareer and Al-Azraqi narrated on the authority of 'Abdur-Rahman Ibn Sabit or another of the *Tabi'oon* in a *mursal* ⁽²⁾ form, that Nooh ﷺ was buried within the precincts of the Sacred Mosque (in Makkah).

This is stronger and more reliable than what has been said by many of the later scholars, who claimed that he is in a town, in a place known today as Kark Nooh. In that place is a mosque which has been built because of these claims. And Allah knows better.

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (2/170, No. 6547).

(2) *Mursal*: A chain of narrators which does not include a Companion ﷺ.

The Story of Hood ﷺ

He is Hood, son of Shalakh, son of Arfakhshad, son of Sam, son of Nooh ﷺ. It was said that Hood ﷺ is 'Abir, the son of Shalakh, the son of Arfakhshad, the son of Sam, the son of Nooh ﷺ. This was reported by Ibn Jareer At-Tabari.

He belonged to a tribe known as 'Ad, son of 'Aws, son of Sam, son of Nooh ﷺ. They were Arabs living in the winding sand tracts (*Al-Ahqaf*), which is a mountain of sand in Yemen, between Oman and Hadhramawt, in a land looking out upon the sea, which is known as Ash-Shihr. The name of their valley was Mugheeth. They lived a great deal in tents which had huge poles, as Allah, Most High, says, ﴿ Did you (Muhammad,) not see (think) how your Lord dealt with 'Ad (people), of Iram, with lofty poles?. ﴾ (*Soorah Al-Fajr* 89:6,7) That is, 'Ad Iram, who were the first 'Ad. As for the second 'Ad, they came later, as we shall make clear in its place. The first 'Ad were 'Ad ﴿ of Iram, with lofty poles, The like of which were not created in the land? ﴾ (*Soorah Al-Fajr* 89:7,8) That is, the like of the tribe. It was also said that it means: the like of whose poles, but the correct opinion is the former, as we made clear in the *Tafseer*.

The Arabs were known before Isma'eel ﷺ as *Al-'Arab Al-'Aribah* and they consisted of numerous tribes, including: 'Ad, Thamood, Jurhum, Tasm, Jadees, Ameem, Madyan, Imlaq, Abil, Jasim, Qahtan, Banu Yaqtun and others.

As for the Arabised Arabs, they were of the progeny of Isma'eel, the son of Ibraheem *Al-Khaleel* (peace be upon them both). Isma'eel, was the first to speak eloquent, classical Arabic and he learned the speech of the Arabs from the tribe of Jurhum, who camped near his mother, Hajar, in the Sacred Precincts, as we shall make clear in its place, if Allah wills. But Allah made him able to speak with the utmost eloquence and powers of elucidation and the Messenger of Allah ﷺ was likewise articulate in it.

What is meant is that 'Ad – the first 'Ad – were the first to worship idols after the Great Flood. Their idols were three: Sadd, Samood and Hara. Allah sent to them their brother, Hood ﷺ and he called them to Allah, as He, Most High, says after mentioning the people of Nooh ﷺ and their case in *Soorah Al-A'raf*, ﴿ And to 'Ad (people, We sent) their brother Hood. He said, "O, my people! Worship Allah! You have no other *ilah* (god) but Him. (*La ilaha illallah*: none has the right to be worshipped but Allah). Will you not fear (Allah)?" The leaders of those who disbelieved among his people said, "Verily, we see you in foolishness and verily, we think you are one of the liars." (Hood) said, "O, my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the '*Alameen* (mankind, jinn and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you. Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you that he may warn you? And remember that He

made you successors after the people of Nooh and increased you amply in stature. So remember the graces (bestowed upon you) from Allah, so that you may be successful.” They said, “You have come to us that we should worship Allah, Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.” (Hood) said, “Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named – you and your fathers, with no authority from Allah? Then wait, I am with you among those who wait.” So We saved him and those who were with him by a Mercy from Us, and We cut the roots of those who belied Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers ﴿ (Soorah Al-A'raf 7:65-72)

He, Most High, says, ﴿ They said, “O, Hood! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods (deities) have seized you with evil (madness).” He said, “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).” ﴿ (Soorah Hood 11:53-56)

He, Most High, says in Soorah Qad Aflahal-Mu'minoon (Al-Mu'minoon) after the story of Nooh's people: ﴿ Then, after them, We created another generation. And We sent to them a Messenger from among themselves (saying), “Worship Allah! You have no other *ilah* (god) but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others

besides Him)?" And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said, "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. If you were to obey a human being like yourselves, then verily! You indeed would be losers. Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised. There is nothing but our life of this world! We die and we live! And we are not going to be resurrected! He is only a man who has invented a lie against Allah, but we are not going to believe in him." He said, "O my Lord! Help me because they deny me." He (Allah) said, "In a little while, they are sure to be regretful." So *As-Saihah* (punishment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. So away with the people who are *zalimoon* (polytheists, wrongdoers, disbelievers in the Oneness of Allah, disobedient to His Messengers, etc.) ﴿﴾ (Soorah Al-Mu'minoon 23:31-41).

He, Most High, says in *Soorah Ha Meem As-Sajdah* (*Fussilat*), ﴿﴾ As for 'Ad, they were arrogant in the land without right, and they said, "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than they? And they used to deny Our *Ayat*! So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the Punishment of the Hereafter will be more disgracing, and they will never be helped. ﴿﴾ (*Soorah Fussilat* 41:15,16)

We will relate the purport of the story gathered from these threads, along with what can be added to it from the traditions.

We have already mentioned that they were the first of the nations to worship idols after the Great Flood and this is clear from His Words regarding them, **﴿ And remember that He made you successors after the people of Nooh, and increased you amply in stature. ﴾** (Soorah Al-A'raf 7:69) That is, He made them the strongest people in their time, in physique, power and bravery.

In Soorah Al-Mu'minoon, He says, **﴿ Then, after them, We created another generation. ﴾** (Soorah Al-Mu'minoon 23:31) They were the people of Hood, according to the correct view.

Others said that they were Thamood, based on the Words of Allah, Most High, **﴿ So As-Saihaah (punishment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. ﴾** (Soorah Al-Mu'minoon 23:41) They said, "They are the people of Saleh ﷻ, for it is they who were destroyed by As-Saihaah. **﴿ And as for 'Ad, they were destroyed by a furious, violent wind. ﴾** (Soorah Al-Haqqah 69:6) This saying of theirs does not rule out the possibility that they were overcome by a combination of As-Saihaah and the furious, violent wind, as we shall show in the story of the people of Madyan, the Dwellers of the 'Aykah (Wood). For a combination of punishments were inflicted on them, in addition to which, there is no dispute regarding the fact that 'Ad lived before Thamood.

What is meant is that 'Ad were alienated, disbelieving Arabs, who were arrogant and defiantly determined to worship idols and so Allah sent to them a man from among them, to call upon them to believe in Allah, Most High, and to sincerely devote their worship to Him alone. But they belied him, opposed him and belittled him, as a result of which, Allah seized them with the Seizing of the Almighty, (Who is) Most Able to carry out what he Wills.

When he commanded them to worship Allah, urged them to obey Him and seek forgiveness from Him and promised them that if they did so, they would receive a goodly reward in the life of this world and in the Hereafter, while threatening them with punishment in the life of this world and in the Hereafter, should they violate these injunctions, ﴿ The leaders of those who disbelieved among his people said, "Verily, we see you in foolishness," ﴾ (Soorah Al-A'raf 7:66) That is, this thing to which you call us is foolishness in comparison with our worship of these idols, from which we seek victory and sustenance. And in addition to this, we believe that you are lying in your claim to be a Messenger sent by Allah.

﴿ (Hood) said, "O, my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alameen (mankind, jinn and all that exists)! ﴾ (Soorah Al-A'raf 7:67) That is, the matter is not as you think, nor as you believe: ﴿ "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) to you." ﴾ (Soorah Al-A'raf 7:68) And conveying the Message requires that the conveyor be free from untruthfulness and that he makes no addition, nor any omission when delivering the Message. His delivery of the Message must also be eloquent, succinct, comprehensive and unarguable, and contain no ambiguity, no contradiction and no confusion.

But in spite of his delivery of the Message in this manner and his advising his people to the utmost of his ability – and in spite of his compassion toward them and his intense desire that they be guided – he did not seek any reward or payment from them, rather, he devoted himself sincerely to Allah in his call to (believe in) Him and his advice to His creation. He only sought recompense from the One Who sent him. This is because the good things in this life and in the Hereafter are in Allah's Hands

and at His Command; that is why he said, ﴿ “O, my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?” ﴾ (Soorah Hood 11:51) That is, you have no minds with which to distinguish (truth from error) and understand that I am inviting you to the clear truth to which your innate nature – in which He created you – bears witness; and that is the Religion of truth, with which Allah sent Nooh ﷺ and He destroyed those who opposed him. Now I am calling you to (believe in) Him and I do not ask any reward from you for it. Rather, I seek that from Allah, in Whose Hand is harm and benefit and this is why a Believer said in Soorah Ya Seen, ﴿ “Obey those who ask no wages of you (for themselves), and who are rightly guided. And why should I not worship Him (Allah, Alone), Who has created me and to Whom you shall be returned.” ﴾ (Soorah Ya Seen 36:21,22)

Among the things that the people of Hood ﷺ said to him was, ﴿ “O, Hood! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods (deities) have seized you with evil (madness).” He said, “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship.” ﴾ (Soorah Hood 11:53,54) That is, you have not produced any supernatural miracle which would bear witness for you of the truth of what you have brought. And we are not a people who will abandon the worship of our idols simply because on your words, when you have brought no proof. We do not think that you are anything but an insane person in what you claim. You have only been seized with this (madness) because some of our deities have become angry with you and afflicted your mind with madness. That is apparent from their words: ﴿ All that we say is that some

of our gods (deities) have seized you with evil (madness).” He said, “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite.” ﴿ *Soorah Hood 11:54,55* ﴾ This was a challenge from him to them, a declaration of his innocence of any complicity in the worship of their idols and a statement of his contempt for them. It is also a clear assertion that they can neither benefit nor harm and that they are simply inanimate objects. If they can, as you claim, help, benefit and harm, then here I stand, declaring myself innocent of them and cursing them: ﴿ *“So plot against me, all of you, and give me no respite.”* ﴾ (*Soorah Hood 11:55*) That is, you people and your idols together, with all of the resources at your disposal and all of the power at your command, do not grant me a respite of a single hour, or even the blink of an eye, because I do not care about you and I do not even think of you, nor even look at you. ﴿ *“I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).”* ﴾ (*Soorah Hood 11:56*) That is, I put my faith and trust in Allah and I am supported by Him and confident of His Protection, which does not misguide those who seek it and have trust in it. So I do not care about any creature besides Him and I do not put my trust in anyone but Him, and I do not worship anyone besides him.

This alone is a decisive proof that Hood ﷺ was the slave of Allah and His Messenger; the people were ignorant and astray in their worship of other than Allah because they were unable to inflict any harm on him and this proves the truthfulness of what he brought to them and the falsity of what they followed and the immorality of their beliefs. It is precisely this evidence which Nooh ﷺ cited before him in His Words, ﴿ *And recite*

to them the news of Nooh, when he said to his people, "O my people, if my stay (with you) and my reminding (you) of the *Ayat* of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite." ﴿ (Soorah Yoonus 10:71) He, Most High, says, ﴿ And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said, "He is no more than a human being like you, he eats of that which you eat and drinks of what you drink. If you were to obey a human being like yourselves, then verily, you indeed would be losers. Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?" ﴾ (Soorah Al-Mu'minoon 23:33-35) They thought that the idea that Allah would send a Messenger was far-fetched and this specious argument was offered by many ignorant disbelievers in the past and present, as Allah, Most High, says, ﴿ Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell)." ﴾ (Soorah Yoonus 10:2). This is why Hood ﷺ said to his people, ﴿ "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allah and that you may receive (His) Mercy?" ﴾ (Soorah Al-A'raf 7:63). That is, it is not surprising, because Allah, Most High knows better regarding the selection of His Messengers.

He, Most High, says, ﴿ Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised. There is nothing but our life of this world! We die and we live! And we are not going to be resurrected! He is

only a man who has invented a lie against Allah, but we are not going to believe in him.” ﴿ (Soorah Al-Mu'minoon 23:35-38). They expressed their belief that the promised Resurrection is far in the future and they rejected the idea that their bodies could be resurrected after they had become dust and bones. They said, “Far, far away is this promise. ﴿ “There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!” ﴿ (Soorah Al-Mu'minoon 23:37) That is, a people die and another people are born. This was the belief of the *Dahriyyah*,⁽¹⁾ as some of the ignorant people among the *zanadiqah*⁽²⁾ say, “The wombs deliver and the earth swallows.”

And he said to them, with regard to that concerning which he had warned them, ﴿ “Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves *masani'* (fine buildings) as if you will live therein for ever?” ﴿ (Soorah Ash-Shu'ara' 26:128,129) That is, do you build in every elevated place great and magnificent buildings, such as palaces and the like, building them for frivolous reasons, though you have no need of them? This was because they used to live in tents, as Allah, Most High, says, ﴿ Did you (O, Muhammad,) not see (think) how your Lord dealt with 'Ad (people) of Iram, with lofty poles, the like of which were not created in the land? And (with) Thamood (people), who cut (hewed) out rocks in the valley (to make dwellings)? ﴿ (Soorah Al-Fajr 89:6-9) So 'Ad of Iram were the first 'Ad who used to live under huge poles, which supported their tents.

He, Most High, says, ﴿ “And do you get for yourselves

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- (1) *Dahriyyah*: The belief that there is nothing save this abode in which one person passes away only to be replaced by another, and there is no Resurrection or Judgment. This was the view of the pagan Arabs who rejected the Resurrection.
- (2) *Zanadiqah*: (sing. *zindeeq*) Atheists, freethinkers.

masani “?” ﴿﴾ (Soorah Ash-Shu‘ara’ 26:129) It was said that *masani* ‘ means palaces. It was said that it means pigeon towers. It is also said that it means water sources.

﴿ “As if you will live therein for ever.” ﴾ (Soorah Ash-Shu‘ara’ 26:129) That is, it is your hope that you will abide in this earthly abode for a long time. ﴿ “And when you seize, seize you as tyrants? So fear Allah, keep your duty to Him, and obey me. And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. He has aided you with cattle and children and gardens and springs. Verily, I fear for you the punishment of a Great Day.” ﴾ (Soorah Ash-Shu‘ara’ 26:130-135).

Among the things they said to him was, ﴿ “Have you come to us that we should worship Allah Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.” ﴾ (Soorah Al-A‘raf 7:70) That is, have you come to us (to ask us) to worship Allah, Alone, and to oppose our fathers and our forefathers and that which they followed? If you are truthful regarding what you have brought, then bring us the punishment that you promise, because we do not believe in you, we will not follow you and we do not believe you. As they said, ﴿ “It is the same to us whether you preach or be not of those who preach. This is no more than the false tales and religion of the ancients, and we are not going to be punished.” ﴾ (Soorah Ash-Shu‘ara’ 26:136-138) The word in Verse 137 has been recited as *khalq* and *khuluq*. According to the former recitation, the meaning would be: What you have brought to us is no more than fabrication from you; and you have taken it from the books of the ancients. This was how it was explained by more than one of the Companions ﴿﴾ and the *Tabi‘oon*. And according to the second recitation, the

meaning would be: This religion which we are following is no more than the religion of our fathers and our grandfathers and we will not change and we will continue to hold fast to it.

Both recitations are suited to their words, ﴿ “and we are not going to be punished.” ﴾ (Soorah Ash-Shu‘ara’ 26:138)

He, Most High, says, ﴿ (Hood) said, “Punishment and Wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers, with no authority from Allah? Then wait, I am with you among those who wait.” ﴾ (Soorah Al-A‘raf 7:71) That is, you have deserved because of these words ignominy and Anger from Allah; do you reject worship of Allah, Alone, without partners, in favor of the worship of idols, which you have carved out and called “gods” of your own accord and agreed upon – you and your forefathers – and Allah has revealed no authority for them? That is, He has sent down no evidence for your beliefs. If you refuse to accept the truth and insist on falsehood, it is all the same to you whether I forbid you to follow what you are following or not. So wait now for the Punishment of Allah which will befall you and that Punishment cannot be rescinded or prevented.

Allah, Most High, mentioned the story of their destruction in detail and in brief, as we said earlier, such as in His Words, ﴿ So We saved him and those who were with him by a Mercy from Us, and We cut the roots of those who belied Our *Ayat* and they were not believers. ﴾ (Soorah Al-A‘raf 7:72)

His Words, ﴿ And when Our Commandment came, We saved Hood and those who believed with him by a Mercy from Us, and We saved them from a severe punishment. Such were ‘Ad (people). They rejected the *Ayat* of their Lord and disobeyed

His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their leaders). And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ad disbelieved in their Lord. So away with 'Ad, the people of Hood. ﴿﴾ (Soorah Hood 11:58-60)

His Words, ﴿ So As-Saihah (punishment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. They said: The people of Salih were destroyed with awful cry ﴾ (Soorah Al-Mu'minoon 23:41)

As for the details of their destruction, when Allah said, ﴿ Then, when they saw it as a dense cloud coming towards their valleys, they said, "This is a cloud bringing us rain!" Nay, but it is that (punishment) which you were asking to be hastened! A wind wherein is a painful punishment! ﴾ (Soorah Al-Ahqaf 46:24) – this was the beginning of the punishment which came to them, for they were suffering from a drought and so they requested rain (from their idols). They saw a cloud in the sky and thought that it was a rain of mercy (for them), but it was a deluge of punishment. This is why He, Most High, says, ﴿ Nay, but it is that (punishment) which you were asking to be hastened! A wind wherein is a painful punishment! ﴾ (Soorah Al-Ahqaf 46:24) That is, from the infliction of the Punishment and that is their saying, ﴿ "So bring us that wherewith you have threatened us if you are of the truthful." ﴾ (Soorah Al-A'raf 7:70) And there are other similar Verses in Soorah Al-A'raf.

He (Muhammad bin Ishaq bin Yasar) said, "And Allah sent the black cloud which Qail Ibn 'Itr chose (according to the *hadeeth* narrated by Imam Ahmad, on the authority of Al-Harith Al-Bakri), with the punishment it contained to 'Ad until it reached them at a valley known as Al-Mugheeth. When they

saw it, they regarded it as a good sign and they said, "This is a cloud which will bring rain to us. But Allah said, ﴿ Nay, but it is that (punishment) which you were asking to be hastened! A wind wherein is a painful punishment! Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimoon* (polytheists, disbelievers, sinners, etc.)! ﴾ (Soorah Al-Ahqaf 46:24,25) That is, it destroys everything that it is commanded to destroy.

Muhammad Ibn Ishaq said, "The first person who saw it and realized that it was a wind was a woman from 'Ad, whose name was Mahd. When it became clear what was in it, she screamed and then fainted. When she regained consciousness, the people asked her, "What did you see, Mahd?" She said, "I saw a wind in it, like burning flames and in front of it were men, leading it. Allah imposed it on them ﴿ for seven nights and eight days in succession ﴾ (Soorah Al-Haqqah 69:7). It did not leave a single person from 'Ad alive." He (Ibn Ishaq) said, "Hood ﷺ and those who believed in him were in an enclosed area. Nothing hit them or those with them except that which was gentle to the skin and pleasing to the soul. The wind passed over 'Ad, destroying all that was between the heaven and the earth and marking them with stones." Then he reported the rest of the story.

Imam Ahmad narrated a *hadeeth* in his *Musnad* on the authority of Al-Harith (i.e. Ibn Hassan, or it was said, Ibn Yazeed Al-Bakri) which resembles this story; he said, "I set out to complain to the Messenger of Allah ﷺ about Al-'Ala' Ibn Al-Hadrami and I passed by Ar-Rabazah, where I saw an old woman from Banu Tameem, who was alone in that area. She said to me, 'O, slave of Allah! I need to reach the Messenger

of Allah to ask him for some of my needs, will you take me to him?' So I took her along with me to Al-Madinah and found the Mosque full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allah. I asked, 'What is the matter with the people?' They said, 'The Prophet ﷺ intends to send 'Amr Ibn Al-'As (on a military expedition) somewhere.' So I sat down. When the Prophet ﷺ went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, 'Was there a dispute between you and Banu Tameem?' I said, 'Yes. And we had been victorious over them. I passed by an old woman from Banu Tameem, who was alone, and she asked me to bring her to you, and she is at the door.' So he allowed her in and I said, 'O Messenger of Allah! What if you make a barrier between us and (the tribe of) Banu Tameem, such as the desert?' The old woman became angry and opposed me. So I said, 'My example is the example of a sheep that carried its own destruction. I carried this woman and did not know that she was an opponent. I seek refuge with Allah and His Messenger that I become like the emissary of 'Ad.' So the Prophet ﷺ asked me about the emissary of 'Ad, having better knowledge in it, but he liked to hear the story again. I said, 'Once, 'Ad suffered from a famine and they sent an emissary (to get relief), whose name was Qail. Qail passed by Mu'awiyah Ibn Bakr and stayed with him for a month. Mu'awiyah supplied him with alcoholic drinks, and two female singers were singing for him. When the month ended, Qail went to the mountains of Tihamah and said, 'O, Allah! You know that I did not come here to cure an ill person or to ransom a prisoner. O, Allah! Give 'Ad water as You used to.' So black clouds came and he was called, 'Choose which one of them you wish (to go to 'Ad)!'. So he pointed to one of the black clouds and he heard someone proclaiming from it,

‘Take it, as ashes that will leave none in ‘Ad!’ And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them’.” Abu Wa’il said, “That is true. When a man or a woman would send an emissary, they would tell him, ‘Do not be like the emissary of ‘Ad (bringing disaster and utter destruction to them instead of relief).’”⁽¹⁾ At-Tirmidhi recorded it thus on the authority of ‘Abd Ibn Humaid, who narrated it on the authority of Zaid Ibn Al-Hubab.⁽²⁾

‘Abdullah Ibn Mas‘ood, ‘Abdullah Ibn ‘Abbas (may Allah be pleased with them both) and more than one *Imam* from among the *Tabi‘oon* said that it was a cold wind, which blew severely. ﴿ Which Allah imposed on them for seven nights and eight days in succession. ﴾ (*Soorah Al-Haqqah* 69:7) That is, complete and successive days. It was said that the first of them was a Friday and it was also said that it was a Wednesday. ﴿ So that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms! ﴾ (*Soorah Al-Haqqah* 69:7) Allah compared them with hollowed out trunks of date-palms, which have no heads and this was because the wind would come to one of them and pick him up and raise him into the air, then it would invert him and drop him on the top of his head and shatter it and he would remain like a body without a head, as Allah, Most High, says, ﴿ Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. ﴾ (*Soorah Al-Qamar* 54:19) That is, on a day of evil omen for you and continuous punishment inflicted upon you. ﴿ Plucking out men as if they were uprooted stems of date-palms. ﴾ (*Soorah Al-Qamar* 54:20) Whoever says that the day of evil omen and continuous calamity was a Wednesday

(1) This *hadeeth* is *hasan* and it was narrated by Imam Ahmad (15524).

(2) This *hadeeth* is *hasan* and it was narrated by At-Tirmidhi (3273).

and based on this understanding, consider it to be a day of evil omen, is in error and contradicted the Qur'an, because He, Most High says in another Verse, ﴿ **So We sent upon them furious wind in days of evil omen.** ﴾ (Soorah Fussilat 41:16) It is well known that they were eight consecutive days; and if they were themselves evil omens, then all of the seven days of the week included in them would be days of evil omen – and no one says this. What is meant is that they were days of evil omen for them.

He, Most High, says, ﴿ **And in 'Ad (there is also a sign) when We sent against them the barren wind.** ﴾ (Soorah Adh-Dhariyat 51:41) That is, which did not produce any good, because the wind alone does not scatter clouds or pollinate trees. Rather, it is barren and no good results from it, which is why Allah says, ﴿ **It spared nothing that it reached, but blew it into broken spreads of rotten ruins.** ﴾ (Soorah Ad-Dhariyat 51:42) That is, like a thing that is decayed and very old and from which no benefit whatsoever may be derived.

It has been confirmed in the *Saheehain* on the authority of 'Abdullah Ibn 'Abbas ؓ that he reported from the Prophet ﷺ that he said, "I have been made victorious with the *Saba* (easterly wind), and the people of 'Ad were destroyed with the *Daboor* (westerly wind)." ⁽¹⁾

As for the Words of Him, Most High: ﴿ **And remember the brother of 'Ad, when he warned his people in *Al-Ahqaf* (the curved sand-hills in the southern part of the Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allah; truly, I fear for you the punishment of a mighty Day."** ﴾ (Soorah Al-Ahqaf 46:21) So it is apparent that the 'Ad referred to here is the first

(1) Narrated by Al-Bukhari (1035) and Muslim (900).

‘Ad, because the context of the Verse is similar to the context of (the story of) the people of Hood ﷺ and they were the first. It is also possible that the people mentioned in this story were the second ‘Ad; and the evidence for this is in what we have mentioned and what we shall mention later in the *hadeeth* of ‘A’ishah (may Allah be pleased with her).

As for the Words of Him, Most High: **﴿ Then, when they saw it as a dense cloud coming toward their valleys, they said, “This is a cloud bringing us rain.” ﴾** (Soorah Al-Ahqaf 46:24), when ‘Ad saw the cloud which was looming up in the sky, like a rain cloud, they thought that it was bringing them rain, but it was a cloud of punishment which they mistook for a cloud of mercy. They hoped that they would get something good from it, but they received the utmost evil from it. Allah, Most High, says, **﴿ Nay, but it is that which you were asking to be hastened! ﴾** (Soorah Al-Ahqaf 46:24). That is, the punishment; then He explained it in His Words: **﴿ a wind wherein is a painful punishment. ﴾** (Soorah Al-Ahqaf 46:24)

It is possible that the punishment which afflicted them from the furious and violent wind, which continued to afflict them for seven nights and eight days leaving not a single one of them, followed them even as they sought shelter in mountain caves and caverns, winding around them, expelling them, annihilating them and destroying their sturdily constructed houses and palaces over them. Just as they had been blessed with strength and power and said, “Who is greater in strength than we?” – Allah inflicted on them that which was greater in strength and more powerful than they – and that was the barren wind. It is possible that at the end, this wind raised up a cloud, which those who remained, thought was a cloud bearing mercy and abundant rain for them. But Allah sent it against

them filled with sparks and fire, as more than one person has mentioned. This would be similar to that which afflicted the Companions of the Canopy from among the people of Madyan. A combination of a cold wind and a punishment of fire was inflicted on them – and that is the most severe punishment, consisting of different and opposing elements, accompanied by the cry which was mentioned in *Soorah Qad Aflaha* (*Soorah Al-Mu'minoon*). And Allah knows better. The apparent meaning of the Verse is that they saw an 'aridh and what is understood from it linguistically is a cloud. Muslim narrated in his *Saheeh* on the authority of 'A'ishah (may Allah be pleased with her) that she said: Whenever the wind was stormy, the Messenger of Allah ﷺ used to say: "O, Allah! I ask You for what is good in it, the good which it contains and the good of that which it was sent for. I seek refuge with You from what is evil in it, what evil it contains, and the evil of that which it was sent for." And when there was thunder and lightning in the sky, his color underwent a change, and he would pace in and out, backward and forward; and when the rain came, he felt relieved, and I would notice the (sign of relief) on his face. 'A'ishah (may Allah be pleased with her) asked him (about it) and he said, "It may be as the people of 'Ad said, when they saw a cloud formation coming to their valley, ﴿ "This is a cloud bringing us rain." ﴾ (*Soorah Al-Ahqaf* 46:24) ⁽¹⁾

(1) Narrated by Muslim (899).

The Story of Saleh عليه السلام, the Prophet of Thamood

They were a well-known tribe, who were named Thamood after their ancestor, Thamood, the brother of Jodees; they were both sons of 'Abir, son of Iram, son of Sam, son of Nooh. They were Arabs from Al-'Aribah and they lived in Al-Hijr, which lies between Al-Hijaz and Tabook. The Messenger of Allah ﷺ passed by it ⁽¹⁾ when he was going to Tabook with some of the Muslims, as we shall explain later. They came after the people of 'Ad and like them, they used to worship idols. So Allah sent to them a man from among them who was Allah's slave and Messenger: Saleh, son of 'Ubaid, son of Masikh, son of 'Ubaid, son of Hajir, son of Thamood, son of 'Abir, son


(1) Narrated by Al-Bukhari (3380), Muslim (2980) and Imam Ahmad (4547), on the authority of 'Abdullah Ibn 'Umar رضي الله عنه.

of Iram, son of Sam, son of Nooh. He called upon them to worship Allah, Alone, without partners and to renounce their idols and rivals (to Allah); he called upon them not to ascribe any partners to Him. A group of them believed in him, but the majority of them disbelieved in him and attacked him, both physically and verbally and they tried to kill him. They killed the camel which Allah had made as a proof against them, Allah seized them with the Seizing of the Almighty, as He, Most High says in *Soorah Al-A'raf*, ﴿ And to Thamood (people, We sent) their brother Salih. He said, "O, my people! Worship Allah! You have no other *ilah* (god) but Him. (*La ilaha Illallah*: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful punishment should seize you. And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth." The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed, "Know you that Salih is one sent from his Lord?" They said, "We indeed believe in that with which he has been sent." Those who were arrogant said, "Verily, we disbelieve in that which you believe in." So they killed the she-camel and insolently defied the Commandment of their Lord and said, "O, Salih! Bring about your threats if you are indeed one of the Messengers (of Allah)." So the earthquake seized them and they lay (dead), prostrate in their homes. Then he (Salih) turned from them and said, "O, my people!

I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.” ﴿ (Soorah Al-A'raf 7:73-74). He, Most High, says in *Soorah Hood*, ﴿ And to Thamood (people, We sent) their brother Salih. He said, “O, my people! Worship Allah, you have no other *ilah* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.” They said, “O, Salih! You have been among us as a figure of good hope (and we wished for you to be our chief), till this (new thing which you have brought; that we leave our gods and worship your God [Allah] Alone)! Do you (now) forbid us from the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (monotheism).” He said, “O, my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can help me against Allah, if I were to disobey Him? Then you increase me not but in loss. And O, my people! This she-camel of Allah is a sign to you, leave her to feed on Allah’s earth, and touch her not with evil intention, lest a near torment will seize you.” But they killed her. So he said, “Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.” So when Our Commandment came, We saved Salih and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the Strong, the Almighty. And *As-Saihah* (torment - awful cry, etc.) overtook the wrongdoers, so they lay (dead), prostrate in their homes, as if they had never lived there. No doubt! Verily, Thamood disbelieved in their Lord. So away with Thamood! ﴿ (Soorah Hood 11:61-68)

He, Most High, says in *Soorah Ash-Shu'ara'*, ﴿ Thamood

(people) belied the Messenger. When their brother Salih said to them: "Will you not fear Allah and obey Him? I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alameen. Will you be left secure in that which you have here? In gardens and springs and green crops (fields, etc.) and date-palms with soft spadix. And you carve houses out of mountains with great skill. So fear Allah, keep your duty to Him, and obey me. And follow not the command of *al-musrifoon* (i.e. their chiefs, leaders who were polytheists, criminals and sinners), who make mischief in the land, and reform not." They said, "You are only of those bewitched! You are but a human being like us. Then bring us a sign if you are of the truthful." He said, "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. And touch her not with harm, lest the punishment of a Great Day seize you." But they killed her and then they became regretful. So the punishment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. And verily! Your Lord, He is indeed the Almighty, the Most Merciful. ﴿ Soorah Ash-Shu'ara' 26:141-159)

Allah frequently links in His Book the mention of 'Ad with that of Thamood, as in *Soorah Bara'ah* (*Soorah At-Tawbah*), *Soorah Ibraheem*, *Soorah Al-Furqan*, *Soorah Sad*, *Soorah Qaf*, *Soorah An-Najm* and *Soorah Al-Fajr*. It is said that the story of these two nations is not known to the People of the Scripture and that they were not mentioned in their Scripture, the Torah. But in the Qur'an there is evidence that Moosa  informed his people about them, as Allah says in *Soorah Ibraheem*, ﴿ And Moosa (Moses) said, "If you disbelieve, you and all on earth together, then verily, Allah is Rich (Free

of all wants), Owner of all Praise. Has not the news reached you, of those before you, the people of Nooh, and 'Ad and Thamood? And those after them? None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said, Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islamic Monotheism)." ﴿ Soorah Ibraheem 14:8,9). It is apparent that these words are entirely those of Moosa ؑ, which he addressed to his people. But because these two nations were from among the Arabs, their stories were not well documented and no attempt was made to record them, although they were well-known during the time of Moosa ؑ. We have spoken in detail concerning all of this in the *Tafseer*; all praise and thanks be to Allah, from Whom proceeds all Grace.

What is intended now is to mention their story and their circumstances and how Allah saved His Prophet, Saleh ؑ, and those who believed in him, and how He eradicated those who were guilty of injustice because of their disbelief, their arrogance and the opposition they displayed to their Messenger, Saleh ؑ. We have already mentioned that they were Arabs and that they came after the people of 'Ad, but they did not pay heed to what had befallen them. This is why Saleh ؑ said to them, ﴿ And to Thamood (people, We sent) their brother Salih. He said, "O, my people! Worship Allah! You have no other *ilah* (god) but Him. (*La ilaha Illallah*: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful punishment should seize you. And remember when He made

you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the Earth." ﴿ (Soorah Al-A'raf 7:73,74) That is, He has only made you successors after them in order that you might pay heed to their fate and act in a manner contrary to their actions. He has permitted to you these lands, allowing you to build palaces in their plains. ﴿ "And you carve houses out of mountains with great skill." ﴿ (Soorah Ash-Shu'ara' 26:149) That is, you are proficient in building them, perfecting them and precisely executing (the building of) them, so respond to Allah's Blessing with gratitude, righteous deeds and worship Him, Alone, without ascribing partners to Him. Beware of opposing Him and refraining from His obedience, because the punishment for that is an evil one. This is why he warned them, saying, ﴿ "Will you be left secure in that which you have here, in gardens and springs and green crops (fields etc.) and date-palms with soft spadix?" ﴿ (Soorah Ash-Shu'ara' 26:146-148) That is, your provisions are numerous, luxurious and ripe. ﴿ "And you carve houses out of mountains with great skill. So fear Allah, keep your duty to Him, and obey me. And follow not the command of *al-musrifeen* (i.e. their chiefs, leaders who were polytheists, criminals and sinners), who make mischief in the land, and reform not." ﴿ (Soorah Ash-Shu'ara' 26:149-152). He also said to them, ﴿ "O, my people! Worship Allah, you have no other *ilah* (god) but Him. He brought you forth from the earth and settled you therein." ﴿ (Soorah Hood 11:61) That is, it is He Who created you and brought you forth from the earth and made you to populate it (i.e. He gave it to you, with all that it contains, such as crops and fruits), for He is the Creator and the Sustainer and it is He, Alone, without partners,

Who has the right to be worshipped. ﴿ “Then ask forgiveness of Him and turn to Him in repentance.” ﴾ (Soorah Hood 11:61) That is, desist from what you now follow, and engage in worship of Allah, Alone, because He will accept it from you and pardon you for your sins. ﴿ And to Thamood (people, We sent) their brother Salih. He said, “Oh, my people! Worship Allah, you have no other *ilah* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.” They said, “O, Salih! You have been among us as a figure of good hope (and we wished for you to be our chief), till this (new thing which you have brought; that we leave our gods and worship your God [Allah] Alone!)” ﴾ (Soorah Hood 11:61,62) That is, we had hoped that your mind was unimpaired before you said these words, that is your invitation to us to worship Allah, Alone, without partners and to abandon the rivals that we used to worship and desist from following the religion of our fathers and our grandfathers. This is why they said, ﴿ “Do you (now) forbid us from the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (Monotheism).” He said, ‘O, my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can help me against Allah, if I were to disobey Him? Then you increase me not but in loss.” ﴾ (Soorah Hood 11:62,63)

This was kindness and gentleness from him to them in his mode of expression and a beautiful manner of inviting them to goodness. That is, what do you think, if the matter is as I tell you and I invite you to it, what will be your excuse to Allah? What will save you when you stand before Him, when you ask me to refrain from inviting you to obey Allah? I am unable to

do this, because it is an obligation upon me and if I abandon it, then no one from among you or from any other people can protect me from Him or help me. So I will continue to call you to Allah, Alone, with partners, until Allah judges between me and you.

They also said to him, ﴿ “You are only of the *musahharoon*!” ﴾ (Soorah Ash-Shu‘ara’ 26:153) That is, you are bewitched and you do not know what you are saying in your invitation to us to worship Allah, Alone, and to abandon the worship of rivals to Him. The majority of scholars are agreed upon this understanding, i.e. that ‘*musahharoon*’ means bewitched. But it was also said that ﴿ “of the *musahharoon*” ﴾ means those who have lungs. So it is as if they were saying, “You are only a human being, possessing lungs.” But the first explanation is more apparent, because they said after that, ﴿ “You are but a human being like us.” ﴾ (Soorah Ash-Shu‘ara’ 26:154) and they said, ﴿ “Then bring us a sign if you are of the truthful.” ﴾ (Soorah Ash-Shu‘ara’ 26:154) They asked him to produce some miracle which would prove the truth of what he brought to them. ﴿ He said, “Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. And touch her not with harm, lest the punishment of a Great Day seize you.” ﴾ (Soorah Ash-Shu‘ara’ 26:155,156)

Scholars of *tafseer* have reported that Thamood gathered one day in their meeting place and Saleh ﷺ came to them and invited them to Allah and he reminded them, warned them, admonished them and commanded them, but they said to him, “If you bring forth for us from this rock,” and they indicated a rock there, “a she-camel of such-and-such a description...” and they described and named, and became stubborn regarding it, insisting that it be in the tenth month of pregnancy, that it be

tall and possessed of this attribute and that attribute. Prophet Saleh ﷺ said to them, "If I do as you ask, in the manner you have requested, will you have faith in what I have brought and believe in that with which I have been sent?" They said, "Yes." So he took their covenant and their agreement on that. Then he went to a place of prayer and prayed to Allah, the Almighty, the All-Powerful as much as Allah had ordained for him, then he invoked his Lord, the Almighty, the All-Powerful, asking Him to give what they had asked for. So Allah, the Almighty, the All-Powerful commanded that rock to split open and produce a huge camel, with a great hump, which was in the tenth month of pregnancy, as they had requested, or in accordance with the description they had given. When they saw with their own eyes a great thing, an amazing sight, (Allah's) overwhelming Ability (to do all things) and an irrefutable proof, a large number of them believed, but most of them continued in their disbelief, error and obstinacy. This is why Allah says, **﴿ but they did wrong by them (i.e. Allah's Signs) ﴾** (Soorah Al-A'raf 7:103) That is, they (i.e. most of them) rejected them and did not follow the truth in spite of them.

This is why Saleh ﷺ said to them, **﴿ "This she-camel of Allah is a Sign unto you." ﴾** (Soorah Al-A'raf 7:73) He attributed it to Allah, as a term of honor and veneration, as in the expressions "the House of Allah" and "the slave of Allah". **﴿ "A sign for you (Jews)." ﴾** (Soorah Ali 'Imran 3:13) That is, evidence of the truth of what I have brought to you. **﴿ "leave her to feed on Allah's earth, and touch her not with evil, lest a near punishment will seize you." ﴾** (Soorah Hood 11:64) They agreed to let the she-camel remain among them, grazing wherever it wished from their land and drinking the water at fixed times. When it drank the water, it would consume the water of the well that day and they knew their need for water from one day to the

next. It was said that they used to drink its milk and that it was sufficient for all of them, which is why he said, ﴿ "It has a right to drink (water), and you have a right to drink (water) (each) on a day, known." ﴾ (Soorah Ash-Shu'ara' 26:155) This is why Allah, Most High, said (to Saleh ﷺ), ﴿ Verily, We are sending the she-camel as a test for them. ﴾ (Soorah Al-Qamar 54:27) That is as a test to see whether they will believe or disbelieve. And Allah knew better what they would do. ﴿ So watch them (Salih) ﴾ (Soorah Al-Qamar 54:27) That is, see what they will do ﴿ and be patient. ﴾ (Soorah Al-Qamar 54:27) That is, in the face of the harm they inflict, because news will come to you for sure. ﴿ And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns) ﴾ (Soorah Al-Qamar 54:28) But when this state of affairs had lasted for a long time, their elders gathered and agreed that they would kill this she-camel in order to be free of it and have their water all to themselves, and Satan made their deeds seem fair to them. Allah says, ﴿ So they killed the she-camel and insolently defied the Commandment of their Lord, and said, 'O, Salih ! Bring about your threats if you are indeed one of the Messengers (of Allah).'" ﴾ (Soorah Al-A'raf 7:77)

Imam Ahmad narrated on the authority of 'Abdullah Ibn Zam'ah ؓ that he said, "The Messenger of Allah ﷺ delivered a sermon and he mentioned the she-camel and he named the person who killed it; he said, "﴿ When the most wicked man among them went forth (to kill the she-camel) ﴾ (Soorah Ash-Shams 91:12): A violent, strong and imposing man, who was a leader among his people, went forth to (kill) the she-camel."⁽¹⁾ Al-Bukhari and Muslim narrated it from the *hadeeth* of Hisham. ⁽²⁾

(1) An authentic *hadeeth* narrated by Imam Ahmad (15790).

(2) Narrated by Al-Bukhari (4942) and Muslim (2855).

Allah, Most High, says, ﴿ So they killed the she-camel and insolently defied the Commandment of their Lord, and said, "O, Salih! Bring about your threats if you are indeed one of the Messengers (of Allah).” ﴾ (Soorah Al-A'raf 7:77) In these words of theirs they combined extreme disbelief in a number of ways: One being that they disobeyed Allah and His Messenger ﷺ by doing what they had been firmly forbidden to do, which was to kill the she-camel which Allah had made a Sign for them. Another was that they were impatient for the imposition of Allah's Punishment upon them and they deserved it for two reasons: One of them is that it was ordained upon them in His Words, ﴿ "And touch her not with evil, lest a near punishment will seize you.” ﴾ (Soorah Hood 11:64)

In one verse Allah says, ﴿ great ﴾ (Soorah Ash-Shu'ara' 26:156) and in another Verse, He says, ﴿ painful ﴾ (Soorah Al-A'raf 7:73) and both of them are true. The second is their impatience for it. Another was that they belied the Messenger ﷺ who had produced the irrefutable evidence of his Prophethood and his truthfulness and they knew this with certainty. But their disbelief, their error and their willfulness caused them to disbelieve in the truth and the infliction of the punishment on them.

Allah, Most High, says, ﴿ But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.” ﴾ (Soorah Hood 11:65) It was said *tha.* when they went to kill the she-camel, the first person to attack her was Qudar Ibn Salif – may Allah curse him – and he hamstrung her and she fell to the ground. Then they rushed upon her with their swords and cut her up. When its calf saw this, it fled from them and climbed the highest mountain there and it let out three cries. This is why Saleh ﷺ

said to them, ﴿ Enjoy yourselves in your homes for three days. ﴾ (Soorah Hood 11:65) That is, three days, not including that day. But they also did not believe this certain promise of his. Instead, in the evening of that day, they planned to kill him and so they went out to him, in order to kill him, like the she-camel. ﴿ They said, "Swear one to another by Allah that we shall make a secret night attack on him and his household." ﴾ (Soorah An-Naml 27:49) That is, we shall attack him in his home, along with his family and we shall surely kill him, then we shall deny any knowledge of his killing, if we are asked about it by his kin. This is why they said, ﴿ "and afterward we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth.'" ﴾ (Soorah An-Naml 27:49)

Allah, Most High, says, ﴿ So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayah* (a lesson or a sign) for people who know. And We saved those who believed, and used to fear Allah, and keep their duty to Him ﴾ (Soorah An-Naml 27:50-53) This was because Allah, Most High, sent a rock against those people who had tried to kill Saleh ﷺ which crushed them and killed them in advance of the rest of their people.

﴿ And they lay prostrate in their homes ﴾ (Soorah Al-A'raf 7:78) That is, motionless corpses, without souls.

And Allah, Most High, says, ﴿ As if they had never dwelt there. ﴾ (Soorah Al-A'raf 7:92) That is, as if they had never lived in their homes in comfort, with sustenance and wealth.

﴿ No doubt! Verily, Thamood disbelieved in their Lord. So away with Thamood! ﴾ (Soorah Hood 11:68) That is, the voice of *Al-Qadar* called to them.

Imam Ahmad said: ‘Abdur-Razzaq told me: Ma‘mar told me: ‘Abdullah Ibn ‘Uthman Ibn Khuthaim reported on the authority of Abuz-Zubair, who reported on the authority of Jabir that he said: When the Messenger of Allah ﷺ passed by Al-Hijr, he said, “Do not ask for signs, because the people of Saleh asked for them and it (i.e. the camel) used to arrive by this path and return by this path, but they defied the command of their Lord and killed it. It used to drink their water on one day and they would drink its milk on that day (and they would drink the water on the following day). But they killed it and the Cry took them and Allah destroyed all of them except for one man who was in Allah’s Sanctuary.” They said, “Who was he, Messenger of Allah?” He said, “He was Abu Righal; and when he went out from the Sanctuary, that which had befallen his people also befell him.” This *hadeeth* conforms to the criteria for acceptance stipulated by Muslim, but it is not in any of the Six Books. And ‘Abdur-Razzaq also said: Ma‘mar said: Isma‘eel Ibn Umayyah ؓ informed me that the Prophet ﷺ passed by the grave of Abu Righal and he said, “Do you know who this is?” They replied, “Allah and His Messenger know better.” He said, “This is the grave of Abu Righal, a man from Thamood. He was in Allah’s Sanctuary and the Sanctuary protected him from Allah’s Punishment. But when he left it, that which had befallen his people also befell him and he was buried here. A branch of gold was also buried with him.” So the people used their swords and looked for the golden branch and found it.

‘Abdur-Razzaq said: Ma‘mar said: Az-Zuhri said: ‘Abu

Righal was the father of (the tribe of) Thaqeef. But this narration is *mursal* from this source. It has been reported from another source in a *muttasil* (connected) form, as mentioned by Muhammad Ibn Ishaq in his *Seerah*.

﴿ Then he (Salih) turned from them and said: “O, my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.” ﴾ (Soorah Al-A‘raf 7:79) This informs us that Salih ﷺ addressed his people after the destruction had befallen them and he had taken his departure from their place and was heading elsewhere; and he said to them, ﴿ “O, my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice .” ﴾ (Soorah Al-A‘raf 7:79) That is, I strove to the utmost of my ability to guide you and I endeavored to do so by my words, my actions and my (sincere) intention: ﴿ “but you like not good advisers.” ﴾ (Soorah Al-A‘raf 7:79) That is, your nature could not accept the truth and did not desire it. And this is why you reached the situation you are now in: a painful and continuous punishment which will afflict you forever. I have no ability to repel it from you. What was incumbent upon me was to convey the Message and that I have done, exerting myself to the utmost to that end. But Allah does as He wills.

The Prophet’s Passage Through Wadi Al-Hijr in the Land of Thamood in the Year of the Battle of Tabook

Imam Ahmad narrated on the authority of ‘Abdullah Ibn ‘Umar ؓ that he said: When the Messenger of Allah ﷺ camped with the people on the road to Tabook, he camped with them

at Al-Hijr, which was near to the houses of Thamood and the people sought water from the wells from which Thamood used to drink and they made dough from them and prepared their cooking pots to cook meat. But the Messenger of Allah ﷺ ordered them to pour out the contents of the cooking pots and give the dough to the camels. Then he moved on with them and he camped with them near the well from which the she-camel used to drink and he forbade them from entering the houses of the people who had been punished, saying, "I fear that you might be afflicted by what afflicted them, so do not enter their dwellings." ⁽¹⁾

Imam Ahmad also narrated on the authority of 'Abdullah Ibn 'Umar ؓ that he said: When the Messenger of Allah ﷺ was at Al-Hijr, he said, "Do not enter the dwellings of those people who were punished, unless you are weeping; and if you are not weeping, then do not enter their dwellings, so that you will not be afflicted by a punishment similar to that which afflicted them." ⁽²⁾ Al-Bukhari and Muslim narrated it in the *Saheehain* from more than one source. ⁽³⁾

Imam Ahmad narrated on the authority of 'Amr Ibn Sa'd ؓ that he said: At the time of the Battle of Tabook, the people hastened to enter the houses of the people of Al-Hijr; the Messenger of Allah ﷺ was informed of this and he called to the people, "Pray in congregation." 'Amr ؓ said: So I went to the Prophet ﷺ and found him holding onto his camel and he was saying, "Do not enter the dwellings of a people upon whom Allah's Wrath was visited." A man called out to him, "We are amazed at them, Messenger of Allah!" He said, "Shall I not

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (2/117, No. 5948).

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (2/174, No. 5418).

(3) Narrated by Al-Bukhari (433) and Muslim (2980).

inform you of something more amazing than that? A man from among you informs you about what occurred before you and what will be after you, so be straight and stand shoulder-to-shoulder, because Allah does not care about your punishment and a people will come who will not protect themselves from anything.” The *isnad* of this *hadeeth* is *hasan*, ⁽¹⁾ but they (the compilers of the Authentic Six ⁽²⁾) did not narrate it.

(1) This *hadeeth* is *hasan*; it was narrated by Imam Ahmad (4/227, No. 17568).

(2) The Authentic Six: In Arabic *As-Sihah As-Sittah*; refers to the *hadeeth* compilations of Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i.

The Story of Ibraheem عليه السلام

He is Ibraheem, son of Tarikh, son of Nahoor, son of Saroog, son of Raghu, son of Falagh, son of 'Abir, son of Shalakh, son of Kan'an, son of Arfakhshad, son of Sam, son of Nooh عليه السلام. This is the text of the People of the Scripture in their Scripture. I have marked their ages under their names in Indian numerals from Al-Mudad ⁽¹⁾ and we have already spoken of Nooh's age and so there is no need to repeat it here. It was *Al-Khaleel* عليه السلام who was saved by Allah from the evils and misguidance (of his people), for Allah gave him his integrity and right-conduct in his early years and sent him as a Messenger and He took him as a *Khaleel* (Friend) during his adult years. Allah, Most High, says, ﴿ And indeed We bestowed aforetime on Ibraheem (Ibraheem) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah, etc.) ﴾ (*Soorah Al-Anbiya'* 21:51) That is, he was well qualified for that.

He, Most High, says, ﴿ And (remember) Ibraheem when he said to his people, "Worship Allah (Alone), and fear Him, that

(1) Al-Mudad: One of the descendants of Nooh, who settled in Arabia.

is better for you if you did but know. You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly. See they not how Allah originates creation, then repeats it. Verily, that is easy for Allah. Say, "Travel in the land and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allah is Able to do all things." He punishes whom He wills, and shows mercy to whom He wills, and to Him you will be returned. And you cannot escape in the earth or in the heaven. And besides Allah you have neither any *waliyy* (protector or guardian) nor any helper. And those who disbelieve in the *Ayat* of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment. So nothing was the answer of (Ibraheem's) people except that they said, "Kill him or burn him." Then Allah saved him from the fire. Verily, in this are indeed signs for a people who believe. And (Ibraheem) said, "You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other and curse each other and your abode will be the Fire; and you shall have no helper." So Loot (Lot) believed in him (Ibraheem's Message of Islamic Monotheism). He (Ibraheem) said, "I will emigrate for the sake of my Lord. Verily, He is the Almighty, the Most Wise." And We bestowed on him (Ibraheem) Ishaq (Isaac) and Ya'qoob (Jacob), and ordained among his offspring Prophethood and the Book (i.e. the Tawrah [Torah] to Moosa

– Moses), the *Injeel* [Gospel] to ‘Eesa [Jesus], the Qur’an [to Muhammad ﷺ], all from the offspring of Ibraheem, and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous. ﴿ (Soorah Al-Ankaboot 29:16-27)

Then Allah, Most High mentioned his disputes with his father and his people as we shall mention, if Allah, Most High, wills. The first person he called to Allah was his father, who was one of those who worshipped idols, because he was the person with most right to his advice, as Allah, Most High, says, ﴿ And mention in the Book (the Qur’an) Ibraheem. Verily! He was a man of truth, a Prophet. When he said to his father, “O, my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O, my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. O, my father! Worship not *Shaitan* (Satan). Verily! *Shaitan* has been a rebel against the Most Beneficent (Allah). O, my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of *Shaitan* (in the Hellfire). (Tafseer Al-Qurtubi) He (his father) said, “Do you reject my gods, o, Ibraheem? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you.” Ibraheem said, “Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblessed in my invocation to my Lord.” ﴿ (Soorah Maryam 19:41-48)

Allah, Most High, mentions the dispute and the argument between him and his father and describes how he invited his father to the truth using the kindest and most courteous expressions and the best advice; he explained to him the invalidity of worshipping idols and the sin that he was

incurring by worshipping graven images, which cannot hear the supplications of those who worship them and cannot see where they are. So how can they avail them anything or do any good for them, such as sustaining them or helping them?

Then, alluding to the guidance and beneficial knowledge that Allah had given him, though he was younger than his father, he said, ﴿“O, my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.”﴾ (Soorah Maryam 19:43) That is, a straight, clear, easy and true path, which will lead you to goodness in your religion and in your Hereafter. But when he presented this guidance to him and gave him this advice, he did not accept it and he did not act upon it. Instead, he threatened him and warned him to desist, saying, ﴿“Do you reject my gods, O, Ibraheem? If you stop not (this), I will indeed stone you.”﴾ (Soorah Maryam 19:46) It was said that the Arabic verb *rajama* used in the Verse means to revile or curse and it was also said that it means to stone. ⁽¹⁾ ﴿“So get away from me safely.”﴾ (Soorah Maryam 19:46) That is, sever the relationship with me and prolong the separation. When he said this, Ibraheem ﷺ said, ﴿“Peace be on you!”﴾ (Soorah Maryam 19:46) That is, nothing unpleasant will come to you from me and no harm will be inflicted on you by me; on the contrary, you are safe from me.

He added more kindness by saying, ﴿“I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.”﴾ (Soorah Maryam 19:47) ‘Abdullah Ibn ‘Abbas ؓ and others said it means: He is Kind to me, in that He has guided me to worship Him and sincere devotion to Him and this is why he said, ﴿And I shall turn away from you and from those whom

(1) Both meanings are linguistically valid.

you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblessed in my invocation to my Lord.” ﴿ Soorah Maryam 19:48) Ibraheem ﷺ had asked Allah to forgive him in his supplications, as he had promised that he would. But when it became clear to him that he was an enemy of Allah, he declared himself innocent of him, as Allah, Most High, says, ﴿ And Ibraheem’s invoking (of Allah) for his father’s forgiveness was only because of a promise he (Ibraheem) had made to him (his father). But when it became clear to him (Ibraheem) that he (his father) was an enemy to Allah, he dissociated himself from him. Verily, Ibraheem was *Al-Awwah*. (It has fifteen different meanings but the correct one seems to be that he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing. (Tafseer Al-Qurtubi) ﴾ (Soorah At-Tawbah 9:114)

Al-Bukhari narrated on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “Ibraheem will meet his father, Azar on the Day of Resurrection whose face will be dark and covered with dust (and Prophet Ibraheem ﷺ will say to him), “Did I not tell you not to disobey me?” His father will reply, “Today I will not disobey you.” Ibraheem will say: “O, my Lord! You promised to not disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?” Then Allah will say (to him), “I have forbidden Paradise for the disbelievers.” Then he will be addressed, “O, Ibraheem! Look! What is underneath your feet?” He will look and there he will see a *Dheekh* (hyena- or an animal) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire.” ⁽¹⁾ And this is how he narrated it in the story of Ibraheem ﷺ separately.

(1) Narrated by Al-Bukhari (3350).

Allah, Most High, said, ﴿ And (remember) when Ibraheem said to his father, Azar, "Do you take idols as *alihah* (gods)? Verily, I see you and your people in manifest error." ﴾ (Soorah Al-An'am 6:74) This proves that Ibraheem's father's name was Azar and the majority of those with knowledge of genealogy, including 'Abdullah Ibn 'Abbas ؓ, hold that his father's name was Tarikh, while the People of the Scripture call him Tarikh. It was said that he was nicknamed Azar, that being the name of an idol that he used to worship.

Allah, Most High, says, ﴿ Thus did we show Ibraheem the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that set." When he saw the moon rising up, he said, "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people." When he saw the sun rising up, he said, "This is my lord. This is greater." But when it set, he said, "O, my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face towards Him Who has created the heavens and the Earth *Hanifan* (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of *al-mushrikoon*. His people disputed with him. He said, "Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord (Allah) wills, something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the

two parties has more right to be in security? If you but knew.” It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *zulm* (wrongdoing i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. And that was Our Proof which We gave Ibraheem (Ibraheem) against his people. We raise whom We will in degrees. Certainly your Lord is Most Wise, All-Knowing ﴿ (Soorah Al-An‘am 6:75-83)

This was the position of debating with his people and an explanation that the visible and luminous celestial bodies are not deserving of worship besides Allah, the Almighty, the All-Powerful, because they are created, subject to Allah’s Lordship, made, controlled, subservient. At times they rise and at other times they set, so they are absent from this world, while the Lord is never absent from anything and no secrets are kept from Him. On the contrary, He is the Eternal, the Everlasting, Who never disappears. None has the right to be worshipped but He and there is no lord besides Him. So he first of all made clear to them that the celestial bodies did not deserve to be worshipped.

It was said that it was the planet Venus and then he moved on from it to the moon, which is brighter than it and of more radiant beauty. Then he moved onto the sun, which is more visible, brighter and more beautiful. And he made clear that they are subservient, controlled, subject to Allah’s Decree and His Lordship, as He, Most High, says, ﴿ And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun, nor to the moon, but prostrate to Allah, Who created them, if you (really) worship Him. ﴾ (Soorah Fussilat 41:37) This is why He says, ﴿ When he saw the sun rising up, he said, “This is my lord. This is greater.” But when it set, he said, “O, my people! I am indeed free from all that you

join as partners in worship with Allah. Verily, I have turned my face toward Him Who has created the heavens and the Earth *Hanifan* (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of *al-mushrikoon*.” His people disputed with him. He said, “Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?” ﴿Soorah Al-An‘am 6:78-80﴾ That is, I care not about the deities that you worship besides Allah, because they do not benefit anything and they do not hear or understand anything. Rather, they are subject to Allah’s Lordship and subservient to Him, like the celestial bodies, and other similar things. Or they are created and fashioned.

He, Most High, says in *Soorah As-Saffat*, ﴿And, verily, among those who followed his (Nooh’s) way (Islamic Monotheism) was Ibraheem. When he came to his Lord with a pure heart (attached to Allah, Alone, and none else, worshipping none but Allah, Alone, true Islamic Monotheism, pure from the filth of polytheism). When he said to his father and to his people, “What is it that which you worship? Is it false *alihah* (gods) other than Allah that you seek? Then what do you think about the Lord of the ‘*Alameen*?’” Then he cast a glance at the stars (to deceive them) and he said, “Verily, I am sick (with plague).” He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagans’ feast. So they turned away from him and departed (for fear of the disease). Then he turned to their *alihah* (gods) and said, “Will you not eat (of the offering before you)? What is the matter with you that you speak not?” Then he turned upon them, striking (them) with (his) right hand. Then they (the worshippers of idols) came,

toward him, hastening. He said, "Worship you that which you (yourselves) carve, while Allah has created you and what you make?" They said, "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest. ﴿ (Soorah As-Saffat 37:82-98)

Allah, Most High, informs us about Ibraheem ؑ, His *Khaleel*, and He tells us that he rebuked his people for worshipping idols and he scorned them in front of them and belittled them, saying, ﴿ "What are these images, to which you are devoted?" ﴾ (Soorah Al-Anbiya' 21:52) That is, with which you seclude yourselves and to which you submit. This is why they said, ﴿ "We found our fathers worshipping them." ﴾ (Soorah Al-Anbiya' 21:53) They had no evidence except the practices of their fathers and their grandfathers and the idol-worship in which they used to take part. ﴿ He said, "Indeed you and your fathers have been in manifest error." ﴾ (Soorah Al-Anbiya' 21:54) This is like His Words, ﴿ When he said to his father and to his people, "What is it that which you worship? Is it false *alihah* (gods) other than Allah that you seek? Then what do you think about the Lord of the '*Alameen*'?" ﴾ (Soorah As-Saffat 37:85-87) Qatadah said that it means: What do you think that He will do with you if you meet him and you have been worshipping (false deities) other than Him? He said to them, ﴿ He said, "Do they hear you when you call (on them)? Or do they benefit you or do they harm (you)?" They said, "Nay, but we found our fathers doing so." ﴾ (Soorah Ash-Shu'ara' 26:72-74) They admitted to him that they (the idols) did not hear supplications and that they could neither harm nor benefit and that the only thing which caused them to worship these idols was the fact that they were following the example of their ancestors and those like them in error, such as their fathers

and the ignorant, which is why he said to them, ﴿ “Do you observe that which you have been worshipping, you and your ancient fathers? Verily! They are enemies to me, save the Lord of the ‘Alameen ﴾ (Soorah Ash-Shu‘ara’ 26:75-77). This is irrefutable evidence of the falseness of the divinity which they claimed for their idols, because he declared himself innocent of them and belittles them. If they had possessed the power to harm or affect him, they would have done so. ﴿ They said, “Have you brought us the truth, or are you one of those who play about?” ﴾ (Soorah Al-Anbiya’ 21:55). They asked, ‘This speech which you are saying to us and by which you belittle our gods and due to which you curse our fathers – is it the earnest truth, or are you simply playing with us?’ ﴿ He said, “Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses.” ﴾ (Soorah Al-Anbiya’ 21:56). That is, on the contrary, I say this to you earnestly and truthfully; and your God is Allah, besides Whom none has the right to be worshipped. He is your Lord and the Lord of all things, the Originator of the heavens and the earth and their Creator, in a unique manner. So it is He Who deserves to be worshipped, Alone, without partners, and I bear witness to that. He said, ﴿ “And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.” ﴾ (Soorah Al-Anbiya’ 21:57) He swore by Allah that he would plot against these idols which they worshipped after they had gone away to celebrate one of their pagan festivals. It has been mentioned that he said this to himself secretly. ‘Abdullah Ibn Mas‘ood ؓ said, “Some of them heard him and they had an annual festival during which they used to sacrifice animals outside the city. His father called on him to accompany him to the festival, but he said, “I am sick,” as Allah, Most High, says, ﴿ Then he cast a glance at the stars (to deceive them) and he

said, “Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagans’ feast).” ﴿ *Soorah As-Saffat* 37:88,89) He resorted to dissimulation so that he could attain his objective, which was to humiliate their idols and support Allah’s Religion of truth, by making clear the falseness of the idol-worship that they practiced – and those idols deserved to be broken and to be humiliated. So when they went out to attend their festival, leaving him behind in the city, ﴿ *Then he turned to their alihah (gods).* ﴾ (*Soorah As-Saffat* 37:91) That is, he went to them hastily and in secret and he found them in a great hall. In front of them, they had placed a variety of foods as offerings to them. and said in tones of mockery and ridicule, ﴿ *Will you not eat (of the offering before you)? What is the matter with you that you speak not?*” Then he turned upon them, striking (them) with (his) right hand ﴾ (*Soorah As-Saffat* 37:91-93).

He struck them with his right hand because it was stronger, more powerful, swifter and more irresistible – and he broke them with a *qaddoom*.⁽¹⁾ ﴿ *So he broke them to pieces* ﴾. That is, he smashed them all into rubble. ﴿ *So he broke them to pieces, (all) except the biggest of them, that they might turn to it* ﴾. It was said that he placed the *adz* in the hands of the large one, as an indication that it was envious that any of these smaller idols should be worshipped with it. When they returned from their festival and found what had befallen the objects of their worship, ﴿ *They said, “Who has done this to our alihah (gods)? He must indeed be one of the wrongdoers.”* ﴾.

In this there was clear evidence for them, if they had but sense to realize, that if these idols which they used to worship

(1) *Qadoom* or *Qaddoom*: An *adz* or *adze*, which is a tool, used for smoothing rough-cut wood in hand-woodworking.

were truly gods, they would have defended themselves against anyone who wanted to harm them. But due to their ignorance, their lack of understanding, their great misguidance and their foolishness, they said, ﴿ They said, "Who has done this to our *alihah* (gods)? He must indeed be one of the wrongdoers." They said, "We heard a young man talking about them who is called Ibraheem." ﴾ (Soorah Al-Anbiya' 21:59,60) That is, saying bad things about them, belittling them and making light of them, so it must be he who has attacked them and broken them. According to 'Abdullah Ibn Mas'ood ؓ, it means they were reminded of his words: ﴿ "And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs." ﴾ (Soorah Al-Anbiya' 21:57) ﴿ They said, "Then bring him before the eyes of the people, that they may testify." ﴾ (Soorah Al-Anbiya' 21:61) That is to the Grand Assembly, for everyone to see, so that they may bear witness to his words, hear his speech and see for themselves the revenge that they would exact on him. This was *Al-Khaleel*'s main objective – to gather the people and to establish the proof against all of the idolaters of the falseness of their practices, as Moosa ؑ said to Fir'aun, ﴿ "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." ﴾ (Soorah Ta Ha 20:59). Then, when they had assembled and brought him before them, as they had said, ﴿ They said, "Are you the one who has done this to our gods, o, Ibraheem?" (Ibraheem) said, "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" ﴾ (Soorah Al-Anbiya' 21:62,63) In saying this, he was hoping that they would acknowledge that these idols could not speak and that this idol would not say anything because it was inanimate and like any other inanimate object, incapable of speech.

﴿ So they turned to themselves and said, "Verily, you are the

zalimoon (wrongdoers).” ﴿ *Soorah Al-Anbiya* ' 21:64) That is they blamed themselves for abandoning them, without leaving anyone to protect them or guard them. ﴿ *Then they bent their heads* ﴾ (*Soorah Al-Anbiya* ' 21:65) As-Suddi said that it means: Then they returned to the *fitnah* (i.e. their disbelief). Based on this, the meaning of their words ﴿ *“Verily, you are the zalimoon (wrongdoers)”* ﴾ would be: You are the wrongdoers in your worship of them (the idols). Qatadah said, “The people became confused and bowed their heads, then they said, ﴿ *‘Indeed you (Ibraheem) know well that these (idols) speak not!’* ﴾ (*Soorah Al-Anbiya* ' 21:65) That is, you know full well, Ibraheem, that these idols do not speak, so how can you order us to ask them? At that point, *Al-Khaleel* ﷺ said to them, ﴿ *“Do you then worship besides Allah things that can neither profit you, nor harm you? Fie upon you and upon that which you worship besides Allah! Have you then no sense?”* ﴾ (*Soorah Al-Anbiya* ' 21:66,67) This is like His Words: ﴿ *Then they (the worshippers of idols) came toward him, yaziffoon* ﴾ (*Soorah As-Saffat* 37:94) Mujahid said that it means: hastening. He said, ﴿ *“Worship you that which you (yourselves) carve?”* ﴾ (*Soorah As-Saffat* 37:95) That is, how can you worship idols which you yourselves have carved from wood and stone and shaped and fashioned as you wished? ﴿ *“While Allah has created you and what you make!”* ﴾ (*Soorah As-Saffat* 37:96) Regardless of whether the Arabic word *ma* used in the Verses is the indefinite pronoun signifying a verbal noun, or whether it means “that which” the meaning of the words is: You are created and these idols are created, so how can one creation worship another creation like it? Your worship of them is no more appropriate than their worship of you; the former is futile and invalid and so is the latter, since worship is neither useful nor obligatory except when it is worship of the Creator, Alone, without ascribing partners to Him. ﴿ *They said,*

“Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire. So they plotted a plot against him, but we made them the lowest!” ﴿Soorah As-Saffat 37:97,98﴾ They desisted from arguing and debating when they were defeated and no argument and no sophism remained available to them. At that point, they resorted to force in order to support their foolishness and tyranny. But the Lord, the Almighty, the All-Powerful plotted against them and raised His Word, His Religion and His Proof, As He, Most High, says, ﴿They said, “Burn him and help your *alihah* (gods), if you will be doing.” We (Allah) said, “O, fire! Be you coolness and safety for Ibraheem!” And they wanted to harm him, but We made them the worst losers ﴾ (Soorah Al-Anbiya’ 21:68-70)

This was because they began to gather kindling from every place they could, to such an extent that, if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibraheem ﷺ. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibraheem ﷺ into a mangonel, at the suggestion of a nomadic Kurdish man from Persia, whose name was Hazan and who was the first person to build a mangonel. Allah caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. Then they shackled him and tied him in the bowl of the mangonel and he was saying, “*La ilaha illa Anta Subhanaka Lakal-Hamdu Wa Lakal-Mulku La Shareeka Lak* (None has the right to be worshipped but You. Glory be to You. All praise and thanks are due to You; to You belongs the dominion; and You have no partners).” Then, when Ibraheem ﷺ was placed in bowl of the mangonel, tied and shackled and then cast into the fire from it, he said, “*Hasbunallahu Wa Ni'mal-Wakeel* (Sufficient for me is Allah, and He is the

best Disposer of Affairs).” This is similar to what Al-Bukhari recorded from ‘Abdullah Ibn ‘Abbas ؓ that Ibraheem ؑ said, “Sufficient for me is Allah and He is the best Disposer of Affairs,” when he was thrown into the fire. Muhammad ﷺ said it when it was said to him, ﴿ Those (i.e. Believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in faith, and they said, “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty ﴾ (Soorah Ali ‘Imran 3:173,174) ⁽¹⁾

It is narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ and Sa‘eed Ibn Jubair that they said: The keeper (angel) of the rain said, “When will I be commanded to send rain?” But the command of Allah was swifter. ﴿ We (Allah) said, “O, fire! Be you coolness and safety for Ibraheem!” ﴾ (Soorah Al-Anbiya’ 21:69) ‘Ali Ibn Abi Talib said that it means: Do not harm him.

‘Abdullah Ibn ‘Abbas ؓ and Abul-‘Aliyah said: If Allah had not said, ﴿ “and safety for Ibraheem!” ﴾ its coldness would have harmed Ibraheem ؑ.

Al-Bukhari narrated on the authority of Sa‘eed Ibn Al-Musayyib, who reported on the authority of Umm Shareek that the Messenger of Allah ﷺ ordered the killing of the house gecko and he said, “It blew (the fire) on Ibraheem ؑ.” ⁽²⁾

Imam Ahmad narrated on the authority of Sa‘ibah, the freed slave of Al-Fakih Ibn Al-Mugheerah that she said: I visited

(1) Narrated by Al-Bukhari (4563).

(2) Narrated by Al-Bukhari (3359).

'A'ishah (may Allah be pleased with her) and I saw a spear in her house and I said, "O, Mother of the Faithful! What are you doing with this spear?" She said, "This is for these house geckos; we kill them with it, because the Messenger of Allah ﷺ told us that: 'When Ibraheem ﷺ was thrown into the fire, there was no creature on the earth that did not (seek to) extinguish the fire except the house gecko; it blew (the fire) on him.' So the Messenger of Allah ﷺ ordered us to kill them." (1)

Mention of the Debate Between Ibraheem Al-Khaleel ﷺ and Those Who Wanted to Dispute With the Mighty, the All-Powerful in Garments of Greatness and Robes of Arrogance and So He Claimed Lordship, When He Was One of the Weak Slaves

Allah, Most High, says, ﴿ Have you not looked at him who disputed with Ibraheem about his Lord (Allah), because Allah had given him the kingdom? When Ibraheem said (to him), "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibraheem said, "Verily! Allah causes the sun to rise from the East; then causes it you to rise from the West." So the disbeliever was utterly defeated. And Allah guides not the people, who are *zalimoon* (wrongdoers, etc.) ﴾ (Soorah Al-Baqarah 2:258) Allah, Most High, mentions the debate between His *Khaleel* and the arrogant tyrant king, who claimed Lordship for himself; but *Al-Khaleel* invalidated his proof and made clear how great was his ignorance and the smallness of his intellect and the evidence silenced him and illuminated for him the right path.

The scholars of *tafseer* and others, such as the scholars of

(1) This is an authentic *hadeeth* narrated by Imam Ahmad ﷺ.

lineage and those of traditions said that this king was the king of Babylon, whose name was Numrood, son of Kan'an, son of Koosh, son of Sam, son of Nooh, according to Mujahid. Others said that he was Numrood, son of Falah, son of 'Abir, son of Salih, son of Arfakhshad, son of Sam, son of Nooh ﷺ. This was also reported by Mujahid and others. He was one of the kings of the world, because the world was ruled by four kings, according to what has been narrated. They consisted of two Believers and two disbelievers; the two Believers were Dhul-Qarnain and Sulaiman and the two disbelievers were Numrood and Bukhtunassar. They mentioned that this king, Numrood, remained on the throne for four hundred years. He had become cruel, oppressive, tyrannical and arrogant and he had preferred the life of this world. When Ibraheem ﷺ called upon him to worship Allah, Alone, without partners, his ignorance and error and his personal desires caused him to deny the Creator and to dispute with Ibraheem ﷺ about it and claimed Lordship for himself. When *Al-Khaleel* said to him, ﴿ "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." ﴾ (Soorah *Al-Baqarah* 2:258) Qatadah, As-Suddi and Muhammad Ibn Ishaq said that he meant that when two men are brought to him and he had decided to have them killed, then he ordered that one of them be killed and pardoned the other one, it would be as if he had given life to one and caused death to the other. But this was not a challenge to *Al-Khaleel's* statement. Rather, it was a remark unrelated to the topic of discussion and it did not challenge or invalidate (Ibraheem's argument); it was simply a provocative statement and a deviation from the truth, because *Al-Khaleel* proved the existence of the Creator by the occurrence of these visible things, such as the granting of life to creatures and the bringing of death to them. For it is not possible that they brought themselves into existence; there

must have been a Creator to bring them into existence and to subjugate them to man and to steer the heavenly bodies in their orbits and to direct the winds, the clouds and the rain and create these visible animals and then bring about their death. This is why Ibraheem ﷺ said, ﴿ **“My Lord (Allah) is He Who gives life and causes death.”** ﴾ (Soorah Al-Baqarah 2:258) So if by his saying “I bring life and I cause death,” this ignorant king meant that he was the doer of these visible events, then he was guilty of stubbornness and obstinacy. If he meant what was mentioned by Qatadah, As-Suddi and Ibn Ishaq, then he did not say anything related to the words of *Al-Khaleel*, since he had not challenged his speech and had not he countered the evidence.

Since the defeat of the king in this debate might be unclear to many of those people who attended it and others, he mentioned another proof, which made clear the existence of the Creator and the falseness of what Numrood claimed and the open defeat of him: ﴿ **“Verily! Allah causes the sun to rise from the East; then cause it you to rise from the West.”** ﴾ (Soorah Al-Baqarah 2:258) That is, this sun is subjugated every day and caused to rise, in accordance with the subjugation of the One Who created it and controls and directs it and is Irresistible. And that is Allah, besides Whom none has the right to be worshipped, the Creator of everything. So if you are, as you claim, the one who gives life and causes death, then cause this sun to rise from the West, because, He Who gives life and causes death is the One Who does as He wills and He cannot be resisted or overcome. Rather, He overwhelms everything and everything submits to Him. So if you are as you claim, then do this. But if you cannot do it, then you are not as you claim. You and every other person knows that you are not able to do anything of this. Indeed, you are incapable and powerless to create a mosquito

or to help yourself against it? So he made clear to him his error, his ignorance, the untruthfulness of his claim and the falseness of his behaviour and his bragging to the ignorant among his people. And there remained no argument for him to use against *Al-Khaleel* ﷺ. Rather, he was defeated and silenced and this is why Allah says, ﴿ *So the disbeliever was utterly defeated. And Allah guides not the people, who are zalimoon.* ﴾ (Soorah *Al-Baqarah* 2:258)

The Story of Al-Khaleel's Migration to the Land of Ash-Sham, His Entry Into the Lands of Egypt and His Settling in the Holy Land

Allah, Most High, says, ﴿ *So Loot (Lot) believed in him (Ibraheem's Message of Islamic Monotheism). He (Ibraheem) said, "I will emigrate for the sake of my Lord. Verily, He is the Almighty, the Most Wise."* And We bestowed on him (Ibraheem), Ishaq (Isaac) and Ya'qoob (Jacob), and ordained among his offspring Prophethood and the Book (i.e. the *Tawrah* [Torah]) (to Moosa [Moses]), the *Injeel* (Gospel) (to 'Eesa [Jesus]), the Qur'an (to Muhammad ﷺ), all from the offspring of Ibraheem), and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous. ﴾ (Soorah *Al-Ankaboot* 29:26,27)

He, Most High, says, ﴿ *And We rescued him and Loot (Lot) to the land which We have blessed for the 'Alameen. And We bestowed upon him Ishaq (Isaac), and (a grandson) Ya'qoob (Jacob). Each one We made righteous. And We made them leaders, guiding (mankind) by Our Command, and We inspired*

in them the doing of good deeds, performing *salah* (*iqamatus-salah*) (prayers), and the giving of *zakah* and of Us (Alone) they were worshippers. ﴿ (Soorah Al-Anbiya' 21:71-73) When he abandoned his people for Allah's sake and migrated from them, his wife was barren and could not bear children and he had no sons. With him was his nephew, Lot ؑ, son of Haran, son of Azar. But Allah, Most High, granted him after that righteous sons and granted Prophethood and Revelation to his progeny. Every Prophet sent after him was from his offspring and every Scripture sent down from the heaven to a Prophet after him was sent down to one of his descendants. This was an honor and a mark of esteem for him from Allah, when he abandoned his land, his family and his kin and migrated to a land where he could worship his Lord, the Almighty, the All-Powerful and where he could call the mankind to believe in Him. The land that he intended to migrate to was the land of Ash-Sham and it was this land that Allah referred to in His Words: ﴿ to the land which We have blessed for the 'Alameen. ﴾ (Soorah Al-Anbiya' 21:71) This was said by Ubayy Ibn Ka'b, Abul-'Aliyah, Qatadah and others.

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: Ibraheem ؑ did not lie except for three lies; two of them for the sake of Allah when he said, ﴿ "Verily, I am sick (with plague)." ﴾ (Soorah As-Saffat 37:89) and he said, ﴿ "Nay, this one, the biggest of them (idols) did it." ﴾ (Soorah Al-Anbiya' 21:63) The (third was) that while Ibraheem ؑ and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Ibraheem ؑ) is accompanied by a very charming lady." So, he sent for Ibraheem ؑ and asked him about Sarah saying, "Who is this lady?" Ibraheem ؑ said, "She is my sister." Ibraheem ؑ went to Sarah and said, "O, Sarah!

There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so do not contradict my statement.” The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand became stiff and) he was confounded. He asked Sarah, “Pray to Allah for me, and I shall not harm you.” So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand became stiff as or stiffer than before and) he was more confounded. He again requested Sarah, “Pray to Allah for me, and I will not harm you.” Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, “You have not brought me a human being but have brought me a devil.” The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Ibraheem ﷺ) while he was praying. Ibraheem ﷺ, gesturing with his hand, asked, “What has happened?” She replied, “Allah has spoiled the evil plot of the infidel (or immoral person) and given me Hajar for service.” (Abu Hurairah رضي الله عنه) then addressed his listeners saying, “That (Hajar) was your mother, O, *Bani Ma'is-Sama'* (i.e. the Arabs, the descendants of Isma'eel عليه السلام, Hajar's son).” ⁽¹⁾ It was only narrated by Al-Bukhari from this source and it is in a *mawqoof* form.

Imam Ahmad narrated on the authority of Abu Hurairah رضي الله عنه that he said: The Messenger of Allah ﷺ said, “Ibraheem did not tell any lies except three and all of them were in Allah's Cause. (They include) his saying, when he was invited to worship the idols of his people, ﴿ **“Verily, I am sick (with plague).”** ﴾ (Soorah As-Saffat 37:89), his saying, ﴿ **“Nay, this one, the biggest of them (idols) did it.”** ﴾ (Soorah Al-Anbiya' 21:63) and his saying regarding Sarah, “She is my sister.” He said: Prophet

(1) Narrated by Al-Bukhari (3358).

Ibraheem ؑ emigrated with Sarah and entered a city where there was a king or a tyrant. (The king) was told that Ibraheem ؑ had entered accompanied by a woman who was one of the most charming women. So the king sent for Ibraheem ؑ and asked, "O, Ibraheem! Who is this lady accompanying you?" Ibraheem ؑ replied, "She is my sister." Then Ibraheem ؑ returned to her and said, "Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true Believers on the earth except you and I." Then Ibraheem sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, "O, Allah! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me." On that, the king fell in a mood of agitation and started moving his legs. Abu Az-Zinad and Abu Salamah reported on the authority of Abu Hurairah ؓ that she said, "O, Allah! If he should die, the people will say that I have killed him." The king regained his power, and proceeded toward her but she got up again and performed ablution, prayed and said, "O, Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me." The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, "O, Allah! If he should die, the people will say that I have killed him." The king got either two or three attacks, and after recovering from the last attack he said, "By Allah! You have sent a devil to me. Take her to Ibraheem and give Hajar to her." So she came back to Ibraheem and said, "Allah humiliated the pagan and gave us a slave-girl for service." ⁽¹⁾ Ahmad was alone in narrating it from this source and it conforms to the conditions

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (8988).

for acceptance demanded by an authentic *hadeeth*. Al-Bukhari also narrated it in an abbreviated form on the authority of Abu Hurairah رضي الله عنه. ⁽¹⁾

Some scholars have claimed that three women were granted Prophethood: Sarah, the mother of Moosa and Maryam, the mother of 'Eesa, – peace be upon them all. But the majority of scholars are of the opinion that they were *Siddeeqat* ⁽²⁾ – may Allah be pleased with them.

Then *Al-Khaleel* ﷺ returned from the land of Egypt to the land of good omens, i.e. the Holy Land, where he had formerly been. With him were livestock, slaves and a great amount of wealth. Hajar, the Egyptian Copt accompanied them. Then Loot عليه السلام, following the command of *Al-Khaleel* ﷺ, went to live in the land of Al-Ghawr, which is more well-known as Ghawr Zaghar, taking with him a portion of the aforementioned wealth. He took up residence in the city of Sadoom (Sodom) which was the main city in those lands at that time. Its inhabitants were wicked and shameless disbelievers. Allah inspired *Al-Khaleel* ﷺ and told him to look at the landscape, north, south, east and west and He gave him the glad tidings that all of this land would be for him and his descendants until the end of time and that He would cause his progeny to be numerous, until they equalled the number of grains of sand on the Earth. These tidings are connected to this Islamic nation and they were not completely fulfilled except for it; this is supported by the words of the Prophet ﷺ, “Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. The dominion of my *Ummah* will reach those ends which

(1) Narrated by Al-Bukhari (2217).

(2) *Siddeeqat*: *Honest* and righteous women.

have been drawn near me.”⁽¹⁾

The Story of the Birth of Isma‘eel ﷺ by Hajar

The People of the Scripture said that Ibraheem ﷺ asked Allah to grant him fine offspring and that Allah granted his request. According to what they said, when Ibraheem ﷺ was in the land of Bait Ul-Maqdis for twenty years, Sarah said to Ibraheem ﷺ, “Allah has not permitted me to bear children, so take my slave-girl, and haply, Allah will bless me with a son from her.” Then, when she gave her to him, he had intimate relations with her, as a result of which, she became pregnant by him. They (the People of the Scripture) said that when she became pregnant, she became filled with a sense of her own importance and she became arrogant toward her mistress, Sarah. Sarah then became jealous of her and complained of her to Ibraheem ﷺ and he said to her, “Do with her what you will.” Hajar then became afraid and she fled and camped near a spring there. One of the angels said to her, “Be not afraid, for Allah will place goodness in this child which you have carried.” And he commanded her to return and gave her the glad tidings that she would bear a son, whom she would call Isma‘eel. He would be a powerful man, whose authority would extend over all men and every man’s hand would act in obedience to him. He would rule all of the lands of his brothers. She thanked Allah, the Almighty, the All-Powerful for that.

These tidings only hold true for his son (i.e. descendant) Muhammad ﷺ, because it was through him that the Arabs gained ascendancy over all of the lands, from East to West, and

(1) Narrated by Muslim (2889), Abu Dawood (4252), At-Tirmidhi (2176), Ibn Majah (3952) and Imam Ahmad (21946).

Allah gave them beneficial knowledge and righteous deeds, the like of which were not given to any previous nation and this was only due to the honor of their Messenger ﷺ, the blessing of his Message, the success of his prophecies, the complete manner in which he delivered the Message and the general nature of his mission, to all of the people of the earth.

When Hajar returned, she gave birth to Isma'eel ﷺ. It is said that she gave birth to him when Ibraheem ﷺ was eighty-six years old and that was thirteen years before the birth of Ishaq ﷺ. They said that when Isma'eel ﷺ was born, Allah inspired in Ibraheem ﷺ the glad tidings of Ishaq's birth from Sarah. On hearing these glad tidings, Ibraheem ﷺ fell down to prostrate in thanks to Allah and Allah said to him, "I have answered your supplications by giving you Isma'eel and I have blessed him and increased him and advanced him greatly. From him will be born twelve great ones and I will make him the head of a great people. This was also glad tidings of the coming of this great (Muslim) nation and these twelve great ones are the twelve Righteous Caliphs of whom we were informed in the *hadeeth* of 'Abdul Malik Ibn 'Umair, on the authority of Jabir Ibn Samurah ؓ, who reported from the Prophet ﷺ that he said, "There will be twelve Commanders." Then he spoke words which I did not understand and so I asked my father what he had said. He replied, "All (twelve) of them will be from Quraish." This was narrated by Al-Bukhari and Muslim in the *Saheehain*.⁽¹⁾ In another narration, he added, "This matter will continue."⁽²⁾ And in still another narration, "Islam will continue to be powerful until there have been twelve Caliphs,

(1) Narrated by Al-Bukhari (7223) and Muslim (1821).

(2) Narrated by Imam Ahmad (20506). In this isnad is Simak Ibn Harb, who used to make lots of mistakes.

all of them from Quraish.” (1)

These twelve include the four *Imams*, Abu Bakr, ‘Umar, ‘Uthman and ‘Ali ﷺ and they also include ‘Umar Ibn ‘Abdil-‘Azeez and among them are some from Banu Al-‘Abbas. It does not mean that they will be twelve rulers in succession, rather, it means that they must come (as foretold). Neither is the reference to the twelve *Imams* believed in by the Shiites, of whom (according to their claim), the first is ‘Ali Ibn Abi Talib and the last is the awaited *Imam*, who is (supposedly) hiding in a subterranean cavern and he is Muhammad Ibn Al-Hasan Al-‘Askari, according to their claim. Among those twelve there are none more beneficial than ‘Ali ﷺ and his son, Al-Hasan Ibn ‘Ali ﷺ, when he abandoned fighting and gave up the Caliphate to Mu‘awiyah ﷺ, thus extinguishing the fire of civil strife and stopping the wars between the Muslims. The other *Imams* (mentioned by them) had no rule over the (Islamic) nation in any matter. As for what is believed regarding the subterranean cavern, this is pure fantasy and there is no truth to it whatsoever and no evidence for it.

The Story of Ibraheem’s Migration With His Son, Isma‘eel, and His Mother, Hajar, to the Mountains of Faran, Which is the Land of Makkah, and His Building of the Ancient House

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas ﷺ that he said, “The first lady to use a girdle was the mother of Isma‘eel ﷺ. She used a girdle so that she might hide her tracks from Sarah. Ibraheem brought her and her son, Isma‘eel

(1) Narrated by Muslim (1821) and Ahmad (20421).

while she was suckling him, to a place near the *Ka'bah*, under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small waterskin containing some water, and set out homeward. Isma'eel's mother followed him, saying, "O, Ibraheem! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and she returned, while Ibraheem ؑ proceeded onward, and on reaching the mountain where they could not see him, he faced the *Ka'bah*, and raising both hands, invoked Allah saying the following prayers: ﴿ "O, our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (the *Ka'bah* in Makkah) in order, our Lord, that they may offer prayer perfectly. So fill some hearts among men with love toward them, and (O, Allah) provide them with fruits, so that they may give thanks." ﴾ (Soorah Ibraheem 14.37) Isma'eel's mother went on suckling Isma'eel and drinking from the water (she had).

When the water in the waterskin had all been used up, she became thirsty and her child also became thirsty. she started looking at him (i.e. Isma'eel ؑ) tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person

in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times.

The Prophet ﷺ said: This is the source of the tradition of the walking of people between them (i.e. As-Safa and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, "O, (whoever you may be)! You have made me hear your voice; have you got something to help me?" And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her waterskin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet ﷺ added, "May Allah bestow Mercy on Isma'eel's mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her waterskin), *Zamzam* would have been a stream flowing on the surface of the earth." The Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her, "Do not be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people." The House (i.e. the *Ka'bah*) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Makkah, where they saw a bird that had the habit

of flying around water and not leaving it. They said, "This bird must be flying around water, though we know that there is no water in this valley." They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (toward the water). The Prophet ﷺ added: Isma'eel's mother was sitting near the water. They asked her, "Do you allow us to stay with you?" She replied, "Yes, but you will have no right to possess the water." They agreed to that. The Prophet ﷺ further said: Isma'eel's mother was pleased with the whole situation as she used to love to enjoy the company of people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Isma'eel ﷺ) grew up and learned Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

After Isma'eel's mother died, Ibraheem ﷺ came after Isma'eel's marriage in order to see his family that he had left before, but he did not find Isma'eel ﷺ there. When he asked Isma'eel's wife about him, she replied, "He has gone in search of our livelihood." Then he asked her about their way of living and their condition, and she replied, "We are living in misery; we are living in hardship and destitution," complaining to him. He said, "When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house)." When Isma'eel ﷺ came, he seemed to have felt something unusual, so he asked his wife, "Has anyone visited you?" She replied, "Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty." On hearing that, Isma'eel ﷺ

said, "Did he advise you anything?" She replied, "Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate." Isma'eel ﷺ said, "It was my father, and he has ordered me to divorce you. Go back to your family." So, Isma'eel ﷺ divorced her and married another woman from amongst them (i.e. Jurhum).

Then Ibraheem ﷺ stayed away from them for a period as long as Allah wished and called on them again but did not find Isma'eel ﷺ. So he came to Isma'eel's wife and asked her about Isma'eel ﷺ. She said, "He has gone in search of our livelihood." Ibraheem ﷺ asked her, "How are you getting on?" asking her about their sustenance and living. She replied, "We are prosperous and well-off (i.e. we have everything in abundance)." Then she thanked Allah. Ibraheem ﷺ said, "What kind of food do you eat?" She said, "Meat." He said, "What do you drink?" She said, "Water." He said, "O, Allah! Bless their meat and water." The Prophet ﷺ added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet ﷺ added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet ﷺ added: Then Ibraheem ﷺ said to Isma'eel's wife, "When your husband comes, give my salutations to him and tell him that he should keep firm the threshold of his gate." When Isma'eel ﷺ came back, he asked his wife, "Did anyone call on you?" She replied, "Yes, a good-looking old man came to me," so she praised him and added. "He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition." Isma'eel ﷺ asked her, "Did he give you any piece of advice?" She said, "Yes, he told me to give his salutations to you and ordered that you should keep firm the threshold of your gate." On hearing that,

Isma'eel ﷺ said, "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me."

Then Ibraheem ﷺ stayed away from them for a period as long as Allah wished, and called on them afterward. He saw Isma'eel ﷺ under a tree near *Zamzam*, sharpening his arrows. When he saw Ibraheem ﷺ, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibraheem ﷺ said, "Oh, Isma'eel! Allah has given me an order." Isma'eel ﷺ said, "Do what your Lord has ordered you to do." Ibraheem ﷺ asked, "Will you help me?" Isma'eel ﷺ said, "I will help you." Ibraheem ﷺ said, "Allah has ordered me to build a house here," pointing to a hillock higher than the land surrounding it. The Prophet ﷺ added, Then they raised the foundations of the House (i.e. the *Ka'bah*). Isma'eel ﷺ brought the stones and Ibraheem ﷺ was building, and when the walls became high, Isma'eel ﷺ brought this stone and put it for Ibraheem ﷺ, who stood over it and carried on building, while Isma'eel ﷺ was handing him the stones, and both of them were saying, "O, our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." The Prophet ﷺ added: Then both of them went on building and going round the *Ka'bah*, saying, ﴿ "O, our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." ﴾ (Soorah Al-Baqarah 2:127). ⁽¹⁾

It has been confirmed in the *hadeeth* narrated by Al-Bukhari, on the authority of Abu Hurairah ؓ that he said: The Prophet ﷺ said, "Ibraheem did his circumcision with a *qaddoom* at the age of eighty." ⁽²⁾ A *qaddoom* is an implement (an *adz*). It was also said that it was a place. The wording of this *hadeeth* does

(1) Narrated by Al-Bukhari (3364).

(2) Narrated by Al-Bukhari (3356).

not negate the possibility that he was over eighty years of age. And Allah knows better.

The Story of the Sacrificial Offering

Allah, Most High, says, ﴿ And he said (after his rescue from the fire), "Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous." So We gave him the glad tidings of a forbearing boy. And, when he (his son) was old enough to walk with him, he said, "O, my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah), so see what you think." He said, "O, my father! Do that which you are commanded, *In sha' Allah* (if Allah wills), you shall find me of *As-Sabireen* (one of the patient ones, etc.)." Then, when they had both submitted themselves (to the Will of Allah) and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering), and We called out to him, "O, Ibraheem! You have fulfilled the dream (vision)! Verily! Thus do We reward the *Muhsinoon* (those who do good)." Verily, that indeed was a manifest trial and We ransomed him with a great sacrifice (i.e. a ram); And We left for him (a goodly remembrance) among generations (to come) in later times. *Salamun* (peace) be upon Ibraheem!" Thus indeed do We reward the *Muhsinoon* (those who do good). Verily, he was one of Our believing slaves. And We gave him the glad tidings of Ishaq (Isaac), a Prophet from the righteous. We blessed him and Ishaq, and of their progeny are (some) that do right, and some that plainly wrong themselves. ﴾ (*Soorah As-Saffat* 37:99-113)

Allah, Most High, informs us regarding His *Khaleel*,

Ibraheem ﷺ, that when he migrated from the lands of his people, he asked his Lord to grant him a righteous son and Allah gave him the glad tidings of a gentle boy, and that was Isma'eel ﷺ, because he was the first child born to *Al-Khaleel*, when he was eighty-six years of age. And there is no dispute on this point between the People of the Scripture, because he was his firstborn son.

As for Allah's saying: **﴿ And, when he (his son) was old enough to walk with him ﴾** (*Soorah As-Saffat* 37:102), it means when he became a young man and began to work as his father did. According to Mujahid, it means he became a young man, went on journeys and began to do what his father did, such as striving and working. At that time, Ibraheem ﷺ was shown in a dream that he was commanded to sacrifice this son of his.

In the *hadeeth* narrated on the authority of 'Abdullah Ibn 'Abbas ؓ in a *marfoo'* form, he said, "The visions of the Prophets are Revelation." ⁽¹⁾ It was also said by 'Ubaid Ibn 'Umair. ⁽²⁾

This was a test from Allah, the Almighty, the All-Powerful, for His *Khaleel*, that he sacrifice his beloved son, who was born to him in his old age. This was after he had been commanded to leave Isma'eel ﷺ and his mother in a land of poverty, where there was no animals or people, no cultivation and no livestock. He obeyed Allah's Command to do this and left them there, trusting in Allah and depending on Him. And Allah made for them a relief and a way out (of their difficulties) and sustained them from whence they had not expected. Then, after all that, when Ibraheem ﷺ was commanded to sacrifice this son of

(1) This was also reported by At-Tirmidhi in a *mu'allaq* form (3689).

(2) Narrated by Al-Bukhari (138) and At-Tirmidhi (3689).

his, whom he had left alone, in accordance with the Command of his Lord, when he was his firstborn son and only child, he complied with that Command and hastened to obey his Lord. Then he submitted this to his son, in order that it should be more acceptable to his heart and easier for him, rather than seizing him by force and compelling him to submit to being sacrificed. ﴿ And, when he (his son) was old enough to walk with him, he said, "O, my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah), so see what you think." ﴾ (Soorah As-Saffat 37:102) This gentle son hastened to do his father's bidding, saying, ﴿ "O, my father! Do that which you are commanded, *In sha' Allah* (if Allah wills), you shall find me of *As-Sabireen* (the patient ones, etc.)." ﴾ (Soorah As-Saffat 37:102) This reply displays the ultimate in right conduct, filial piety and obedience to the Lord of the slaves. Allah, Most High, says, ﴿ Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead (or on the side of his fore-head for slaughtering) ﴾ (Soorah As-Saffat 37:103) It was said that this means: when they had submitted to Allah's Command and determined to carry it out, he placed him on his face. It was said that when he intended to sacrifice him, he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him. This was said by 'Abdullah Ibn 'Abbas ؓ, Mujahid, Sa'eed Ibn Jubair, Qatadah and Ad-Dahhak. It was also said that he turned him on his side, the way one turns a sacrificial animal on its side, so that the side of his forehead was on the ground. ﴿ They had both submitted themselves ﴾, that is when Ibraheem ؑ had said, "*Bismillahi Wallahu Akbar* (in the Name of Allah and Allah is Greater)" and his son had said, "*Ashhadu Anla ilaha illallah* (I bear witness that none but Allah has the right

to be worshipped),” in preparation as for Allah’s Saying: ﴿ And We called out to him, “O, Ibraheem! You have fulfilled the dream (vision)!” Verily! Thus do We reward the *Muhsinoon* (those who do good) ﴾ (Soorah As-Saffat 37:104,105), it means that the goal in this test to which you have been subjected has been attained and you have shown yourself to be obedient and prepared to carry out Allah’s Commands; just as you submitted your body to the fire, so you did not hesitate to submit your son to be sacrificed and spend your wealth for the sake of your guests. This is why Allah says, ﴿ Verily, that indeed was a manifest trial ﴾ (Soorah As-Saffat 37:106) That is, a clear test. As for His Saying: ﴿ And We ransomed him with a great sacrifice ﴾ (Soorah As-Saffat 37:107), it means: We made as a ransom for the sacrifice of his son, that which was easy for Allah, to be substituted for him and what has been widely reported from the majority of scholars is that it was a prime, white ram, with long horns, which he saw tied to an acacia tree at Thabeer (a mountain in Makkah).

It was mentioned in the *hadeeth* that it was a ram. This was narrated by Imam Ahmad, on the authority of Safiyyah Bint Shaibah, who said: A woman from Banu Saleem who was the midwife of most of the people in our household, informed me that the Messenger of Allah ﷺ sent for ‘Uthman Ibn Talhah. On one occasion she said: I asked ‘Uthman, “Why did the Prophet ﷺ call you?” He said: The Messenger of Allah ﷺ said to me, “I saw the horns of the ram when I entered the House (i.e. the *Ka’bah*) and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.” Sufyan said, “The horns of the ram remained hanging in the House until it was burned, and they were burned too.” (1)

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (4/68, No. 2271).

The Story of the Birth of Ishaq ﷺ

Allah, Most High, says, ﴿ And We gave him the glad tidings of Ishaq (Isaac) a Prophet from the righteous. We blessed him and Ishaq (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves. ﴾ (Soorah As-Saffat 37:112,113) The glad tidings of his birth were brought by the angels to Ibraheem ﷺ and Sarah when they passed by them as they were heading for the cities of the people of Lot, in order to inflict destruction on them because of their disbelief and their wickedness and depravity, as will be explained in its place, if Allah wills.

Allah, Most High, says, ﴿ Has the story reached you of the honored guests of Ibraheem? When they came in to him and said, “Salam, (peace be upon you)!” He answered, “Salam (peace be upon you),” and said, “You are a people unknown to me.” Then he turned to his household, and brought out a fat (roasted) calf (as the property of Ibraheem was mainly cows) and placed it before them, (saying), “Will you not eat?” Then he conceived a fear of them (when they ate not). They said, “Fear not.” And they gave him glad tidings of an intelligent son, having knowledge (about Allah and His Religion of True Monotheism). Then his wife came forward with a loud voice, she smote her face and said, “A barren old woman!” They said, “Even so says your Lord. Verily, He is the Most Wise, the All-Knowing.” ﴾ (Soorah Adh-Dhariyat 51:24-30) Allah, Most High, tells us that when the angels – who were three in number, Gabriel, Meekael and Israfeel – visited Al-Khaleel ﷺ, at first he thought that they were (human) visitors and he treated them

as (honored) guests and roasted a fat calf from the best of his cattle for them. But when he presented it to them, he saw that they had no desire at all to eat. This is because angels have no strong need for food. He felt a sense of mistrust of them ﴿ and conceived a fear of them. They said, "Fear not, we have been sent against the people of Loot (Lot).” ﴾ (Soorah Hood 11:70) That is, to destroy them. Upon hearing this, Sarah laughed, being pleased that Allah's Wrath was to be visited upon them. She was standing waiting on the guests, as was the custom of the Arabs and others and when she laughed, being pleased at the news, Allah, Most High said, ﴿ And We gave her glad tidings of Ishaq (Isaac) and after him, of Ya'qoob ﴾ (Soorah Hood 11:71) That is, the angels gave her the glad tidings of that. ﴿ Then his wife came forward with a loud cry ﴾ (Soorah Adh-Dhariyat 51:29). That is, giving a loud cry of amazement. ﴿ she smote her face ﴾ (Soorah Adh-Dhariyat 51:29) As women do when they are surprised or amazed. ﴿ "She said (in astonishment w+oe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man?" ﴾ (Soorah Hood 11:72) That is, how can a person like me, who is advanced in years and also barren, give birth? ﴿ and here is my husband, an old man? ﴾. She was amazed that a child should be born to her while she was in this state and that is why she said, ﴿ Verily! This is a strange thing!" They said: "Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, family (of Ibraheem). Surely, He (Allah) is Worthy of all praise, Most Glorious.” ﴾ (Soorah Hood 11:72,73) Ibraheem ﷺ was also astonished, but very happy with these glad tidings, which strengthened him and gladdened his heart. ﴿ (Ibraheem) said, "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?" They (the angels) said, "We give you glad tidings in truth. So be not of the despairing ones.” ﴾

(*Soorah Al-Hijr* 15:54,55) They confirmed the truth of these glad tidings and informed them both **﴿ of an intelligent son ﴾** – and that was Ishaq ﷺ, the brother of Isma‘eel ﷺ, a gentle son. Thus was he described by his Lord, as being one who kept his promises and was patient and forbearing. In another verse, He says, **﴿ But We gave her glad tidings of Ishaq, and after him, of Ya‘qoob. ﴾** (*Soorah Hood* 11:71) Muhammad Ibn Ka‘b Al-Qurazi and others cited this as evidence that Isma‘eel ﷺ was the sacrifice and that it would not be possible that Allah would order Ishaq ﷺ to be sacrificed after the tidings of his birth and the birth of Ishaq’s son, Ya‘qoob ﷺ had been given.

As for His Words: **﴿ But We gave her glad tidings of Ishaq, and after him, of Ya‘qoob ﴾** (*Soorah Hood* 11:71), they are evidence that she would be happy with the birth of her son, Ishaq ﷺ and after him, her grandson, Ya‘qoob ﷺ; that is, he would be born during her lifetime and he would delight their hearts, just as her son had done. If this had not been written, there would have been no benefit in mentioning Ya‘qoob ﷺ and singling him out from among the progeny of Ishaq ﷺ. And since he was singled out for special mention, it proves that they would be happy at his birth, just as they were happy at the birth of his father before him. Allah, Most High, says, **﴿ And We bestowed upon him Ishaq and Ya‘qoob, each of them We guided, and before him We guided Nooh. ﴾** (*Soorah Al-An‘am* 6:84)

The Story of the Building of the Ancient House

Allah, Most High, says, **﴿ And (remember) when the Lord of Ibraheem (i.e. Allah) tried him with (certain) Commands,**

which he fulfilled, He (Allah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." (Ibraheem) said, "And of my offspring (will You make leaders)?" (Allah) said, "My Covenant (Prophethood, etc.) includes not *zalimoon*." And (remember) when We made the House (the *Ka'bah* at Makkah) a place of resort for mankind and a place of safety? And take you (people) the *Maqam* (standing place) of Ibraheem (or the stone on which Ibraheem stood while he was building the *Ka'bah*) as a place of prayer (for some of your prayers, e.g. two *rak'ahs* after the *tawaf* of the *Ka'bah* at Makkah). And We commanded Ibraheem and Isma'eel that they should purify My House (the *Ka'bah* at Makkah) for those who are circumambulating it, or staying (*i'tikaf*), or bowing or prostrating themselves (there, in prayer). And (remember) when Ibraheem said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered, "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the punishment of the Fire, and worst indeed is that destination!" And (remember) when Ibraheem and (his son) Isma'eel were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearing, the All-Knowing. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *manasik* (all the ceremonies of pilgrimage - *Hajj* and '*Umrah*, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful. Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad [peace be upon him]), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and *Al-Hikmah* (full knowledge of the

Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the Almighty, the Most Wise.” ﴿ (Soorah Al-Baqarah 2:124-129). Allah, Most High, informs us concerning His slave, His Messenger, His Pure One and His *Khaleel*, the *Imam* of the *Hunafa'* ⁽¹⁾ and the father of the Prophets ﷺ, that he built the Ancient House, which was the first mosque built for the generality of mankind to worship Allah. Allah guided him to the location in which it was to be built; and we have already narrated on the authority of the Commander of the Faithful, 'Ali Ibn Abi Talib ؑ, and others that he was guided to it by Inspiration from Allah, the Almighty, the All-Powerful. We have already mentioned in the description of the creation of the heavens that the *Ka'bah*, is directly below *Al-Baitul-Ma'moor*, so that if it fell, it would fall upon it; and the same applies to the houses of worship in the seven heavens.

As some of the *Salaf* said, in every heaven there is a house in which the inhabitants worship Allah and they are like the *Ka'bah* for the people of the Earth. So Allah commanded Ibraheem ؑ to build a house for Him, which would be for the inhabitants of the Earth, like those places of prayer for the angels of the heavens. Allah guided him to the place prepared for the building of the house, which had been selected for it since the creation of the heavens and the Earth, as confirmed in the *Saheeh*: “Verily, this city was made sacrosanct by Allah on the day of the creation of the heavens and the Earth and it will remain sacred by Allah's Command until the Day of Resurrection.” ⁽²⁾ No information has come to us from an authentic source which would confirm that the House was

(1) *Hunafa'*: Those who profess the true Religion (Islamic Monotheism).

(2) Narrated by Al-Bukhari (1587) and Muslim (1353) and the wording is from the *hadeeth* of 'Abdullah Ibn 'Abbas ؓ.

built before *Al-Khaleel* ﷺ. Whoever relied for evidence on the Words of Allah: **﴿ the site of the (Sacred) House ﴾** (*Soorah Al-Hajj* 22:26), this is neither conclusive nor evident. Because what is meant is the place preordained by Allah – a location venerated by the Prophets from Adam ﷺ until the time of Ibraheem ﷺ.

Allah, Most High, says, **﴿ Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for 'Alameen. ﴾** (*Soorah Ali 'Imran* 3:96). That is, the first House appointed for the generality of mankind for blessing and guidance was the House which was in Bakkah; it was said that Bakkah means Makkah and it was also said that Bakkah was the location of the *Ka'bah*. **﴿ In it are manifest signs ﴾** (*Soorah Ali 'Imran* 3:97). That is, it is the construction of Ibraheem ﷺ, the father of the Prophets who came after him and the Imam of the *Hunafa'* from his sons, who followed his example and held fast to his *Sunnah*. This is why He says, **﴿ the Maqam (place) of Ibraheem ﴾** (*Soorah Ali 'Imran* 3:97). That is, the stone on which he stood when he raised the structure above his own height; his son placed this well-known stone for him to stand on, so that he would be tall enough when the building reached a height that was beyond his reach, as mentioned previously in the long *hadeeth* of 'Abdullah Ibn 'Abbas ؓ. ⁽¹⁾

This stone was situated beside the wall of the *Ka'bah* in ancient times, until the time of 'Umar Ibn Al-Khattab ؓ; he moved it back a little from the House, so that it should not disturb the worshippers, as they circumambulated the House. 'Umar Ibn Al-Khattab ؓ was followed in this because his opinion had coincided with the Ordainments of his Lord in

(1) The *takhreej* of this *hadeeth* has already been given a short while ago.

a number of matters, such as his saying to the Messenger of Allah ﷺ, "Were we to take *Maqam Ibraheem* as a place of prayer..." Then Allah revealed: ﴿ **And take you (people) the *Maqam* (place) of Ibraheem (or the stone on which Ibraheem stood while he was building the Ka'bah) as a place of prayer** ﴾ (Soorah Al-Baqarah 2:125). The footprints of *Al-Khaleel* ﷺ had remained in the stone from the beginning of Islam and Abu Talib said in his well-known poem, "*Al-Qaseedah Al-Lamiyyah*":

And Thawr Cave and he who held fast with perseverance to his position,

And proved superior in piety in Hira' and remained there,

And by the House, the true House in the center of Makkah,

And by Allah, truly, Allah is not unaware,

And by the Black Stone, when they touch it,

When they surround it in the forenoon and the late afternoon,

And the place of Ibraheem is visible in the wet stone,

Of his feet, barefoot, without shoes.

This means that his noble feet were impressed in the stone, showing the prints of bare feet, without shoes. This is why Allah says, ﴿ **And (remember) when Ibraheem and (his son) Isma'eel were raising the foundations of the House** ﴾ (Soorah Al-Baqarah 2:127) That is, at the time when they said, ﴿ **"Our Lord! Accept (this service) from us. Verily! You are the All-hearing, the All-Knowing."** ﴾ (Soorah Al-Baqarah 2:127) They were at the highest levels of sincere devotion and obedience to Allah, the Almighty, the All-Powerful when they asked Allah, the All-Hearing, the All-Knowing to accept from them this great act of obedience and praiseworthy endeavor. ﴿ **"Our Lord! And make us submissive unto You and of our offspring**

a nation submissive unto You, and show us our *Manasik* (all the ceremonies of pilgrimage - *Hajj* and '*Umrah*, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful." ﴿ *Soorah Al-Baqarah* 2:128)

What is meant by this is that *Al-Khaleel* ﷺ built the noblest of mosques in the noblest of locations, in an uncultivated valley and he supplicated on behalf of his family that they be blessed and given sustenance from the fruits, even though there was little water and no trees, cultivation or fruits. They asked Him to make it a Sacred Place, a Sanctuary and a place of safety for all time. Allah accepted their supplication – all praise and thanks be to Him – He gave *Al-Khaleel* ﷺ what he had requested. Allah, Most High, says, ﴿ *Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them?* ﴾ (*Soorah Al-'Ankaboot* 29:67) He says, ﴿ *Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves?* ﴾ (*Soorah Al-Qasas* 28:57) Ibraheem ﷺ asked Allah to send to them Messengers from among them. That is, from their race and speaking their eloquent language, full of sincere advice and admonishment, in order to complete upon them the two blessings of the life of this world and the Hereafter. Allah accepted this supplication from him and sent from among them a Messenger – and what a Messenger it was that was the Seal of His Prophets and His Messengers! He granted him a complete Religion that had never been given to anyone before him. His preaching was directed to all of the people of the earth, including people from all races, languages and descriptions and from all countries, cities and times, until the Day of Resurrection! This was one of the special attributes and privileges granted to him alone among the Prophets, due to his innate nobility, the completeness of the Message with

which he was sent, the nobility of his location (i.e. Makkah), the eloquence of his speech, the complete solicitude that he displayed toward his people, his kindness, his compassion, his generous nature, his great birth and his fine beginning and end.

This is why Ibraheem, *Al-Khaleel* ﷺ, as the builder of the *Ka'bah* for the inhabitants of the Earth, deserved to have an exalted position in the highest heaven, near *Al-Baitul-Ma'moor*, which is the *Ka'bah* for the inhabitants of the seventh heaven and that is a blessed house, which is entered by seventy thousand angels every day; therein they worship, never to return to it until the Day of Resurrection. We have already mentioned in the *Tafseer* of *Soorah Al-Baqarah* the description of his building of the House (of Allah) and the stories and traditions which contain plenty of information, so whoever wishes to know more should refer to the *Tafseer*, all praise and thanks be to Allah.

The edifice erected by *Al-Khaleel* ﷺ remained for a long time, then after that, it was rebuilt by Quraish, who shortened the foundations of Ibraheem ﷺ on the northern aspect, which faces Ash-Sham (Syria), as it is today. In the *Saheehain*, it is reported on the authority of 'A'ishah that the Messenger of Allah ﷺ said, "Do you know that when your people (Quraish) rebuilt the *Ka'bah*, they decreased it from its original foundation laid by Ibraheem?" I said, "O, Messenger of Allah! Why do you not rebuild it on its original foundation laid by Ibraheem?" He replied, "Were it not for the fact that your people are close to the pre-Islamic Period of Ignorance (i.e. they have recently become Muslims) I would have spent the treasure of the *Ka'bah* in Allah's Cause and I would have made its door near to the ground and included *Al-Hijr* in it." ⁽¹⁾ It was also rebuilt

(1) Narrated by Al-Bukhari (1583) and Muslim (1333).

by Ibn Az-Zubair – may Allah have mercy on him – during his time, according to what had been indicated by the Messenger of Allah ﷺ, based on the information given to him by his aunt, ‘A’ishah, the Mother of the Believers, which she relayed from him ﷺ. When Al-Hajjaj killed him in the year 73 A.H., he wrote to ‘Abdul Malik Ibn Marwan, who was the Caliph at that time. They thought that Ibn Az-Zubair had done it of his own accord and so Marwan ordered it to be returned to the way it had been before and so they demolished the wall that faced toward Ash-Sham and removed *Al-Hijr* from it, then they filled in the wall and put the stones inside the *Ka’bah*, raised its eastern door and blocked the western one completely, as one sees it today. Then, when they were informed that Ibn Az-Zubair had only this based on what ‘A’ishah, the Mother of the Believers, had told him, they regretted what they had done and wished that they had left it as they had found it. Then during the era of Al-Mahdi Ibn Al-Mansoor, he sought the advice of Imam Malik Ibn Anas regarding the idea of returning it to the way Ibn Az-Zubair had rebuilt it, but he said to him, “I fear that the rulers will take it as a plaything.” That is, whenever a new ruler comes to power, he will rebuild according to his own whim. And so it remained as it was up to the present day.

Mention of the Praise Heaped on Allah’s Slave and Khaleel, Ibraheem, by Allah and His Messenger

Allah, Most High, says, ﴿ And (remember) when the Lord of Ibraheem (i.e. Allah) tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), “Verily, I am going to make you a leader (Prophet) of mankind.” (Ibraheem) said,

“And of my offspring (to make leaders).” (Allah) said, “My Covenant (Prophethood, etc.) includes not the *zalimoon*.” ﴿ (Soorah Al-Baqarah 2:124). When he fulfilled the obligations enjoined on him by his Lord, He made him a leader of his people, who followed his example and his guidance. Ibraheem ﷺ then asked Allah to let this leadership continue because of him and to let it remain within his lineage; and this thing which he asked for and craved was granted. Leadership was granted to him, but excepted from acquiring it were the wrongdoers; and those selected to receive it from his offspring were the scholars and those who performed righteous deeds. Allah, Most High says, ﴿ And indeed, We sent Nooh and Ibraheem, and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are *fasiqoon* (rebellious, disobedient to Allah) ﴾ (Soorah Al-Hadeed 57:26) So every Scripture sent down from the heaven to one of the Prophets who came after Ibraheem ﷺ, Al-Khaleel, was sent to one of his offspring and his followers. This was an honor that was unique and without parallel and a rank and status without equal. From his loins were born two great sons: Isma'eel ﷺ from Hajar and then Ishaq ﷺ from Sarah. From the latter was born Ya'qoob ﷺ, who was Isra'eel, from whom all of their tribes claim descent. Among them were Prophets and they were very numerous, so much so that it is impossible for us to know their exact number, except those whom He sent and selected to receive a Message, along with his Prophethood – and the last of them was 'Eesa ﷺ, the son of Maryam, who was from Banu Isra'eel.

As for Isma'eel ﷺ, from him descended the Arabs, including all of their diverse tribes, as we shall make clear later on, if Allah, Most High, wills. And there were no Prophets among his descendants except the Seal of the Prophets, Muhammad Ibn

‘Abdullah Ibn ‘Abdul-Muttalib Ibn Hashim Al-Qurashi, Al-Hashimi, Al-Makki (the Makkan), then Al-Madani (Madinite) – may Allah’s Blessings and Peace be upon him. From this noble branch there was only this one dazzling, glittering and splendid jewel and the outstanding piece de resistance, who was the Leader of whom *Ahl ul-Jam’* are proud and whom the first and the last will envy on the Day of Resurrection.

It has been authentically reported from him ﷺ in *Saheeh Muslim* that he said, “(On the Day of Resurrection) I will occupy a position (so elevated) that all of creation will turn to me, even Ibraheem.”⁽¹⁾ And he praised his father, Ibraheem ﷺ highly in this context. This saying of his proves that he (Ibraheem) is the best of creation after the Prophet ﷺ, in the Estimation of the Creator – both in the life of this world and in the Hereafter.

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: The Messenger of Allah ﷺ used to seek Refuge with Allah for Al-Hasan and Al-Husain and say, “Your forefather (i.e. Ibraheem) used to seek Refuge with Allah for Isma’eel and Ishaq by reciting the following: ‘O, Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.’”⁽²⁾

Allah, Most High, says, ﴿ And (remember) when Ibraheem said, “My Lord! Show me how You give life to the dead.” He (Allah) said, “Do you not believe?” He (Ibraheem) said, “Yes (I believe), but to be stronger in faith.” He said, “Take four birds, then cause them to incline toward you (then slaughter them, cut them into pieces), and then put a portion of them

(1) Narrated by Muslim (820).

(2) Narrated by Al-Bukhari (3371), Abu Dawood (4737) and At-Tirmidhi (2060).

on every hill, and call them, they will come to you in haste. And know that Allah is Almighty, Most Wise.” ﴿Soorah Al-Baqarah 2:260﴾ Scholars of *Tafseer* said that there were reasons for this question, which we have explained in the *Tafseer* and we established them beyond doubt.

In short, we may say that Allah, the Almighty, the All-Powerful, answered his question and ordered him to take four birds – scholars differed as to the type of birds – but the objective was attained at all events – and He commanded him to slaughter them, remove their feathers, tear the birds to pieces and mix the pieces together. Then he was ordered to place parts of these mixed pieces on four hills. This he did and then he was ordered to call them, by his Lord’s Permission. When he called them, Allah caused the pieces to fly to each other and each feather went to the body to which it belonged, until the bodies of the birds were joined together once more and he observed the Ability of the One Who says, “Be!” and it is. They came running to him, so that the matter should be even clearer to him than if they had come to him flying. It was said that he was ordered to take their heads in his hands and each bird came to him to collect its head from Ibraheem ﷺ and it became fixed to its body as it had been, thus proving that none has the right to be worshipped except Allah. Ibraheem ﷺ had known, with a certainty that admitted of no doubt, the Ability of Allah, Most High, to resurrect the dead, but he wanted to witness that for himself and progress from certain knowledge to eye-witness knowledge. So Allah agreed to his request and gratified his ultimate wish.

Allah, Most High, says, ﴿O, People of the Scripture (Jews and Christians)! Why do you dispute about Ibraheem, while the *Tawrah* (Torah) and the *Injeel* (Gospel) were not revealed

till after him? Have you then no sense? Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allah Who knows, and you know not. Ibraheem was neither a Jew nor a Christian, but he was a true Muslim *Hanifan* (Islamic Monotheism – to worship none but Allah, Alone) and he was not of *al-mushrikoon*. Verily, among the mankind who have the best claim to Ibraheem are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allah is the *Wali* (Protector and Helper) of the Believers. ﴿ *Soorah Ali 'Imran* 3:65-68) Allah, Most High, rebukes the People of the Scripture, the Jews and Christians, regarding each group's claim that Ibraheem ﷺ was an adherent of their religion. He declares him innocent of that and made clear how ignorant they were and how little intelligence they possessed in His Words: ﴿ *While the Tawrah (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?* ﴾ (*Soorah Ali 'Imran* 3:65) So how could he have followed your religion when what was legislated for you was only legislated many long ages after him? This is why He says, ﴿ *Have you then no sense?* ﴾ - up to His Words: ﴿ *Ibraheem was neither a Jew nor a Christian, but he was a true Muslim Hanifan (Islamic Monotheism – to worship none but Allah, Alone) and he was not of al-mushrikoon.* ﴾ (*Soorah Ali 'Imran* 3:65-67)

So He made clear that Ibraheem ﷺ followed the true Religion of Islamic Monotheism, which is to have sincere intention to devote oneself to the worship of Allah, Alone, without partners and to intentionally turn away from that which is false, in favor of the truth, which contradicts Judaism, Christianity and paganism. Allah, Most High, says, ﴿ *And who turns away from the religion of Ibraheem (i.e. Islamic Monotheism) except*

him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the '*Alameen*.'" And this (submission to Allah, Islam) was enjoined by Ibraheem upon his sons and by Ya'qoob, (saying), "O, my sons! Allah has chosen for you the (true) Religion, then die not except in the faith of Islam (as Muslims – Islamic Monotheism)." Or were you witnesses when death approached Ya'qoob? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilah* (God – i.e. Allah), the *Ilah* (God) of your fathers, Ibraheem, Isma'eel, Ishaq, One *Ilah* (God), and to Him we submit (in Islam)." That was a nation who have passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do. And they say, "Be Jews or Christians, then you will be guided." Say (to them, O, Muhammad), "Nay, (We follow) only the Religion of Ibraheem, *Hanifan* (Islamic Monotheism, i.e. to worship none but Allah, Alone), and he was not of *al-mushrikoon* (those who worshipped others along with Allah)." Say (O, Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem, Isma'eel, Ishaq, Ya'qoob, and to *Al-Asbat* (the twelve sons of Ya'qoob [Jacob]), and that which has been given to Moosa (Moses) and 'Eesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearing, the All-Knowing. (Our *Sibghah* [Religion] is) the *Sibghah*

(Religion) of Allah (Islam) and which *Sibghah* (Religion) can be better than Allah's? And we are His worshippers. (*Tafseer Ibn Katheer*) Say (Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)." Or say you that Ibraheem, Isma'eel, Ishaq, Ya'qoob and *Al-Asbat* (the twelve sons of Ya'qoob) were Jews or Christians? Say, "Do you know better or does Allah (knows better... that they all were Muslims)? And who is more unjust than he who conceals the testimony (i.e. to believe in Prophet Muhammad ﷺ when he comes, written in their Books) he has from Allah? And Allah is not unaware of what you do." ﴿ *Soorah Al-Baqarah* 2:130-140) So Allah, the Almighty, the All-Powerful declared His *Khaleel* innocent of their claim, that he was a Jew or a Christian and made clear that he was only a *Haneef* – a Muslim and he was not one of the polytheists, which is why He says, ﴿ *Verily, among mankind who have the best claim to Ibraheem are those who followed him* ﴾ (*Soorah Ali 'Imran* 3:68) That is, those who followed his Religion and obeyed him during his lifetime and those who held fast to his Religion after them ﴿ *and this Prophet* ﴾ (*Soorah Ali 'Imran* 3:68). That is, Muhammad ﷺ, because Allah legislated for him the *Haneef* Religion, which He legislated for *Al-Khaleel* and He completed it for him, giving to him that which He had not given to any Prophet or Messenger before him, as He, Most High, says, ﴿ Say (o, Muhammad), "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibraheem, *Hanifan* (i.e. the true Islamic Monotheism – to believe in One God [Allah i.e. to worship none but Allah, Alone]) and he was not of *al-mushrikoon*." Say (O, Muhammad), "Verily, my *salah*

(prayer), my sacrifice, my living and my dying are for Allah, the Lord of the '*Alameen*. He has no partner. And of this I have been commanded and I am the first of the Muslims.'" (Soorah *Al-An'am* 6:161-163)

He, Most High, says, ﴿ Verily, Ibraheem was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allah, *Hanifan* (i.e. to worship none but Allah), and he was not one of those who were *al-mushrikoon*. (He was) thankful for His (Allah's) Graces. He (Allah) chose him and guided him to a Straight Path (Islamic Monotheism, neither Judaism nor Christianity). And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have inspired you (O, Muhammad, saying), "Follow the Religion of Ibraheem *Hanifan* (Islamic Monotheism – to worship none but Allah) and he was not of the *mushrikoon* ﴾ (Soorah *An-Nahl* 16:120-123).

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that when the Prophet ﷺ saw the pictures in the House (of Allah), he would not enter it until he had ordered them to be erased; and he saw (pictures of) Ibraheem ؑ and Isma'eel ؑ, holding divining arrows in their hands. He said, "May Allah kill them! By Allah, they never cast lots with divining arrows."⁽¹⁾ It was not narrated by Muslim and in one of Al-Bukhari's wordings, it was written that he ﷺ said, "May Allah kill them! They knew full well that our *Shaikh* (i.e. Ibraheem ؑ) never cast lots with them."⁽²⁾

As for His saying: ﴿ an *Ummah* ﴾, a role model, an *Imam*, rightly-guided, a caller to goodness and one who should be followed, ﴿ obedient to Allah ﴾. That is, submissive to Him in

(1) Narrated by Al-Bukhari (3352).

(2) Narrated by Al-Bukhari (1601).

all his affairs and all his doings. ﴿ *Hanifan* ﴾ means sincerely devoted, while being informed. ﴿ *And he was not one of those who were al-mushrikoon. (He was) thankful for His (Allah's) Graces* ﴾ (Soorah An-Nahl 16:120,121). That is, he expressed his gratitude to Allah with all of his bodily organs, including his heart, his tongue and the actions of his limbs. ﴿ *He (Allah) chose him* ﴾. That is, Allah chose him for Himself, selected him to be a Messenger and took him as His *Khaleel*. He combined for him the goodness of the life of this world and of the Hereafter. And He, Most High, says, ﴿ *And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (one who does good). And follows the Religion of Ibraheem Hanifan. And Allah did take Ibraheem (Ibraheem) as a Khaleel (an intimate friend)* ﴾ (Soorah An-Nisa' 4:125). Allah, Most High, encourages us to obey Ibraheem ﷺ, because he was upon the correct Religion and the Straight Path and he fulfilled all that was enjoined upon him by his Lord and He, Most High praised him in His Words: ﴿ *And of Ibraheem who fulfilled (or conveyed) all that (what Allah ordered him to do or convey)* ﴾ (Soorah An-Najm 53:37). This is why Allah took him as His *Khaleel*. And *khullah* (from which the word *khaleel* is derived) means great love, as someone said,

*You have permeated (takhallalta) my soul,
And this is why the khaleel is called khaleel.*

Likewise, the Seal of the Prophets and the Master of the Messengers, Muhammad ﷺ also attained this high rank, as confirmed in the *Saheehain* and in other collections, in the *hadeeth* of Jundub Al-Bajali, 'Abdullah Ibn 'Amr and 'Abdullah Ibn Mas'ood, who reported from the Messenger of

Allah ﷻ that he said, "O, people! Verily, Allah has taken me as a *Khaleel*, just as He took Ibraheem as a *Khaleel*." ⁽¹⁾ And he also said in the last sermon that he gave: "O, people! If I were to take a *Khaleel* from among the people of the Earth, I would have taken Abu Bakr as a *Khaleel*, but (I,) your Companion, am Allah's *Khaleel*." ⁽²⁾ They both narrated it from the *hadeeth* of Abu Sa'eed Al-Khudri ؓ.

Al-Hakim narrated in his *Mustadrak*, on the authority of Qatadah, who reported on the authority of 'Ikrimah, who in turn reported on the authority of 'Abdullah Ibn 'Abbas ؓ that he said, "Do you reject that *Al-Khullah* should have been for Ibraheem ؑ, that *Al-Kalam* (Allah's Speech) should have been for Moosa ؑ and the vision for Muhammad ﷺ?" ⁽³⁾

Allah mentioned him in many places in the Qur'an, praising him and lauding him; it was said that he was mentioned in thirty-five places, including fifteen mentions in *Soorah Al-Baqarah* alone. He is one the five *Ulul-'Azm*, ⁽⁴⁾ whose names have been specified from among the Prophets in two Verses in *Soorah Al-Ahzab* and *Soorah Ash-Shoora*; and they are the Words of Allah, Most High: ﴿ And (remember) when We took from the Prophets their covenant, and from you (O, Muhammad), and from Nooh, Ibraheem, Moosa and 'Eesa, son of Maryam (Mary). We took from them a strong covenant ﴾ (*Soorah Al-Ahzab* 33:7) and His Words: ﴿ He (Allah) has ordained for you the same Religion (Islam) which He ordained for Nooh, and

(1) Narrated by Muslim (532, no. 2383), At-Tirmidhi (3655), Ibn Majah (93) and Ahmad (4110).

(2) Narrated by Al-Bukhari (3654) and Muslim (2382).

(3) This is an authentic *hadeeth*, narrated by Al-Hakim in *Al-Mustadrak* (1/133).

(4) *Ulul-'Azm*: The Five Greatest Prophets: Nooh, Ibraheem, Moosa, 'Eesa and Muhammad (peace be upon them all).

that which We have inspired in you (O, Muhammad), and that which We ordained for Ibraheem, Moosa and 'Eesa saying you should establish the Religion (i.e. to do what it orders you to do practically) and make no divisions in it (the Religion) (i.e. various religious sects). ﴿ (Soorah Ash-Shoora 42:13) He is also the noblest of *Ulul-'Azm* after Muhammad ﷺ and it is he whom he met in the seventh heaven, resting his back against *Al-Baitul-Ma'moor*, which is entered by seventy thousand angels every day, after which they never return to it again.

It is reported on the authority of Abu Hurairah ؓ that he said: Someone said, "O, Messenger of Allah! Who is the noblest of people?" He said, "The most pious and God-fearing of you." He (the questioner) said, "It is not about this that we ask you." He said, "Then it is Yoosuf, the Prophet of Allah, and the son of a Prophet of Allah, the son of a Prophet of Allah, the son of Allah's *Khaleel*." They said, "It is not about this that we ask you." He said, "Then you are asking about the descent of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge." (1)

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Umar ؓ that the Prophet ﷺ said, "The honorable, the son of the honorable, the son of the honorable, the son of Yoosuf, the son of Ya'qoob, the son of Ishaq, the son of Ibraheem." (2)

Allah, Most High, says, ﴿ **And of Ibraheem who fulfilled (or conveyed) all that (what Allah ordered him to do or convey).** ﴾ (Soorah An-Najm 53:37) They scholars said that he fulfilled all that he was commanded to do and practiced all elements and branches of faith and he did not allow the pursuit of

(1) Narrated by Al-Bukhari (3353).

(2) Narrated by Al-Bukhari (3390).

highly important matters to cause them to neglect minor matters, and undertaking great obligations did not cause him to forget small ones.

‘Abdur-Razzaq reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said regarding the Words of Allah, Most High: **﴿ And (remember) when the Lord of Ibraheem (i.e. Allah) tried him with (certain) Commands, which he fulfilled. ﴾** (Soorah Al-Baqarah 2:124), “Allah tried him with (acts of) purification: five (acts) in the head and five in the body. As for those in the head, they were: trimming the moustache, rinsing the mouth, the *siwak*, ⁽¹⁾ sniffing water into the nose and parting the hair; and in the body they were: clipping the nails, shaving the pubic region, circumcision, plucking the armpit hair and washing away the traces of feces and urine with water.” Ibn Abi Hatim narrated it. ⁽²⁾

I say: And in the *Saheehain* it is reported on the authority of Abu Hurairah ؓ that he said, “Five practices are characteristics of the *fitrah*: circumcision, shaving the pubic region, clipping the nails, cutting the moustache short and plucking the hair from the armpits.” ⁽³⁾

His Palace in Paradise

Al-Hafiz Abu Bakr Al-Bazzar said: It was reported on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “Verily, in Paradise there is a palace,” The

(1) *Siwak*: A natural toothbrush made from the root of the arak tree.

(2) Narrated by Ibn Abi Hatim in the *Tafseer* (1/359).

(3) Narrated by Al-Bukhari (5889) and Muslim (257).

narrator said, "I think that he said it is made from pearl." He said: "In it there is no crack in it and no weakness. Allah has prepared it for His *Khaleel*, Ibraheem ﷺ, to enjoy." Al-Bazzar said, "And Ahmad Ibn Jameel Al-Marwazi told us that An-Nadr Ibn Shumail told him that Hamad Ibn Salamah said that he reported it on the authority of Simak, who reported it on the authority of 'Ikrimah, who reported it on the authority of Abu Hurairah ؓ." And he said, "We are unaware of anyone narrating this *hadeeth* on the authority of Hamad Ibn Salamah except Yazeed Ibn Haroon, An-Nadr Ibn Shumail and others and he narrated it in a *mawqoof* form. I say that were it not for this defect, it would be in accordance with the conditions required of an authentic *hadeeth*. But the compilers of the *Saheeh* did not narrate it.

The Description of Ibraheem ﷺ

Imam Ahmad narrated on the authority of Jabir Ibn 'Abdullah ؓ from the Messenger of Allah ﷺ that he said, "The Prophets were shown to me and I saw that Moosa was a man like the men of the tribe of Shanoo'ah. I saw 'Eesa, the son of Maryam, and observed that the person he most closely resembled was 'Urwah Ibn Mas'ood. I saw Ibraheem and I observed that the person he most closely resembled was your Companion (i.e. the Prophet ﷺ himself). I saw Gabriel ؑ and I observed that the person he most closely resembled was Dihyah." ⁽¹⁾ Imam Ahmad was alone in narrating it from this source and with this wording.

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (14179).

Imam Ahmad also narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: The Messenger of Allah ﷺ said, “I saw ‘Eesa, the son of Maryam, Moosa and Ibraheem. As for ‘Eesa, he had a reddish complexion and curly hair and a broad chest. As for Moosa, he was a large man.” They asked him, “And (what about) Ibraheem?” He said, “Look at your Companion (meaning himself).” ⁽¹⁾

Al-Bukhari narrated that Mujahid said that when the people mentioned the *Dajjal* before Ibn ‘Abbas and said that he would have the word *Kafir*, (i.e. disbeliever) or the letters *kaf*, *fa*, *ra*’ (the root of the Arabic verb to disbelieve) written on his forehead, he said, “I heard Ibn ‘Abbas saying, ‘I did not hear this, but the Prophet ﷺ said, If you want to see Ibraheem, then look at your Companion (i.e. the Prophet himself) but Moosa was a curly-haired, brown man (who used to ride) a red camel, the reins of which were made of date-palm fibers. It is as if I were now looking down a valley.” ⁽²⁾

Mention of Ibraheem Al-Khaleel’s Death And What is Said Regarding His Age

Ibn ‘Asakir narrated numerous reports on the authority of more than one of the *Salaf*, regarding the traditions of the People of the Scripture describing how the Angel of Death came to Ibraheem ؑ, and Allah knows best about their authenticity. It was said that he died suddenly and that Dawood ؑ and Sulaiman ؑ also died suddenly, but what has been said by the People of the Scripture and others contradicts this. They

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (2692).

(2) Narrated by Al-Bukhari (3355).

said that Ibraheem ﷺ became ill and died when he was aged a hundred and seventy-five years. It was also said that he was aged ninety years at the time of his death and that he was buried in the cavern which was in the Hittite region of Hebron, near to his wife, Sarah, who was buried in the field of 'Afroon Al-Haith. His sons, Isma'eel ﷺ and Isaac ﷺ, undertook the task of burying him. There is also a report that provides evidence that he lived for two hundred years, according to Ibn Al-Kalbi.

Abu Hatim Ibn Hibban reported in his *Saheeh* on the authority of Abu Hurairah ؓ that he said, "Ibraheem circumcised himself with a *qaddoom* (adz) when he was hundred and twenty years old – and he lived for eighty years after that." ⁽¹⁾

Then Ibn Hibban said, "Mention of the refutation of the claim of those who asserted that this tradition is not *marfoo'*. We were informed by Muhammad Ibn 'Abdullah Ibn Al-Junaid that he said: We were told Qutaibah Ibn Sa'eed that he said: We were told by Al-Laith, who reported on the authority of Ibn 'Ajlan, who in turn reported on the authority of his father, who reported on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, "Ibraheem circumcised himself when he was hundred and twenty years old and he lived for eighty years after that; and he circumcised himself with a *qaddoom* (adz)." ⁽²⁾

I say: That which is in the *Saheeh* states that he circumcised himself when he had reached the age of eighty years, and in another narration, when he was eighty years old. And there is no contradiction in them regarding how long he lived afterward

(1) This is an authentic *hadeeth* narrated by Ibn Hibban in his *Saheeh* (14/84, No. 6204).

(2) Its chain of narrators is authentic, according to the conditions for acceptance stipulated by Muslim. It was narrated by Ibn Hibban in his *Saheeh* (14/86, No. 6250).

— and Allah knows better.

***Mention of the Sons of Ibraheem, Al-Khaleel,
(May the Choicest Prayers and Blessings of
Allah Be Upon Them)***

The first son born to him was Isma'eel ﷺ, who was born of Hajar, the Egyptian Copt. Then Ishaq ﷺ was born to him from Sarah, who was the daughter of his paternal uncle. Then after her, he married the Qantoora the daughter of Yaqtuna Al-Kan'aniyah. She bore him six children: Zamran, Yashan, Madyan, Ishbak, and Shuah. The sixth was not named. After her, he married Hajoon, the daughter of Ameen, who bore him five children: Kaisan, Sooraj, Umaim, Lootan and Nafis. This is how Abul-Qasim As-Suhaili reported it in his book '*At-Ta'reef Wal-I'lam*'.

Among the Great Events

That Occurred During the Lifetime of Ibraheem ؑ, Al-Khaleel is the Story of the People of Lot ؑ and the General Punishment That Befell Them

Loot ؑ had parted company with his uncle, *Al-Khaleel* ؑ, by his command and his permission and settled in the city of Sadoom (Sodom), in the land of Ghawr Zughar. It was the main city in the area and it contained land, workshops and villages which were attached to it. Its people included some of the most sinful and disbelieving people, harboring evil thoughts and wicked ideas. They practiced highway robbery and had illicit sex in their meeting places. There was no sin left that they did not indulge in. They committed sins which no man before them had committed, including: men having sexual relations with other men; abandoning the women whom Allah had created for His righteous slaves. Loot ؑ called upon them to worship Allah, Most High, Alone, without ascribing partners to Him and forbade them from indulging in these unlawful deeds and vile, shameless acts. But they persisted in their error and

transgression and continued in their debauchery and disbelief and so Allah ordained a punishment for them which could not be rescinded, the like of which they had never imagined or expected. He made them an example to all of mankind and a warning to all men of intelligence. This is why Allah, Most High, mentioned their story in a number of places in His Book, such as His Words in *Soorah Al-A'raf*: **﴿And (remember) Loot, when he said to his people, "Do you commit the worst sin such as none preceding you has committed in the 'Alameen? Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins).">﴾** And the answer of his people was only that they said, "Drive them out of your town, these are indeed men who want to be pure (from sins)!" Then We saved him and his family, except his wife; she was of those who remained behind (in the punishment). And We rained down on them a rain (of stones). Then see what was the end of the *mujrimoon* (criminals, polytheists, sinners, etc.) ﴿*Soorah Al-A'raf* 7:80-84)

He, Most High, says in *Soorah Hood*, **﴿ And verily, there came Our Messengers to Ibraheem with glad tidings. They said, Salam (greetings or peace)!" He answered, "Salam (greetings or peace)!" And he hastened to entertain them with a roasted calf. But when he saw their hands went not toward it (the meal), he felt some mistrust of them, and conceived a fear of them. They said, "Fear not, we have been sent against the people of Loot." And his wife was standing (there) and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Loot. But We gave her glad tidings of Ishaq and after him, of Ya'qoob. She said (in astonishment), "woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man?**

Verily! This is a strange thing!” They said, “Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O, family (of Ibraheem). Surely, He (Allah) is Most Praiseworthy, Most Glorious.” Then when the fear had gone away from (the mind of) Ibraheem and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Loot. Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). “O, Ibraheem! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.” And when Our Messengers came to Loot, he was grieved on their account and felt himself straitened for them (lest the townpeople should approach them to commit sodomy with them). He said, “This is a distressful day.” And his people came rushing toward him, and since aforetime they used to commit crimes (sodomy, etc.), he said, “O, my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allah and degrade me not as regards my guests! Is there not among you a single right-minded man?” They said, “Surely you know that we have neither any desire nor are we in need of your daughters, and indeed you know well what we want!” He said, “Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).” They (the Messengers) said, “O, Loot! Verily, we are the Messengers from your Lord! They shall not reach you! So travel with your family in a part of the night and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them will afflict her. Indeed, morning is their appointed time. Is not the morning near?” So when Our Commandment came, We turned (the towns of

Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up; marked from your Lord, and they are not ever far from the *zalimoon*. ﴿ (Soorah Hood 11:69-83)

He, Most High, says in *Soorah An-Naml*, ﴿ And (remember) Loot! When he said to his people, “Do you commit *al-fahishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)? Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly.” There was no other answer given by his people except that they said, “Drive out the family of Loot from your city. Verily, these are men who want to be clean and pure!” So We saved him and his family, except his wife. We destined her to be of those who remained behind. And We rained down on them a rain (of stones). So evil was the rain of those who were warned.﴾ (Soorah An-Naml 27:54-58)

He, Most High, says in *Soorah Adh-Dhariyat*, after relating the story of the guests of Ibraheem ؑ and how they gave him the glad tidings of a son, ﴿ (Ibraheem) said, “Then for what purpose have you come, o, Messengers?” They said, “We have been sent to a people who are *mujrimoon* (polytheists, sinners, criminals, disbelievers in Allah), to send down upon them stones of baked clay, marked by your Lord for the *musrifoon* (polytheists, criminals, sinners those who trespass Allah’s set limits in evil-doing by committing great sins).” So We brought out from therein the Believers. But We found not there any household of the Muslims except one (i.e. Loot and his two daughters). And We have left there a sign (i.e. the place of the Dead Sea, well-known in Palestine) for those who fear the painful torment.﴾ (Soorah Adh-Dhariyat 51:31-37)

In *Soorah Al-Qamar*, He says, ﴿ The people of Loot belied

the warnings. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Loot, whom We saved in the last hour of the night, as a Favor from Us, thus do We reward him who gives thanks (by obeying Us). And he (Loot) indeed had warned them of Our Grasp, but they did doubt the warnings! And they indeed sought to shame his guests (by asking them to commit sodomy with them). So We blinded their eyes, "Then taste you My Torment and My Warnings." And verily, an abiding torment seized them early in the morning. "Then taste you My Punishment and My Warnings." And indeed, We have made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)? ﴿ (Soorah Al-Qamar 54:33-40)

When Loot ﷺ called upon his people to worship Allah, Alone, without ascribing partners to Him and forbade them from committing the sins which Allah has described, they did not respond positively to his call, and not a single man from among them believed in him. Nor did they give up the sins that they had been forbidden from committing; instead, they continued as they had been, refusing to desist from their error and transgression and attempting to expel their Messenger from their midst. Their response to his address to them proved that they were a people without sense: ﴿ **There was no other answer given by his people except that they said, "Drive out the family of Loot from your city. Verily, these are men who want to be clean and pure!"** ﴾ (Soorah An-Naml 27:56) Thus they deemed the most commendable behavior to be blameworthy and requiring expulsion. Nothing compelled them to say this except their obduracy and stubbornness. Allah kept him and all of his family pure, except for his wife and He evacuated them from the city with the best evacuation and He left the rest of them to remain there. But after He had afflicted them with a

stinking, fetid body of water, which had waves, but in reality, it was a blazing fire upon them and a burning heat and its water was salty and bitter. This was the repayment for the enormity and abomination which they had committed, which no people in this world had committed before them. This is why they were made an example and a warning to the people of the world. In addition to this, they used to practice highway robbery and betray their friends and they would utter and commit all sorts of evil words and deeds in their meeting places, to such an extent that it was said that they used to break wind in front of their companions in the meeting place and they would feel no shame or embarrassment toward them. It was also said that they used to commit the most shameful deeds in their gatherings and would not disdain to do so, nor did they pay heed to any warnings or advice given to them by those who possessed good sense. In their places and others, they were like animals, or even more astray. They refused to desist from what they were doing and they had no regrets for what they had done in the past. Nor did they show any desire to change in the future. So Allah seized them with a calamitous seizure. Among the things that they said to Loot عليه السلام was, ﴿ **“Bring Allah’s Punishment upon us if you are one of the truthful.”** ﴾ (Soorah Al-‘Ankaboot 29:29) So they requested of him the infliction of the painful punishment of which he had warned them. At that point, their noble Prophet ﷺ invoked Allah against them and asked the Lord of the Worlds and the *Ilah* (God) of the Messengers that He help him against the depraved people. So Allah was Jealous for his jealousy and Angry for his anger and He answered his supplication and sent His noble Messengers, His Mighty angels and they visited *Al-Khaleel*, Ibraheem عليه السلام, and gave him the glad tidings of the birth of an intelligent son and they also informed him of the purpose for which they had come:

﴿(Ibraheem) said, “Then for what purpose you have come, O, Messengers?” They said, “We have been sent to a people who are *mujrimoon* to send down upon them stones of baked clay, marked by your Lord for the *musrifoon*.” ﴾ (Soorah Adh-Dhariyat 51:31-34)

He, Most High, says, ﴿ Then, when the fear had gone away from (the mind of) Ibraheem and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Loot ﴾ (Soorah Hood 11:74). This was because he hoped that they would repent to Allah, submit to Him and desist from their sinful ways.

This is why Allah, Most High, says, ﴿ Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). “O, Ibraheem! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a punishment for them which cannot be turned back.” ﴾ (Soorah Hood 11:75,76) That is, desist from this and speak of something else, because their fate has been decided and their punishment, destruction and annihilation are inevitable. ﴿ “Indeed, the Commandment of your Lord has gone forth.” ﴾. That is, He Whose Command cannot be rescinded, Whose Punishment cannot be turned back and Whose Judgement cannot be questioned, has given His Command: ﴿ “Verily, there will come a punishment for them which cannot be turned back.” ﴾ (Soorah Hood 11:76)

The scholars of *tafseer* said that when the angels, i.e. Gabriel, Meeka'eel and Israfeel, departed from Ibraheem's presence, they continued until they reached the land of Sadoom (Sodom), where they assumed the form of handsome men, as a test from Allah, Most High, for the people of Loot ﷻ and in order to establish the evidence against them. They sought hospitality

with Loot لوط and this was just before sunset. Loot لوط feared that if he did not offer them hospitality, some other person from among his people would do so and he believed them to be human beings. ﴿He was grieved on their account and felt himself straitened for them (lest the townspeople should approach them to commit sodomy with them). He said, "This is a distressful day."﴾ (Soorah Hood 11:77) ‘Abdullah Ibn ‘Abbas رضي الله عنه, Mujahid, Qatadah and Muhammad Ibn Ishaq said that it means a day of severe trial and tribulation. This was because he knew that he might not be able to defend them when night fell from what had befallen others at his peoples’ hands. They had ordered him not to grant hospitality to anyone, but considered that it was unavoidable.

Qatadah stated that they arrived while he was working on the land and they sought hospitality from him. He was embarrassed before them and tried to persuade them to leave this town and seek shelter in another. He said to them, "O, people! I know not of any people on the face of the earth wickeder than the people of this city." Then he walked a little way, and then he repeated these words four times. He (Qatadah) said that they (the angels) had been commanded (by Allah) not to destroy them until their Prophet had borne witness to that effect.

As-Suddi said: The angels departed from Ibraheem’s presence and headed for the people of Loot لوط and they arrived there in the middle of the day. When they reached the River Sodom, they met the daughter of Loot لوط, who was drawing water for her family. He had two daughters, the elder of whom was named Areetha, while the younger was named Daghoota. They said to her, "O, young girl! Do you know of any place where we can find accommodation?" She said, "Remain here! Do not enter (the city) until I come to you." She feared that some ill might

befall them at the hands of her people and so she went to her father and said to him, "O, my father! Some young men are asking for you at the gates of the city; I have never seen more handsome faces of any men than theirs. Let not your people take them and dishonor them." His people had forbidden him from giving hospitality to any man, but he took them in secret and no one knew of their presence except his family. But his wife went out and informed his people of them, saying, "In Loot's house there are men, the like of whose beautiful faces I have never seen." Then his people came hastening angrily to him. Allah says, ﴿ and since aforetime they used to commit crimes (sodomy, etc.) ﴾ (Soorah Hood 11:78) That is, this was in addition to the many major sins they had committed. ﴿ O, my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully) ﴾ (Soorah Hood 11:78) He forbade them from committing such indecent acts and bore witness that there was not a single right-minded and intelligent man among them, nor any good person; on the contrary, he averred that all of them were foolish, terribly debauched, arrogant disbelievers. This was just what the angels wanted to hear from him before they asked him about it. His people – may Allah's Curse be upon them – said, in answer to what their Prophet ﷺ had ordered them to do, ﴿ "They said: Surely you know that we have neither any desire nor are we in need of your daughters, and indeed you know well what we want!" ﴾ (Soorah Hood 11:79) They said – may Allah's Curse be on them "O, Loot! You know that we have no desire for women and verily, you know full well what we desire (i.e. men)." They addressed these wicked words to their noble Messenger and they did not fear the infliction of Allah's painful punishment. This is why Loot ﷺ said, ﴿ "Would that I had strength (men) to overpower you, or that I could betake

myself to some powerful support (to resist you).” ﴿ (Soorah Hood 11:80) He wished that he had the strength to overcome them or the ability to resist them and kin to help him against them, in order to inflict on them the punishment they deserved for these words they had spoken. It is reported on the authority of Abu Hurairah ؓ in a *marfoo'* form that he said, “We are more liable to be in doubt than Ibraheem when he said, ﴿ “My Lord! Show me how You give life to the dead.” . He (i.e. Allah) said, “Don’t you believe then?” He (i.e. Ibraheem) said, “Yes, but (I ask) in order to be stronger in faith.” ﴿ (Soorah Al-Baqarah 2:260) May Allah send His Mercy on Loot! He wished to have a powerful support. If I were to stay in prison for such a long time, as Yoosuf did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).” It is reported on the authority of Abu Hurairah ؓ that he said, “May Allah have mercy on Lot; he wished that he could betake himself to some powerful support (to resist them). (Meaning Allah, the Almighty, the All-Powerful). Allah did not send a Prophet after him except that he was from the wealthy among his people.” ⁽¹⁾

Allah, Most High, says, ﴿ And the inhabitants of the city came rejoicing (at the news of the young men’s arrival). (Loot) said, “Verily! These are my guests, so shame me not. And fear Allah and disgrace me not.” They (the people of the city) said, “Did we not forbid you to entertain (or protect) any of the ‘*Alameen* (people, foreigners, strangers, etc. from us)?” (Loot) said, “These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).” ﴿ (Soorah Al-Hijr 15:67-71)

He ordered them to have sexual relations with their women lawfully and warned them against continuing on the path they

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (2/332, No. 8761).

were following and the sins they were committing. But they did not cease and disregarded his words. Instead, the more he forbade them, the more strenuous became their efforts to reach the guests and the more excited they became. But they did not know the fate that had been decreed for them and to which they were heading. This is why Allah, Most High, says, swearing by the life of His Prophet, Muhammad ﴿Verily, by your life (O, Muhammad), in their wild intoxication, they were wandering blindly﴾ (Soorah Al-Hijr 15:72) He, Most High, says, ﴿And he (Loot) indeed had warned them of Our Grasp, but they did doubt the warnings! And they indeed sought to shame his guests (by asking to commit sodomy with them). So We blinded their eyes, "Then taste you My Torment and My Warnings." And verily, an abiding punishment seized them early in the morning﴾ (Soorah Al-Qamar 54:36-38)

Scholars of *tafseer* and others have said that the Prophet of Allah, Loot ؑ, tried to prevent his people from entering and resisted them; the door was locked and they were trying to open it and enter through it. Loot ؑ warned them to desist and forbade them from behind the door, while they tried to force entry from outside. When the situation became straitened for him, he said, ﴿“Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).”﴾ (Soorah Hood 11:80) That is, I would inflict the punishment on you. The angels said, ﴿“O, Loot! Verily, we are the Messengers from your Lord! They shall not reach you!”﴾ (Soorah Hood 11:81)

The scholars) said that Gabriel ؑ attacked them and struck their faces with the edge of his wing and their sight was removed. Indeed, it was even said that their eyes were completely effaced, leaving no trace. They returned to their

homes, feeling the walls and threatening the Messenger of Allah ﷺ and saying, "In the morning, we will deal with him." Allah, Most High, says, ﴿And they indeed sought to shame his guests (by asking to commit sodomy with them). So We blinded their eyes, "Then taste you My Punishment and My Warnings." And verily, an abiding punishment seized them early in the morning.﴾ (Soorah Al-Qamar 54:37,38) This was after the angels had approached Loot ﷺ and commanded him to travel in the latter part of the night with his family and they commanded them that none should look back, i.e. when they heard the sound of the punishment being inflicted on Loot's people. As for His Words: ﴿except your wife﴾ (Soorah Hood 11:81) if the word for "wife" is read in Arabic as *imra'atak*, then it is possible that the meaning is that his wife was excepted from the command: ﴿"So travel with your family in a part of the night."﴾ (Soorah Hood 11:81), as if it was being said, "except your wife, do not make the journey by night with her." It is also possible that it is from His Words: ﴿and let not any of you look back, except your wife﴾ (Soorah Hood 11:81) That is, she will certainly look back and that which will afflict them will afflict her also. This interpretation is strengthened by the recitation of the word "wife" in Arabic as *imra'atak*. However, the former is more apparent in meaning. And Allah knows better.

As for His Words: ﴿and We rained on them stones of baked clay, piled up﴾ (Soorah Hood 11:82) The word *sijjeel* is an Arabicised Persian word and it means forceful, hard and strong. ﴿Piled up﴾ that is, falling one upon another upon them from the sky. ﴿Marked﴾ that is, the stones were marked and sealed, all of them having the names of their victims written on them, as He, Most High, says, ﴿Marked by your Lord for the *musrifoon* (polytheists, criminals, sinners those who trespass Allah's set limits in evil-doings by committing great

sins) ﴿ (Soorah Adh-Dhariyat 51:34) and as He, Most High, says, ﴿ And We rained on them a rain (of punishment). And how evil was the rain of those who had been warned ﴾ (Soorah Ash-Shu'ara' 26:173) And He, Most High, says, ﴿ And He destroyed the overthrown cities (of Sodom to which Prophet Loot was sent). So there covered them that which did cover ﴾ (Soorah An-Najm 53:53,54) That is, he inverted them and dropped them face down and then covered them with a deluge of stones from *sijjeel*, which followed one upon another, each one of them marked with the name of the person among those present in the city upon whom it would fall and also upon those who were absent on journeys, those in distant lands and those who were isolated from it. It was said that the wife of Loot عليه السلام remained with her people and it was also said that she set out with her husband and her two daughters, but when she heard the shout and the falling of the city, she turned round toward her people, disobeying the Command of her Lord and said, "O, my people!" Then a rock fell on her and crushed her and she joined her people, since she followed their religion and she spied for them on the guests who stayed with Loot عليه السلام. Allah, Most High, says, ﴿ Allah sets forth an example for those who disbelieve, the wife of Nooh and the wife of Loot. They were under two of our righteous slaves, but they both betrayed (their husbands) so they (Nooh and Loot) benefited them (their respective wives) not, against Allah, and it was said, "Enter the Fire along with those who enter!" ﴾ (Soorah At-Tahreem 66:10). That is, betray them by not following their Religion; it does not mean that they used to commit adultery – Allah forbid that! Never! For Allah would not ordain for His Prophet that his wife should commit adultery, as 'Abdullah Ibn 'Abbas رضي الله عنه and other *Imams* among earlier and the later scholars said, "No

wife of a Prophet ever committed adultery.” (2) And whoever claimed otherwise has committed a grave error.

Allah made the location of this city into a putrid sea, whose water provides no benefit and neither do the lands surrounding it, due to their ruin, their badness and poor quality. Thus they became a lesson, a warning and a sign of Allah’s Omnipotence, His Greatness and His Power in inflicting retribution on those who disobey His Command, belie His Messengers and follow their own lusts. These verses are also a proof of His Mercy towards His believing slaves, in that He saved them from being among those who were destroyed and He brought them out from darkness into light, as He, Most High, says, ﴿ Verily, in this is an *Ayah* (proof or sign), yet most of them (polytheists, pagans, etc., who do not believe in the Resurrection) are not believers. And verily, your Lord! He is truly the Almighty, the Most Merciful ﴾ (Soorah Ash-Shu‘ara’ 26:8,9)

And He, Most High, says, ﴿ So *As-Saihah* (punishment - awful cry, etc.) overtook them at the time of sunrise; and We turned them (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah). And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now). Surely! Therein is indeed a sign for the Believers ﴾ (Soorah Al-Hijr 15:73-77) That is, those who look with a keen and intuitive eye at them, can see how Allah changed that land and its people and how He destroyed it and flooded it, after it had been populated and made prosperous, as

(2) Narrated by Ibn ‘Asakir (14/636), on the authority of Ashras Al-Khurasani, in a *marfoo’* form, though in *Ad-Durr ul-Manthoor* (6/245), As-Suyooti ascribed it to Ibn Al-Mundhir and said that it is *mawqoof*, being a saying of ‘Abdullah Ibn ‘Abbas ؓ.

narrated by At-Tirmidhi and others in a *marfoo'* form: "Fear the keen eye of the Believer, for verily, it looks with the Light of Allah." Then he recited, "﴿ In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah) ﴾ (Soorah Al-Hijr 15:75)."⁽³⁾

As for His Saying: ﴿ And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now) ﴾ (Soorah Al-Hijr 15:76) it means they were on a road that is broad and well travelled and it is so until now, as He, Most High, says, ﴿ Verily, you pass by them in the morning and at night; will you not then reflect? ﴾ (Soorah As-Saffat 37:137,138)

Allah, Most High, says, ﴿ So We brought out from therein the Believers. But We found not there any household of the Muslims except one (i.e. Loot and his two daughters). And We have left there a sign (i.e. the place of the Dead Sea, well-known in Palestine) for those who fear the painful punishment ﴾ (Soorah Adh-Dhariyat 51:35-37). That is, We left it as a lesson and a warning for those who are afraid of the Punishment of the Hereafter; who fear the Most Merciful unseen and also fear the time when they will stand before their Lord (on the Day of Resurrection); who restrain their souls from evil desires and lusts, held back from committing those deeds which Allah has made unlawful, abandoned acts of disobedience and feared to resemble the people of Loot ﷺ. "Whoever imitates a people, he is one of them."⁽⁴⁾ as someone said (in *Al-Bahr ut-Taweel*): Though you may not be the people of Loot themselves, still, the people of Loot are not that different from you.

(3) This is a weak *hadeeth* narrated by At-Tirmidhi (3127), on the authority of Abu Sa'eed Al-Khudri ؓ.

(4) This *hadeeth* is *hasan-saheeh*; it was narrated by Abu Dawood on the authority of 'Abdullah Ibn 'Umar ؓ.

The discerning and intelligent person, who fears his Lord fulfills what Allah, the Almighty, the All-Powerful has enjoined upon him and he accepts that to which the Messenger of Allah has guided him, such as lawful sexual relations with wives and slave-girls who possess beauty. He should beware of following every rebellious devil, for then he will merit punishment and he will be included in the Words of Allah, Most High: ﴿ and they are not ever far from the *zalimoon* (polytheists, evil-doers, etc.) ﴾ (Soorah Hood 11:83)

The Story of the People of Shu'aib

Allah, Most High, says in *Soorah Al-A'raf*, after relating the story of the people of Loot, ﴿ And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said, "O, my people! Worship Allah! You have no other *ilah* (god) but Him (*La ilaha illallah* [none has the right to be worshipped but Allah]). Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not commit mischief on the earth after it has been set in order, that will be better for you, if you are Believers. And sit not on every road, threatening, and hindering from the Path of Allah those who believe in Him and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the

end of the *mufsidoon* (mischief-makers, corrupt people, liars). And if there is a party of you who believe in that with which I have been sent and a party who do not believe, be patient until Allah judges between us, and He is the Best of judges." The chiefs of those who were arrogant among his people said, "We shall certainly drive you out, O, Shu'aib and those who have believed with you from our town, or else you (all) shall return to our religion." He said, "Even though we hate it! We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment." The chiefs of those who disbelieved among his people said (to their people), "If you follow Shu'aib, be sure then you will be the losers!" So the earthquake seized them and they lay (dead), prostrate in their homes. Those who belied Shu'aib became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. Then he (Shu'aib) turned from them and said, "O, my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)." » (Soorah Al-A'raf 7:85-93)

He, Most High, says in *Soorah Ash-Shu'ara'*, after relating their story, ﴿ The dwellers of *Al-Aikah* (near Madyan) belied the Messengers. When Shu'aib said to them, "Will you not fear Allah (and obey Him)? I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the '*Alameen*. Give full measure, and cause no loss (to others). And weigh with a true

and straight balance. And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. And fear Him Who created you and the generations of the men of old." They said, "You are only one of those bewitched! You are but a human being like us and verily, we think that you are one of the liars! So cause a piece of the heaven to fall on us, if you are of the truthful!" He said, "My Lord is the Best Knower of what you do." But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them, indeed that was the torment of a Great Day. Verily, in this is indeed a sign, yet most of them are not believers. And verily! Your Lord, He is indeed the Almighty, the Most Merciful ﴿Soorah Ash-Shu'ara' 26:176-191﴾.

The people of Madyan were Arab people and they dwelled in the city of Madyan, which was in the land of Mu'an, on the border of Ash-Sham, near to the region of Hijaz, and not far from the lake of the people of Loot ﴿﴾ – and they lived not long after them. Madyan was a tribe after whom the city was named. They were from the tribe of Madyan, son of Madyaan, son of Ibraheem *Al-Khaleel* ﴿﴾ and Shu'aib ﴿﴾ was their Prophet; he was the son of Meekeel Ibn Yashjan (Jokshan), according to Ibn Ishaq. He said, "In the Syriac language he was called Bathroon." But there is some doubt about this. It was also said that he was Shu'aib Ibn Yashjan Ibn Lawai (Levi) Ibn Ya'qoob (Jacob). It was also said that he was Shu'aib Ibn Thuwaib Ibn 'Abqa Ibn Madyan Ibn Ibraheem (Ibraheem). And it was said that he was Shu'aib Ibn 'Saifoor Ibn 'Abqa Ibn Thabit Ibn Madyan Ibn Ibraheem. Other genealogies have also been given for him.

In the *hadeeth* of Abu Dharr ﴿﴾, which is in the *Saheeh* of Ibn Hibban, in the Chapter on Prophets and Messengers, the

Prophet ﷺ said, "Abu Dharr, four (of the Prophets) were from the Arabs: Hood, Saleh, Shu'aib and your Prophet." ⁽⁵⁾ Some of the *Salaf* referred to Shu'aib ؑ as the "Orator of the Prophets", due to his eloquence, grandeur of speech and powerful rhetoric, when calling upon his people to believe in his Message.

It is reported on the authority of 'Abdullah Ibn 'Abbas ؓ that he said: Whenever the Messenger of Allah ﷺ mentioned Shu'aib ؑ, he would say, "That was the Orator of the Prophets." ⁽⁶⁾

The people of Madyan were disbelievers, who practiced highway robbery; they used to terrorize wayfarers and they worshipped *Al-Aikah*, which means a tree surrounded by tangled woods. They were the worst of people in their dealings with others, giving short weight and measure, while demanding more than their due from others. So Allah sent to them a man from among them and that was the Messenger of Allah, Shu'aib ؑ; he called on them to worship Allah, Alone, without ascribing partners to Him and he forbade them from engaging in the aforementioned sinful practices, such as cheating the people out of their rights and terrorizing them when they were on the road. Some of them believed, but most of them disbelieved and so Allah inflicted on them a severe punishment. And He is the *Wali* (Helper, Supporter, Protector, etc.), Worthy of all Praise. He, Most High, says, ﴿ And to (the people of) Madyan, (We sent) their brother Shu'aib. He said, "O, my people! Worship Allah! You have no other *ilah* (god) but Him. (*La ilaha ill-Allah* [none has the right to be worshipped but Allah]). Verily,

(5) This *hadeeth*, which was narrated in its entirety by Ibn Hibban in his *Saheeh* (2/77, No. 361) is extremely weak.

(6) This *hadeeth* was narrated by Al-Hakim in *Al-Hakim* (4071). Adh-Dhahabi did not comment on it in *At-Talkhees*, but in its chain of narrators is one Salamah Ibn Al-Fadhl, who has been declared weak by more than one scholar.

a clear sign from your Lord has come unto you.” ﴿ (Soorah Al-A'raf 7:85) That is, a proof, a clear argument and irrefutable evidence of the truth of what I have brought to you. ﴿ “So give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order.” ﴿ (Soorah Al-A'raf 7:85) He commanded them to be fair and forbade them to commit injustice and he warned them against disobeying him in this, saying, ﴿ “That will be better for you, if you are Believers. And sit not on every path.” ﴿ (Soorah Al-A'raf 7:85,86) That is, on every road “threatening...”. That is, threatening to take the people’s money by exacting taxes and such like from the traders who entered the city and terrorizing the wayfarers.

As-Suddi said in his *Tafseer* on the authority of the Companions, ﴿ “And sit not on every path, threatening” ﴿ (Soorah Al-A'raf 7:86) means that they used to exact tithes from the money of the wayfarers.

It is reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “They were a people who exceeded all limits and committed outrages; they would sit at the side of the road and exact tithes from the people’s money – and they were the first people to practice that.” ﴿ “And hindering from the Path of Allah those who believe in Him and seeking to make it crooked.” ﴿ (Soorah Al-A'raf 7:86) So he forbade them to cut off the physical road in the life of this world and the spiritual, religious road: ﴿ “And remember when you were but few, and He multiplied you. And see what was the end of the *mufsidoon*.” ﴿ (Soorah Al-A'raf 7:86) He reminded them of the blessings that Allah, Most High, had bestowed on them, by increasing their numbers, after they had formerly been only a few and he warned them of Allah’s Vengeance being visited upon them, if

they disobeyed the guidance that he brought to them, as Allah said to them in another account, ﴿ “and give not short measure or weight, I see you in prosperity; and verily I fear for you the Punishment of a Day encompassing.” ﴾ (Soorah Hood 11:84), That is, do not (further) commit those sins that you are currently engaging in and do not continue to transgress in this way, for if you do, Allah will remove the blessing that is in your hands and He will cause you to become impoverished and remove the means by which you have become rich. This was in addition to the punishment of the Hereafter. A person upon whom both punishments are combined has acquired for himself the worst of bargains. So he forbade them from engaging in unacceptable practices, such as giving short measure to others, while taking more than one's due from them (*tatfeef*). He warned them that they would lose the benefits that Allah had bestowed on them in this earthly life and of the painful punishment that awaited them in the Hereafter, and he reprimanded them in the harshest manner. Then after rebuking them, he commanded them, saying, ﴿ “And O, my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. That which is left by Allah for you (after giving the rights of the people) is better for you, if you are Believers. And I am not set over you as a guardian.” ﴾ (Soorah Hood 11:85,86) ‘Abdullah Ibn ‘Abbas ؓ and Al-Hasan Al-Basri said that ﴿ “That which is left by Allah for you (after giving the rights of the people) is better for you” ﴾ means that the sustenance which Allah bestows on you is better than the money that you take from the people by means of *tatfeef*. The Messenger of Allah ﷺ said, “Verily, *riba* (interest, usury, etc.), though it may multiply, the end result of it is less.” ⁽⁷⁾ That is, little. The Messenger of Allah ﷺ also said,

(7) This is an authentic *hadeeth* narrated by Imam Ahmad, on the authority of

“The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.”⁽⁸⁾

What is meant is that there is a blessing in lawful profit, even though it may be little, while the unlawful does not accrue any blessings, even though the profit from it may be great. This is why the Prophet of Allah, Shu‘aib, said, ﴿ “That which is left by Allah for you (after giving the rights of the people) is better for you, if you are Believers.” ﴾ (Soorah Hood 11:86) As for his saying: ﴿ “And I am not set over you as a guardian.” ﴾ (Soorah Hood 11:86), it means: Do what I command you to do, seeking thereby Allah’s Countenance and hoping for His Reward, not in order that I or any other may see you. ﴿ They said, “O, Shu‘aib! Does your *salah* (prayer) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearing, right-minded!” ﴾ They said these last words in order to mock him, belittle him and ridicule him. That is, do these prayers which you offer command you to forbid us to worship any deity except your God and order us to abandon that which our forefathers used to worship? Or do they command you to order us not to do business dealings except in the manner which pleases you and to abandon those dealings which you forbid, even though they please us? ﴿ “Verily, you are the forbearing, right-minded!” ﴾ (Soorah Hood 11:87)

^{*}Abdullah Ibn Mas‘ood ؓ (3745).

(8) Narrated by Al-Bukhari (2079), Muslim (1532), Abu Dawood (3459), At-Tirmidhi (1246), An-Nasa’i (4457), Ahmad (14890) and Ad-Darimi (2548), on the authority of Hakeem Ibn Hizam ؓ.

‘Abdullah Ibn ‘Abbas ؓ, Maimoon Ibn Mihran, Ibn Juraij, Zaid Ibn Aslam and Ibn Jareer said that they – the enemies of Allah – said these words in tones of mockery. ﴿ He said, “O, my people! Tell me, if I have a clear proof from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent.” ﴾ (Soorah Hood 11:88) He spoke to them using courteous and polite words and he called them to the truth with the clearest guidance. He said to them, “Do you consider, O deniers ﴿ “if I have a clear evidence from my Lord...” ﴾ (Soorah Hood 11:88). That is, if I am following a clear command from Allah, which is that He sent me to you ﴿ and He has given me a good sustenance from Himself ﴾ – meaning Prophethood and Messengership. That is to say, and knowledge of that was concealed from you, then what can I do with you?

Allah, Most High, says, ﴿ Enjoin you *al-birr* (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the Tawrah [Torah])? Have you then no sense? ﴾ (Soorah Al-Baqarah 2:44). In the *tafseer* of this Verse, it was authentically reported from the Messenger of Allah ﷺ that he said, “A man will be brought on the Day of Resurrection and thrown in the Fire, so that his intestines will come out and he will go around like a donkey goes around a millstone. The people of the Fire will gather around him and say, ‘O, so-and-so! What is wrong with you? Did you not use to order us to do good deeds and forbid us to do bad deeds?’ He will reply, ‘Yes, I used to order you to do good deeds, but I did not do them

myself, and I used to forbid you to do bad deeds, yet I used to do them myself.”⁽⁹⁾ This is the description of those adulterers and sinners and those who oppose the Prophets. While as for the superior and intelligent leaders from among the scholars who fear their Lord unseen, their situation is as described by the Prophet of Allah, Shu'aib: ﴿ I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. ﴾ (Soorah Hood 11:88) That is, in all of my commands, I desire naught but to exert my utmost efforts and abilities toward reforming your deeds and your words. ﴿ And my guidance cannot come ﴾. That is, in all of my affairs. ﴿ Except from Allah, in Him I trust and unto Him I repent ﴾ (Soorah Hood 11:88). That is, I place my trust in Him in all matters, to Him I will return and my destiny is in His Hands. This is a stance of (*targheeb*)⁽¹⁰⁾ to do good.

Then he embarked on a form of *tarheeb*,⁽¹¹⁾ saying, ﴿ “And my people! Let not my *shiqaq* cause you to suffer the fate similar to that of the people of Nooh or of Hood or of Salih, and the people of Loot are not far off from you!” ﴾ (Soorah Hood 11:89) That is, do not let your opposition to me and your hatred of that which I have brought to you cause you to continue in your error and ignorance, for if you do, Allah will inflict upon you a similar punishment to that which He inflicted on those who were like you among the peoples of Nooh ﷺ, Hood ﷺ and Saleh ﷺ, who belied and opposed their Prophets.

As for Shu'aib's saying: ﴿ “and the people of Loot are not far off from you.” ﴾ (Soorah Hood 11:89), it is said that its meaning is that they were not far off from them in time; Qatadah

(9) Narrated by Al-Bukhari (3267) and Muslim (2989).

(10) *Targheeb*: Incitement and encouragement.

(11) *Tarheeb*: To frighten, alarm or threaten.

said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. But in actual fact, the Verse carries both meanings. It was also said that it means that they were similar to them in characteristics and repugnant deeds, such as highway robbery and taking money from the people both openly and in secret, through all kinds of tricks and sophisms. It is possible to reconcile to all of these opinions, because they were not far from them in time, distance or characteristics. Then he mixed *tarheeb* with *targheeb*, saying, ﴿ "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." ﴾ (Soorah Hood 11:90) That is, abandon the sins you are engaged in and turn in repentance to your Lord, the Most Merciful, Most Loving, because if anyone turns in repentance to Him, He is Merciful toward His slaves – more merciful than a mother toward her child. ﴿ "Most Loving" ﴾ means, even if it is after He has accepted the repentance of his slave and even if the slave had repented of major sins. ﴿ They said, "O, Shu'aib! We do not understand much of what you say, and we consider you a weak person (it is said that he was a blind man) among us." ﴾ (Soorah Hood 11:91)

As for their saying: ﴿ "Were it not for your family, we should certainly have stoned you; and you are not powerful against us" ﴾ (Soorah Hood 11:91), this was due to their profound disbelief and their disgraceful obstinacy, as they said, ﴿ They said, "O, Shu'aib! We do not understand much of what you say." ﴾ (Soorah Hood 11:91) That is, we do not understand it, nor do we comprehend it, because we do not like it and we do not want it, so we have no eagerness for it and we will not follow it. And this is like the saying of the disbelievers of Quraish to the Messenger of Allah: ﴿ And they say, "Our hearts are under coverings (screened) from that to which you invite

us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).” ﴿ *Soorah Fussilat* 41:5) As for their saying: ﴿ “and we consider you a weak person (it is said that he was a blind man) among us.” ﴾ (*Soorah Hood* 11:91), it means despised and abandoned. ﴿ “Were it not for your family...” ﴾. means, your tribe and your kinsfolk among us. ﴿ “We should certainly have stoned you; and you are not powerful against us.” He said, “O, my people! Is then my family of more weight with you than Allah?” ﴾ (*Soorah Hood* 11:91,92). That is, do you fear my tribe and my kinsfolk and hesitate to harm me because of them, yet you do not fear Allah’s Anger or hesitate to harm me because I am a Messenger of Allah? That means that you consider my tribe more powerful than Allah! ﴿ *And you have cast Him away behind your backs* ﴾ (*Soorah Hood* 11:92). That is, you have placed fear of Allah behind your backs. ﴿ “Verily, my Lord is surrounding all that you do.” ﴾ (*Soorah Hood* 11:92). That is, He is fully Aware of what you do and He encompasses all of that and He will recompense you for it on the Day when you are returned to Him. ﴿ *And O, my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the punishment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.*” ﴾ (*Soorah Hood* 11:93) This is a stern threat and a positive warning, that if they should continue on their path and in their (wicked) ways, they would come to know on whom Allah’s Punishment would be inflicted and upon whom would destruction and annihilation be visited. In an earlier Verse in this *Soorah*, he said, ﴿ “and on whom will fall a lasting punishment.” ﴾ (*Soorah Hood* 11:39) ﴿ “and who is a liar!” ﴾ (*Soorah Hood* 11:93) That is, which of us is the liar in the information, the glad tidings and the warnings he gave,

you or I. ﴿ “And watch you! Verily, I too am watching with you.” ﴾ (Soorah Hood 11:93). This is like the Words of Allah: ﴿ “And if there is a party of you who believes in that with which I have been sent and a party who do not believe, so be patient until Allah judges between us, and He is the Best of judges.” The chiefs of those who were arrogant among his people said, “We shall certainly drive you out, o, Shu’aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said, “Even though we hate it! We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of the *fatiheen*.” ﴾ (Soorah Al-A’raf 7:87-89)

They demanded that those who had believed in Shu’aib’s Message return to their religion and so Shu’aib ﷺ disputed with them on behalf of his people, saying, ﴿ “Even though we hate it! ﴾ (Soorah Al-A’raf 7:88) That is, these people (who have believed) will not return voluntarily to you; if they return, they will only do so under compulsion and that is because once the joy of faith has pervaded the heart, none will be discontented with it and none will reject it, and no one can avoid that. This is why he said, ﴿ We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust ﴾ (Soorah Al-A’raf 7:89) That is, He is Sufficient for us, He is our Protector and we take refuge with Him in all of our affairs. Then he sought judgment from Allah against his people and

asked his Lord to hasten the infliction of the punishment that they deserved upon them, saying, ﴿ “Our Lord! Judge between us and our people in truth, for You are the Best of the *fatiheen*.” ﴾ (Soorah Al-A'raf 7:89) That is, of those who give judgment. So he invoked Allah against them – and Allah does not reject the invocations of His Messengers when they seek help from Him against those who reject Him, disbelieve in Him and His Messengers, and oppose them. But in spite of this, they remained determined to persist in what they were doing (i.e. disbelief, sins, etc.). ﴿ The chiefs of those who disbelieved among his people said (to their people), “If you follow Shu'aib, be sure then you will be the losers!” ﴾ (Soorah Al-A'raf 7:90) Allah, Most High, says, ﴿ So the earthquake seized them, and they lay (dead), prostrate in their homes. ﴾ (Soorah Al-A'raf 7:78) Allah mentioned (earlier) in Soorah Al-A'raf that the earthquake seized them (i.e. the people of Thamood); that is to say, the earth upon which they stood shook severely and caused their souls to be taken out from their bodies, while the animals in their land became like stone and their (i.e. the people's) bodies became corpses, without souls, unmoving and senseless. Allah had combined upon them a variety of punishments, lessons and afflictions and this was because of their wicked characteristics. Allah inflicted on them a severe earthquake, which stilled all movement and a great Shout extinguished their voices and He sent a shadow or cloud upon them which emitted fire and sparks from all sides and all directions. But He, Most High, informed us about them in every Soorah in which mention of them was appropriate. And in the course of the narrative in Soorah Al-A'raf, He mentioned that they spread false stories about the Prophet of Allah ﷺ and his companions and threatened them with expulsion from their town, if they did not return to their former religion. Allah says, ﴿ So the earthquake seized them,

and they lay (dead), prostrate in their homes. ﴿ (Soorah Al-A'raf 7:78) Allah responded to their spreading of falsehoods (*irjaf*) with the earthquake (*rajfah*) ⁽¹²⁾ and their intimidation (*ikhafah*) with terror (*kheefah*), ⁽¹³⁾ which was most appropriate in this context.

As for the narrative in *Soorah Hood*, He mentioned that the Shout seized them and they became lifeless in their homes. This was because they said to the Prophet of Allah in tones of derision, mockery and belittlement, ﴿ Does your *salah* (prayer) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearing, right-minded! ﴾ (Soorah Hood 11:87) So it was appropriate that He mentioned here the Shout, which was like a harsh rebuke for engaging in this wicked speech which they addressed to this noble, faithful and eloquent Messenger and so there came to them the Shout, which, along with the earthquake, silenced them.

As for Allah's Words in *Soorah Ash-Shu'ara'*, He mentioned that a punishment seized them on the Day of Shadow. And that was a response to their request and something approximating what they asked for, for they said, ﴿ "You are only one of those bewitched! You are but a human being like us and, verily, we think that you are one of the liars! So cause a piece of the heaven to fall on us, if you are of the truthful!" He said, "My Lord is the Best Knower of what you do." ﴾ (Soorah Ash-Shu'ara' 26:185-188)

Allah, Most High – Who is the All-Hearing, the All-Seeing – says, ﴿ But they belied him, so the torment of the Day of

(12) *Irjaf* and *rajfah* are both from the same root verb *rajafa*.

(13) *Ikhaifah* and *Kheefah* are both from the same root verb *khafa*.

Shadow (a gloomy cloud) seized them; indeed that was the punishment of a Great Day. ﴿ (Soorah Ash-Shu'ara' 26:189)

Then Allah mentioned the same criticism regarding the Companions of the *Aykah* that He had made of the people of Madyan, which was that they used to cheat in their weights and measures and this proves that they were the one people, who were destroyed by a variety of punishments. Regarding Allah's Words: ﴿ But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them, indeed that was the punishment of a Great Day ﴾ (Soorah Ash-Shu'ara' 26:189), scholars have said that they were afflicted by an intense heat and Allah sent against them a fierce wind, which blew for seven days and neither water nor shade, nor entering tunnels availed them against it. They fled from their homes into the countryside, where they were covered by a cloud. They gathered beneath it, in order to seek shade from it, but when they had all gathered under it, Allah caused it to cast sparks and flames of fire on them, while the earth shook beneath them and the Shout came to them from the heaven and their souls were extracted from them and destroyed. ﴿ So the earthquake seized them and they lay (dead), prostrate in their homes. Those who belied Shu'aib became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. ﴾ (Soorah Al-A'raf 7:91,92) So Allah saved Shu'aib ﷺ and the believers who were with him, as He, Most High, says, and He is the Most Truthful of Speakers, ﴿ And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. ﴾ (Soorah Hood 11:94) He, Most High, says, ﴿ So the earthquake seized them and they lay (dead), prostrate in their homes. Those who belied Shu'aib became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. ﴾ (Soorah Al-A'raf

7:91,92) This was in response to their saying: ﴿ “If you follow Shu’aib, be sure then you will be the losers.” ﴾ (Soorah Al-A’raf 7:90). Then Allah, Most High, mentioned regarding His Prophet ﷺ that he reproached them and rebuked them, as Allah, Most High, says, ﴿ Then he (Shu’aib) turned from them and said, “O, my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people’s (destruction).” ﴾ (Soorah Al-A’raf 7:93) That is, he turned away from their place after they had been destroyed, saying, ﴿ “I have indeed conveyed to you the Message of my Lord, and have given you good advice.” ﴾ (Soorah Al-A’raf 7:79). That is, I have fulfilled what was incumbent upon me, by conveying to you the Message in full and giving you the complete advice and I have striven to guide you to the utmost of my ability and with all of the means at my disposal. But that has not benefited you, because Allah does not guide those who willfully go astray and they have none to help them. So I do not regret what has befallen you after all that, because you did not accept the advice and you did not fear the humiliation. This is why he said, ﴿ “Then how can I sorrow...?” ﴾ (Soorah Al-A’raf 7:93) That is, how can I be sad for a disbelieving people, i.e. a people who do not accept the truth and do not return to it or even look toward it. So Allah inflicts His Punishment upon them – a punishment which cannot be rescinded, nor can it be prevented or avoided by anyone for whom it is intended?

Chapter: Mention of the Progeny of Ibraheem ؑ

We shall embark at this point on a detailed discussion regarding the progeny of Ibraheem ؑ, because Allah placed Prophets among his offspring and revealed Scriptures to them; so every Prophet who came after him was from his progeny.

Mention of Isma'eel ؑ

Allah, Most High, praises him and describes him as being gentle and patient, and the one who fulfilled his promises and offered his prayers regularly and ordered his family to do likewise, in order to protect them from Allah's Punishment, along with those other acts of worship of the Lord of lords to which he called, as He, Most High, says, ﴿ **So We gave him the glad tidings of a forbearing boy. And, when he (his son) was**

old enough to walk with him, he said, "O, my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah), so look what you think!" He said, "O, my father! Do that which you are commanded, *In sha' Allah* (if Allah wills), you shall find me of *As-Sabireen* (the patient ones, etc.)." ﴿ (Soorah As-Saffat 37:101,102) So he obeyed his father in that matter and he promised him that he would be patient and he fulfilled that promise and was patient.

Allah, Most High, says, ﴿ And mention in the Book (the Qur'an) Isma'eel (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family and his people *as-salah* (the prayers) and *zakah*, and his Lord was pleased with him ﴿ (Soorah Maryam 19:54,55)

He, Most High, says, ﴿ And remember Our slaves, Ibraheem, Ishaq, and Ya'qoob, (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter). And they are with Us, verily, of the chosen and the best! And remember Isma'eel (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best. ﴿ (Soorah Sad 38:45-48)

He, Most High, says, ﴿ And (remember) Isma'eel, and Idrees (Enoch) and Dhul-Kifl, all were from among *As-Sabireen*. And We admitted them to Our Mercy. Verily, they were of the righteous. ﴿ (Soorah Al-Anbiya' 21:85,86)

He, Most High, says, ﴿ Verily, We have inspired you (o, Muhammad) as We inspired Nooh and the Prophets after

him; We (also) inspired Ibraheem, Isma'eel (Isma'eel), Ishaq, Ya'qoob, and *Al-Asbat* (the twelve sons of Ya'qoob). ﴿ (Soorah An-Nisa' 4:163)

He, Most High, says, ﴿ Say (Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem, Isma'eel, Ishaq, Ya'qoob, and to *Al-Asbat* (the twelve sons of Ya'qoob).﴾ (Soorah Al-Baqarah 2:136) Something similar was related in another Soorah. ⁽¹⁴⁾

He, Most High, says, ﴿ Or say you that Ibraheem, Isma'eel, Ishaq, Ya'qoob and *Al-Asbat* (the twelve sons of Ya'qoob) were Jews or Christians? Say, "Do you know better or does Allah (know better... that they all were Muslims)? ﴾ (Soorah Al-Baqarah 2:140). So Allah has described him as possessing a very fine quality and He made him a Prophet and a Messenger and declared him innocent of all that the ignorant people have attributed to him. He commanded His believing slaves to believe in what was revealed to him.

Al-'Umawi reported on the authority of 'Ali Ibn Al-Husain, who reported on the authority of his father (i.e. 'Ali Ibn Abi Talib ؑ), from the Prophet ﷺ that he said, "The first person to speak clear Arabic was Isma'eel, when he was fourteen years old." ⁽¹⁵⁾ Yoonus said to him (i.e. the narrator), "You have spoken the truth, Abu Yasar! It was narrated to me in the same way by Abu Jurayy." He married an Amalekite woman when he was a young man, but his father ordered him to separate from her. Al-'Umawi said, "Her name was 'Umarah Bint Sa'd Ibn Usamah Ibn Akeel, the Amalekite. Then he married another

(14) See: Soorah Ali 'Imran 3:84.

(15) Al-Hafiz Ibn hajar attributed it in *Fath Al-Bari* (6/488, No. 3365) to Az-Zubair Ibn Bakkar in the book *An-Nasab*, on the authority of 'Ali ؑ and he declared its *isnad* to be *hasan*.

woman and his father ordered him to keep her with him and he did so. Her name was As-Sayyidah Bint Muduad Ibn ‘Amr Al-Jurhumi. It was also said that she was his third wife and that she bore him twelve sons. And Muhammad Ibn Ishaq – may Allah have mercy on him – named them.”

Isma‘eel, the Prophet of Allah ﷺ, was buried with his mother in Al-Hijr and his age on the day of his death was one hundred and thirty-seven years.

Mention of Ishaq ﷺ, Son of Ibraheem ﷺ, the Noble, Son of a Noble

Allah, Most High, says, ﴿ And We gave him the glad tidings of Ishaq, a Prophet from the righteous. We blessed him and Ishaq, and of their progeny are (some) that do right, and some that plainly wrong themselves. ﴾ (Soorah As-Saffat 37:112,113) Allah praised him in a number of Verses in His Noble Book and we have previously mentioned in the *hadeeth* of Abu Hurairah ؓ from the Messenger of Allah ﷺ that he said, “Verily, the noble, son of the noble, son of the noble, son of the noble is Yoosuf (Joseph), son of Ya‘qoob, son of Ishaq, son of Ibraheem.” (16)

The People of the Scripture said that when Ishaq ﷺ married Rifqa, daughter of Thabwa‘eel, during the lifetime of his father (Ibraheem ﷺ), he was forty years of age and she was barren. So he invoked Allah on her behalf and she gave birth to twin boys. The elder of them they named ‘Eesu and it is he who is known by the Arabs as Al-‘Ees and he is held to be the father of Rome. The second came out holding onto the heel of his

(16) The *takhreej* of this *hadeeth* has already been given.

brother and so they called him Ya'qoob. ⁽¹⁷⁾ He is also known as Isra'eel and the Children of Isra'eel claim descent from him. They (the People of the Scripture) said that Ishaq loved Eesu more than Ya'qoob, because he was his firstborn and that his wife, Rifqa loved Ya'qoob more, because he was the younger of the two.

Mention of the Amazing Events That Took Place During the Life of Isra'eel, Including the Story of Yoosuf, Son of Raheel

Allah revealed details of his life and his affairs in a *Soorah* of the Qur'an, in order that we might reflect on the wisdoms, warnings and manners therein. I seek refuge with Allah from the accursed Satan ⁽¹⁸⁾ ﴿ *Alif Lam Ra*. (These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings). These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, legal laws, a guidance and a blessing). Verily, We have sent it down as an Arabic Qur'an in order that you may understand. We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'an) ﴾ (*Soorah Yoosuf* 12:1-3)

In summary, we may say that He, Most High, praises His Noble Book, which He sent down to His slave and noble Messenger, in eloquent and clear Arabic language, which can

(17) The word for heel is '*aqib*', which is from the root verb '*aqaba*', meaning to follow; and it is from this that the name Ya'qoob is derived.

(18) This is recited before commencing the recitation of the Qur'an.

be understood by every rational and intelligent person and it is the most eminent Book sent down from the heaven to the most eminent of mankind in any time or place. Whether He is speaking of past events or contemporary ones, it mentions the best of them and the clearest of them and makes the truth apparent in matters in which people have differed, while refuting, invalidating and rejecting that which is false. When it deals with commands and prohibitions, it is the most just of legislations, the clearest of programs, filled with the most obvious wisdom and the fairest of judgments. As Allah, Most High, says, ﴿ And the Word of your Lord has been fulfilled in truth and in justice. 》 (Soorah Al-An'am 6:115) That is, truth in the information given and justice in the commands and prohibitions; and this is why Allah, Most High, says, ﴿ We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur'an. And before this, you were among those who knew nothing about it. 》 (Soorah Yoosuf 12:3) That is, ignorant regarding what was revealed to you therein, as He, Most High, says, ﴿ And thus We have sent to you (O, Muhammad) *Roohan* (an Inspiration and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O, Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism), the Path of Allah, to Whom belongs all that is in the heavens and all that is in the Earth. Verily, all the matters at the end go to Allah (for decision). 》 (Soorah Ash-Shoora 42:52,53)

And He, Most High, says, ﴿ Thus We relate to you (O, Muhammad) some information regarding what happened before. And indeed We have given you from Us a Reminder (this Qur'an). Whoever turns away from it (i.e. this Qur'an;

that is, does not believe in it or act on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection. ﴿

(*Soorah Ta Ha* 20:99-101) That is, whoever rejects this Qur'an and follows another book will have this threat fulfilled upon him, as reported in the *hadeeth* narrated in Imam Ahmad's *Musnad* and in the *Sunan* of At-Tirmidhi, on the authority of the Commander of the Faithful, 'Ali ؓ, in a *marfoo'* form and also in a *mawqoof* form: "Whoever looks for guidance from some source other than it (i.e. the Qur'an), Allah will cause him to go (further) astray." ⁽¹⁹⁾

Imam Ahmad narrated on the authority of Jabir Ibn 'Abdillah ؓ that 'Umar Ibn Al-Khattab ؓ came to the Prophet ﷺ with a book which he had obtained from one of the People of the Scripture and he read it to the Prophet ﷺ. The Prophet ﷺ became angry and said, "O, Ibn Al-Khattab, are we going to play in religion? By Allah, I have come to you with a pure Religion. Do not ask them about anything, for they may say something true and you do not believe what they say or they may say something false and you believe it. By Allah, If Moosa was alive he would not have done anything but follow me." Its chain of narrators is authentic. ⁽²⁰⁾

Allah, Most High, says, ﴿ (Remember) when Yoosuf said to

(19) Narrated by Imam Ahmad (706) and At-Tirmidhi (2906) and its chains of narrators is weak.

(20) Narrated by Imam Ahmad (14736) and declared authentic by the author (i.e. Ibn Katheer). But I say: In its chain of narrators is one Mujalid Ibn Sa'eed (who is weak, according to Al-Bukhari, who said in *At-Tareekh As-Sagheer*, "Ibn Al-Qattan said he is weak and Ibn Al-Mahdi would not narrate from him, while Yahya Ibn Ma'een, Ibn Hibban and Abu Hatim said that his *hadeeth* cannot be cited as evidence and he is weak.")

his father, "O, my father! Verily, I saw (in a dream) eleven stars and the sun and the moon; I saw them prostrating themselves to me." He (his father) said, "O, my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shaitan* is to man an open enemy! Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favor on you and on the offspring of Ya'qoob, as He perfected it on your fathers, Ibraheem and Ishaq aforetime! Verily, your Lord is All-knowing, Most Wise."

﴾ (Soorah Yoosuf 12:4-6)

Ya'qoob ؑ had twelve sons and all of the twelve tribes of the Children of Isra'eel ascribe their ancestry to them. The noblest, the most revered and the greatest of them was Yoosuf ؑ. A group of scholars has stated the opinion that none was a Prophet except him and that his brothers did not receive any revelation. It is apparent from their actions and their words in this story that this view is correct. Those who claimed that they were Prophets cited as evidence the Words of Allah, Most High: ﴿ Say (Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem, Isma'eel, Ishaq, Ya'qoob, and to *Al-Asbat*.

﴾ (Soorah Al-Baqarah 2:136) They claimed that these (the brothers of Ya'qoob ؑ) are *Al-Asbat*, but the evidence for this is not strong, because what is meant by *Al-Asbat* is the tribes of the Children of Isra'eel and none of them was Prophet to whom Revelation was sent down from the heaven. And Allah knows better.

What supports the claim that only Yoosuf ؑ was alone selected from among his brothers to be a Messenger and Prophet is the fact that his Prophethood and the receipt of Revelation are attested to in several Verses in the Qur'an and

there is no evidence anywhere in the Qur'an that any of them except Yoosuf ﷺ was a Prophet which proves what we said. But one must take into consideration the narration of Imam Ahmad, on the authority of 'Abdullah Ibn 'Umar ؓ, in which he reported that the Messenger of Allah ﷺ said, "Verily, the noble, son of the noble, son of the noble, son of the noble is Yoosuf, son of Ya'qoob, son of Ishaq, son of Ibraheem." (21)

The scholars of *tafseer* and others said that when Yoosuf ﷺ was a boy – before he reached puberty – he saw in a dream as if **﴿ eleven stars ﴾** – this is a reference to his brothers – **﴿ and the sun and the moon ﴾** – and this is a reference to his parents – prostrating to him. His father understood that this meant that he would achieve a high rank and elevated status in the life of this world and in the Hereafter, since his parents and his brothers submitted to him in his dream. So he ordered him to keep it secret and not to relate it to his brothers, in case they became afflicted with envy and devise some plot to harm him. This proves what we have said (i.e. that they were not Prophets). This is why it has been reported in some traditions: "Seek help in attaining your needs by concealment of them, because every recipient of blessings is envied." (22)

﴿ Thus your Lord will choose you. ﴾ (Soorah Yoosuf 12:6) That is, as He showed you this great vision, if you keep it secret, **﴿ your Lord will choose you ﴾**. That is, He will favor you with all manne of kindness and mercy **﴿ and teach you the interpretation of speech ﴾**. That is, He will make you comprehend the meanings of speech and the interpretation of dreams, which none but you will understand **﴿ and perfect His**

(21) The *takhreej* of this *hadeeth* has already been given.

(22) This is authentic, and it was also said that it is *hasan*, due to supporting narrations. It was narrated by At-Tabarani in *Al-Kabeer* (20/94, No. 183), on the authority of Mu'adh Ibn Jabal ؓ.

Favor on you ﴾. That is, with Revelation to you ﴿ and on the family of Ya'qoob ﴾. That is, because of you, and through you, they will attain the best of the life of this world and of the Hereafter ﴿ as He perfected it on your fathers, Ibraheem and Ishaq aforetime! ﴾ (Soorah Yoosuf 12:6). That is, He bestows His Blessings on you and favors you with Prophethood, just as He gave it to your father, Ya'qoob ﷺ, your grandfather, Ishaq ﷺ and your great-grandfather, Ibraheem, *Al-Khaleel*. ﴿ Verily, your Lord is All-Knowing, Most Wise ﴾ (Soorah Yoosuf 12:6), as He, Most High, says, ﴿ Allah Knows best with whom to place His Message ﴾ (Soorah Al-An'am 6:124).

This is why, when the Messenger of Allah ﷺ was asked which of the people was noblest, he said, "Yoosuf is the Prophet of Allah, son of the Prophet of Allah, the son of the Prophet of Allah, the son of Allah's *Khaleel*." (23)

Allah, Most High, says, ﴿ Verily, in Yoosuf and his brethren, there were *Ayat* (proofs, evidences, Verses, lessons, signs, revelations, etc.) for those who ask. When they said: "Truly, Yoosuf and his brother Binyameen (Benjamin) are loved more by our father than we, but we are '*usbah*' (a strong group). Really, our father is in plain error. Kill Yoosuf or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." One from among them said, "Kill not Yoosuf, but if you must do it, throw him down to the bottom of a well, he will be picked up by some caravan of travelers." ﴾ (Soorah Yoosuf 12:7-10)

Allah, Most High, draws our attention to the signs, wisdoms, proofs, warnings and indisputable evidences contained in this

(23) Narrated by Al-Bukhari (3374), Muslim (3371) and Imam Ahmad (9284), on the authority of Abu Hurairah ؓ.

story, Then He mentions the envy felt by Yoosuf's brothers towards him, because of the fact that his father loved him and his brother Binyameen more than them. (Yoosuf ﷺ and his brother, Binyameen were both born to the same mother, while the others were born of another mother). They said, "We have more right to his love than these two." ﴿ "Really, our father is in plain error." ﴾ (Soorah Yoosuf 12:8) That is, by loving them more than us. Then they consulted one another regarding the idea of killing him or expelling him to a land from which he would not return, so that they would be left alone with their father, that his love would be devoted solely to them and would suffice them. They harbored within them the intention of repenting to Allah after that. So when they decided on their plan and agreed on it ﴿ One from among them said ﴾ (Soorah Yoosuf 12:10) – Mujahid said that the one referred to was Sham'oon. As-Suddi said that it was Yahooza. Qatadah and Muhammad Ibn Ishaq asserted that it was the oldest of them, Roobeel. ﴿ One from among them said, "Kill not Yoosuf (Joseph), but if you must do it, throw him down to the bottom of a well, he will be picked up by some caravan of travelers." ﴾ (Soorah Yoosuf 12:10) That is, some passing caravan of travelers. ﴿ "but if you must do it," ﴾. means, if you must do what you have mentioned, then do what I have suggested, rather than killing him or banishing him. So they agreed on their decision to do this, at which point they said, ﴿ They said, "O, our father! Why do you not trust us with Yoosuf, when we are indeed his well-wishers? Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." He (Ya'qoob) said, "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." They said, "If a wolf devours him, while we are 'usbah (a strong group) (to guard him), then surely, we are the losers." ﴾ (Soorah Yoosuf 12:11-14)

They asked their father to send them with their brother, Yoosuf عليه السلام, and they claim that they intended to take good care of him and to play with him and give him a good time, while in fact, they harbored feelings toward him of which Allah was fully Aware. The old man – may Allah's choicest prayers and blessings be upon him – answered them, saying, "O, my sons! It grieves me to be parted from him for even an hour of the day, and in addition to this, I fear that you will be busy with your games and you will not take care of him and that a wolf may come and devour him, and he will be unable to defend himself against it, due to his youthfulness and your neglect of him."

﴿ They said, "If a wolf devours him, while we are 'usbah (to guard him), then surely, we are the losers." ﴾ (Soorah Yoosuf 12:14). That is, if a wolf attacks him and eats him while he is among us, or we are distracted from him and allow this to happen, then we must be a powerless group, and we will be destroyed (then surely, we are the losers).

Allah, Most High, says, ﴿ So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him, "Indeed, you shall (one day) inform them of this affair of theirs, when they know (you) not." And they came to their father in the early part of the night weeping. They said, "O, our father! We went racing with one another, and left Yoosuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." And they brought his shirt stained with false blood. He said, "Nay, but you yourselves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert." ﴾ (Soorah Yoosuf 12:15-18)

They continued to press their father, until he sent Yoosuf عليه السلام with them. But no sooner were they out of his sight than they

began to revile him and insult him by words and deeds. They agreed to cast him into the depths of a well and they left him on the stone which projects from the middle of it, on which a person who descends into the well to fill his bucket would sit, when the water level is low. When they cast him into the well, Allah inspired him, by informing him that he would certainly be saved from this calamity into which he had fallen and that he would certainly inform his brothers of this deed of theirs, while he was in a position of power and they were in need of him and feared him ﴿ **“when they know (you) not.”** ﴾ (Soorah Yoosuf 12:15)

Then, when they had placed him in the well and left him there, they took his shirt and stained it with blood and returned to their father at night and they were weeping, i.e. for their brother. This is why one of the *Salaf* said, “Be not deceived by the weeping of one who complains of having been wronged, because he may be a wrongdoer, though he weeps,” and he mentioned the story of Yoosuf ﷺ and how they came to their father at night and they were weeping. They wept in the darkness of night, in order to hide their treachery (i.e. believing that their faces would not betray them in the poor light).

Allah, Most High, says, ﴿ **They said, “O, our father! We went racing with one another, and left Yoosuf by our belongings.”** ﴾ (Soorah Yoosuf 12:17). That is, we left him by our clothes. ﴿ **“and a wolf devoured him.”** ﴾ (Soorah Yoosuf 12:17). That is, while we were absent, racing with each other. They said, ﴿ **“but you will never believe us even when we speak the truth.”** ﴾ (Soorah Yoosuf 12:17). That is, you will not believe what we are telling you regarding the wolf having devoured Yoosuf, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that

the wolf might devour Yoosuf and we guaranteed to you that he would be safe, due to our numbers around him and so we have come to be considered untrustworthy by you. So we do not blame you for not believing us in these circumstances. ﴿ **And they brought his shirt stained with false blood** 〉. That is, with fabricated evidence; they had taken a baby goat and slaughtered it, then they took its blood and smeared it on his shirt, in order to lend credence to their claim that a wolf had eaten him. It was said that they forgot to tear the shirt – and the ruin of lying is forgetfulness. When the signs of doubt became apparent in them, their deed did not surprise their father, because he knew of their enmity toward Yoosuf (عليه السلام) and the envy they harbored toward him, because of the fact that he loved him more than them, due to the noble and venerable attributes he displayed in his childhood – attributes which Allah had bestowed on him, as He had destined Prophethood for him. Once they had persuaded him to let them take their brother, no sooner had they taken him, deprived him of him and removed him from his sight, than they returned, weeping over what they had done against him and claiming that they had been helpless to save him. This is why Ya‘qoob (عليه السلام) said, ﴿ **“Nay, but you yourselves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.”** 〉 (Soorah Yoosuf 12:18)

Allah, Most High, says, ﴿ **And there came a caravan; they sent their water-drawer, and he let down his bucket (into the well). He said, “What good news! Here is a boy.” So they hid him as merchandise. And Allah was the All-Knowing regarding what they did. And they sold him for a low price - for a few dirhams (i.e. for a few silver coins). And they were of those who regarded him as insignificant.** 〉 (Soorah Yoosuf 12:19,20)

Allah, Most High, informs that Yoosuf ﷺ, when he was cast into the well, sat waiting for Allah to deliver him and bestow Kindness on him. ﴿And there came a caravan﴾. means, a party of travelers. ﴿He said, "What good news!﴾ That is, what good fortune for me! ﴿"Here is a boy." So they hid him as merchandise﴾. That is, they pretended that he was with them and that he was one of the slaves that made up their merchandise. ﴿And Allah was the All-Knowing regarding what they did﴾. That is, He was fully acquainted with the plot that his brothers had conspired against him and the way those who found him hid him amongst their merchandise. But He did not intervene due to His Great Wisdom, His All-Encompassing Omnipotence and the Mercy which would be bestowed on the people of Egypt at the hands of this young boy, who entered the land in the form of a captive slave, and after that, he came to hold the reins of power in his hands and Allah benefited them through him, in the life of this world and the Hereafter in ways too numerous to mention or describe. When Yoosuf's brothers realized that the caravan had taken him, they overtook them and said, "This is our slave who has run away from us," and they (the people of the caravan) purchased him from them for a low price. ﴿a few dirhams (i.e. for a few silver coins). And they were of those who regarded him as insignificant﴾ (Soorah Yoosuf 12:19)

Allah, Most High, says, ﴿And he (the man) from Egypt who bought him, said to his wife, "Make his stay comfortable."﴾. That is, be kind to him ﴿"may be he will profit us or we shall adopt him as a son."﴾ (Soorah Yoosuf 12:21) This was from Allah's Kindness, Mercy and Beneficence toward him, as it was His Will that He should make him feel at home and give him the goodness of this life and the goodness of the Hereafter. Scholars said that the person who bought him was an Egyptian and his title was *Al-'Azeez*; he was the minister in charge of the

treasury. Ibn Ishaq said, "His name was 'Atfeer, son of Ruhaib." He said, "The Fir'awn of Egypt at that time was Ar-Rayyan, son of Al-Waleed and the name of the wife of Al-'Azeez was Ra'eel, daughter of Ru'aeel." Others said that her name was Zulaikha; but it would appear that that was her nickname.

Ibn Ishaq said, "It was reported on the authority of 'Abdullah Ibn Mas'ood ؓ that he said, 'The noblest of people are three: The 'Azeez of Egypt, when he said to his wife, **"Make his stay comfortable."**), the woman who said to her father, regarding Moosa, **"O, my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."**) (Soorah Al-Qasas 28:26). and Abu Bakr As-Siddeeq ؓ, when he appointed 'Umar Ibn Al-Khattab ؓ as his successor." (24)

Allah, Most High, says, **"Thus did We establish Yoosuf in the land"** (Soorah Yoosuf 12:21) That is, just as We ordained that Al-'Azeez and his wife should treat Yoosuf ؑ kindly and take care of him, so did We establish him in the land of Egypt **"that We might teach him the interpretation of events."** That is, the understanding of them; and the interpretation of dreams is a part of that. **"And Allah has full power and control over His Affairs"**. That is, when Allah wills a thing, He ordains the causes of it. This is why He, Most High, says, **"And he (the man) from Egypt who bought him, said to his wife, "Make his stay comfortable, that maybe he will profit us or we shall adopt him as a son."** Thus did We establish Yoosuf in the land, that We might teach him the interpretation of events. And Allah has full power and control over His Affairs, but most of men know not. And when he (Yoosuf) attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus

(24) Narrated by Al-Hakim (2/345) and it is authentic, due to supporting narrations, or it is *hasan*, due to supporting narrations. And Allah knows better. See: *Al-Majma'* (10/368).

We reward the *Muhsinoon* (doers of good deeds) ﴿ (Soorah Yoosuf 12:21,22)

He, Most High, says, ﴿ And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said, "Come on, you." He said, "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the *zalimoon* (wrongdoers and evil-doers) will never be successful." And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said, "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?" He (Yoosuf) said, "It was she that sought to seduce me," - and a witness of her household bore witness (saying), "If it be that his shirt is torn from the front, then her tale is true and he is a liar! But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" So when he (her husband) saw his (Yoosuf's) shirt torn at the back, he (her husband) said, "Surely, it is a plot of you women! Certainly mighty is your plot! O, Yoosuf! Turn away from this! (O, woman!) Ask forgiveness for your sin. Verily, you were of the sinful." ﴿ (Soorah Yoosuf 12:23-29)

Allah, Most High, informs us about *Al-'Azeez's* wife's attempt to seduce Yoosuf ﷺ and her demand for him to do that which was inappropriate to his situation and station; she was a woman of great beauty, possessing wealth, high rank

and youthfulness. He describes how she locked the doors on him and herself, then prepared herself for him, how she made herself up and donned her finest and most splendid garments, in spite of the fact that she was the wife of *Al-'Azeez*. Ibn Ishaq said, "She was the niece of Ar-Rayyan Ibn Al-Waleed, the king and ruler of Egypt. In addition to all of this, Yoosuf was an extremely handsome, young man; however, he was a Prophet, descended from a line of Prophets and his Lord protected him from committing evil deeds and from the plots of women; he was the master of the seven noble and God-fearing masters, mentioned in the authentic *hadeeth*, on the authority of the Seal of the Prophets, who reported the Words of the Lord of the heavens and the Earth: "Allah will give shade, to seven, on the day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to praying the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: 'I am afraid of Allah,' a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (25)

What is meant is that she called him to her (i.e. she tried to seduce him) and she coveted that greatly; but he said, ﴿ "I seek refuge in Allah (or Allah forbid)! Truly, he is my master!" ﴾ (*Soorah Yoosuf* 12:23) That is, her husband was the owner of the house and his master. ﴿ "He made my stay agreeable!" ﴾

(25) Narrated by Al-Bukhari (660) and Muslim (1031).

That is, he has been kind and hospitable to me. ﴿ Verily, the *zalimoon* will never be successful. ﴾ And we have discussed previously His Words: ﴿ And indeed she did desire him and he would have inclined to her desire had he not seen the evidence of his Lord. ﴾ (Soorah Yoosuf 12:24) – in a manner which is sufficient and convincing in the *Tafseer*.

Most of the sayings of the scholars here are taken from the books of the People of the Scripture, but is more appropriate for us to avoid them. What is incumbent upon us is to believe that Allah, Most High, protected him and declared him innocent of committing any wrongdoing and He guarded him and preserved him from it. This is why He, Most High, says, ﴿ Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves. So they raced with one another to the door ﴾ (Soorah Yoosuf 12:24,25) That is, he ran from her, seeking to open the door and flee from the room and she chased after him. ﴿ They both found her lord. ﴾ That is, her husband ﴿ at the door ﴾ and she hastened to speak to her husband before Yoosuf ﷺ could do so, and incited him against him: ﴿ She said, “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?” ﴾ (Soorah Yoosuf 12:25). She accused him, while in fact, she was the guilty one and she protected her reputation and acquitted herself of any blame. This is why Yoosuf ﷺ said, ﴿ He (Yoosuf) said, “It was she that sought to seduce me.” ﴾. It was necessary for him to speak the truth and defend himself, due to the need to protect his own honor. ﴿ And a witness of her household bore witness. ﴾ It was said that he was a child in his crib; this was the opinion of ‘Abdullah Ibn ‘Abbas ؓ. Ibn Jareer At-Tabari preferred this saying and he narrated an authentic *hadeeth* to that effect, on the authority of ‘Abdullah

Ibn ‘Abbas ؓ. Others claimed that the narration could only be ascribed to ‘Abdullah Ibn ‘Abbas ؓ (that is, they did not ascribe it to the Prophet ﷺ).⁽²⁶⁾ It was also said that he was a man of approximately the same age as ‘Atfeer, her husband. And it was also said that his age was close to that of Zulaikha.

Among those who said that he was a man were ‘Abdullah Ibn ‘Abbas ؓ, ‘Ikrimah, Mujhaid, Al-Hasan Al-Basri, Qatadah, As-Suddi, Muhammad Ibn Ishaq and Zaid Ibn Aslam. The witness said, ﴿ “If it be that his shirt is torn from the front, then her tale is true and he is a liar! ” ﴾ (Soorah Yoosuf 12:26) That is, because it will mean that he tried to seduce her and she defended herself, tearing the front of his shirt. ﴿ “But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!” ﴾ (Soorah Yoosuf 12:27) That is because, if he had fled from her and she had chased after him and grabbed him from behind, his shirt would be torn from the back – and such proved to be the case, which is why Allah, Most High, says, ﴿ So when he (her husband) saw his (Yoosuf’s) shirt torn at the back, he (her husband) said, “Surely, it is a plot of you women! Certainly mighty is your plot!” ﴾ (Soorah Yoosuf 12:28). That is, this is from you women’s plotting: you seduced him against his will, and then you falsely accused him. Then her husband turned away and said, ﴿ O, Yoosuf! Turn away from this! ﴾ (Soorah Yoosuf 12:27). That is, do not mention it to anyone, because keeping such matters secret is more appropriate and superior. He ordered his wife to seek forgiveness for the sin that she had committed and turn in repentance to her Lord. This is because when a slave repents to Allah, Allah forgives him. And

(26) Ibn Jareer At-Tabari narrated it in a *mawqoof* form (i.e. as a narration of ‘Abdullah Ibn ‘Abbas ؓ) in his *Tafseer* (12/193) and he also narrated it in a *marfoo’* form (i.e. as a narration from the Prophet ﷺ) in his *Tafseer* (12/194).

while the people of Egypt used to worship idols, they knew that the One Who forgives sins and punishes the perpetrator of them is Allah, Alone, and He has no partners in that. This is why her husband spoke to her thus and pardoned her in some respects, because she had seen something that it was difficult to remain patient over. However, he was a virtuous and honorable man and so he said, ﴿ “Ask forgiveness for your sin. Verily, you were of the sinful.” ﴾ (Soorah Yoosuf 12:29)

He, Most High, says, ﴿ And women in the city said, “The wife of Al-‘Azeez is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error.” So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said (to Yoosuf), “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said, “How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!” She said, “This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.” He said, “O, my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined toward them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant folk.” So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearing, the All-Knowing ﴾ (Soorah Yoosuf 12:30-34)

Allah informs us about the actions of the women of the city, the wives of the princes and the daughters of the powerful and

influential, how they criticized, denounced and reviled the wife of *Al-'Azeez* regarding her attempted seduction of her slave and her extreme love for him; meaning that he was not worthy of it, since he was a slave, and nor, they said, did any other like him deserve it. This is why they said, ﴿ **“verily we see her in plain error.”** ﴾ (*Soorah Yoosuf* 12:30) That is, by placing a thing (i.e. her affection) in a place that was unbecoming. ﴿ **So when she heard of their accusation.** ﴾ That is, their denunciation and belittling of her, their pointing accusing fingers at her and their censure of her for loving her slave and having passionate feelings for him. They displayed their condemnation of her, but at the same time, there was some excuse for her. For this reason, she wanted to make plain to them that there was indeed, some excuse for her and to show them that this young man was not as they thought, nor was he like their slaves. So she sent them an invitation, gathered them in her house and treated them with due hospitality. Among the things that she presented them was something that needed to be cut with a knife, like citron and the like. ﴿ **She gave each one of them a knife (to cut the foodstuff with)** ﴾ (*Soorah Yoosuf* 12:31) She had prepared Yoosuf ﷺ, dressing him in the finest clothes – who was at the peak of his youth and beauty – and she ordered him to come out to them while dressed thus. So he came out to them and he was, without doubt, more beautiful than a full moon. ﴿ **Then, when they saw him, they exalted him (at his beauty)** ﴾ (*Soorah Yoosuf* 12:31) That is, they extolled him, revered him and they cut their hands with the knives due to their distraction, and they did not notice their wounds. ﴿ **They said, “How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!”** ﴾ (*Soorah Yoosuf* 12:31) It was related in the *hadeeth* of *Al-Isra'* that the Messenger of Allah ﷺ said, “Then

I passed by Yoosuf and he had been given half of all beauty.” (27)

Allah, Most High, says, ﴿ She said, “This is he (the young man) about whom you did blame me (for his love).” ﴾ (Soorah Yoosuf 12:32) Then she praised him for his perfect chastity, saying, ﴿ and I did seek to seduce him, but he resisted the temptation ﴾ (Soorah Yoosuf 12:32) That is, he refused. ﴿ “And now, if he refuses to obey my order, he shall certainly be cast into prison and he will be one of those who are disgraced.” ﴾ (Soorah Yoosuf 12:32) The other women incited him to hear and obey his mistress, but he vehemently refused and remained aloof, because he was from the stock of Prophets; he invoked the Lord of the worlds, saying in his supplication, ﴿ O, my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined toward them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.” ﴾ (Soorah Yoosuf 12:33) That is, if You leave me to depend on myself, I will be weak and unable to resist. I possess not the ability to benefit or harm, except as Allah wills, because I am weak, unless You strengthen me, protect me and preserve me with Your Power and Your Strength. This is why Allah, Most High, says, ﴿ So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearing, the All-Knowing. ﴾ (Soorah Yoosuf 12:34)

He, Most High, says, ﴿ Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time. And there entered with him two young men in the prison. One of them said, “Verily, I saw myself (in a dream) pressing wine.” The other said, “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.”

(They said), "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinoon* (doers of good)." He said, "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) of its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the *Kan'aniyoon* of Egypt who were polytheists and used to worship the sun and other false deities). And I have followed the Religion of my fathers, – Ibraheem, Ishaq and Ya'qoob, and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e. they neither believe in Allah, nor worship Him). O, two companions of the prison! Are many different lords (gods) better, or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight Religion, but most men know not. O, two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." ﴿*Soorah Yoosuf* 12:35-41)

Allah, Most High, tells us that after it became obvious to them that Yoosuf ؑ was innocent, *Al-'Azeez* and his wife decided to imprison him until such time as the gossip about him and *Al-'Azeez's* wife died away. *Al-'Azeez* suppressed the facts, in order to make it appear that it was Yoosuf ؑ who had tried to seduce her against her will and so he was imprisoned because

of it. So he was wrongfully and unjustly imprisoned. This was a part of what Allah had ordained for him and it was the means by which He protected him, for He removed him from their company and the need to associate with them. It was based on this that some Sufis claimed, according to what Ash-Shafi'i has reported from them, that a part of chastity is to remove oneself from temptation.

Allah, Most High, says, **﴿ And there entered with him two young men in the prison. ﴾** (Soorah Yoosuf 12:36) It was said that one of them was the king's cup bearer, and it has been said that his name was Banu. The other was the king's baker, i.e. the one who prepared his food, and is known to the Turks as Jashankir, and according to what has been said, his name was Mujallath. Both of them had been accused of something by the king, who had them thrown in jail. When they saw Yoosuf ﷺ in jail, they were amazed by his character, his dignified demeanor, his faith, his words and actions, his frequent acts of worship and his good conduct toward his fellow-man. Each of them had a dream appropriate to him.

The scholars of *tafseer* said that they both had their dreams on the same night. As for the cup-bearer, he saw three branches from a grape-vine, which had produced leaves and ripe grapes and he took them and squeezed them into the king's cup and then he gave it to him to drink. The baker saw three baskets of bread on his head and three birds of prey eating from the top basket. They both related their dreams to Yoosuf ﷺ and asked him to interpret them for them, saying, **﴿ "Verily, we think you are one of the Muhsinoon (doers of good). " ﴾** (Soorah Yoosuf 12:36) He informed them that he was knowledgeable regarding the interpretation of their dreams and skilled in such matters. He said, **﴿ "No food will come to you (in wakefulness or in**

dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes to you.” ﴿ (Soorah Yoosuf 12:37) It was said that the meaning is: no matter what visions you see, I will interpret them for you before it happens; and it will be as I said. It was also said that it means: I will inform you of what food will come to you before it arrives, whether it be sweet or bitter, as ‘Eesa ﷺ said, ﴿ “And I inform you of what you eat, and what you store in your houses.” ﴾ (Soorah Ali ‘Imran 3:49) He said to them, “This is from the things that Allah has taught to me, because I believe in Him, affirm His Oneness and adhere to the Religion of my noble fathers, Ibraheem, Al-Khaleel ﷺ, Ishaq ﷺ and Ya‘qoob.” ﴿ “And never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us.” ﴾ That is, that He has guided us to this. ﴿ “And to mankind.” ﴾ That is, that He has commanded us to call them to Him, guide them and direct them to Him. He (i.e. belief in Him) is firmly embedded in their innate natures and implanted in their natural dispositions. ﴿ “But most men thank not (i.e. they neither believe in Allah, nor worship Him).” ﴾ (Soorah Yoosuf 12:38)

Then he called upon them to believe in Allah’s Oneness and he censured the worship of anyone other than Allah and belittled and expressed scorn for the worship of idols. He said, ﴿ “O, you two companions of the prison! Are many different (gods) better, or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgment) is for none but Allah.” ﴾ (Soorah Yoosuf 12:39,40). That is, He is the Disposer of (the affairs of) His creation and He is the Doer of what He wills, Who guides whom He wills and increases in error whom He wills. ﴿ “He has commanded that you worship none but

Him (i.e. His Monotheism).” ﴿ (Soorah Yoosuf 12:40). That is, Alone, without ascribing partners to Him. ﴿ “That is the straight Religion.” ﴿ (Soorah Yoosuf 12:40). That is, the true Religion and the Straight Path. ﴿ “But most men know not.” ﴿ (Soorah Yoosuf 12:40). That is, they will not be guided to it, in spite of its clarity and its obviousness. His preaching to them both in this situation was of the utmost perfection, because their hearts extolled him and were ready to accept what he said. Therefore it was appropriate to call them to that which was more beneficial to them than about that which they asked and requested from him. Then he undertook that which was incumbent upon him and guided to that to which he had been guided, saying, ﴿ “O, you two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink.” ﴿ (Soorah Yoosuf 12:41). The scholars said that he was the cup-bearer. ﴿ “And as for the other, he will be crucified and birds will eat from his head.” ﴿ (Soorah Yoosuf 12:41) The scholars said that he was the baker. ﴿ “Thus is the case judged concerning which you both did inquire.” ﴿ (Soorah Yoosuf 12:41). That is, this will happen, and it is inevitable, no matter what. This is why it was said in a *hadeeth*, “A vision flutters over a man as long as it is not interpreted, but when it is interpreted, it happens.” (28)

Allah, Most High, says, ﴿ And he said to the one whom he knew to be saved, “Mention me to your lord (i.e. your king, so as to get me out of the prison).” But *Shaitan* made him forget to mention it to his lord. So he (Yoosuf) stayed in prison a few (more) years. ﴿ (Soorah Yoosuf 12:42)

(28) This is an authentic *hadeeth* narrated by Abu Dawood (5020), At-Tirmidhi (2279), Ibn Majah (3914), Ahmad (15749) and Ad-Darimi (2148), on the authority of Laqeet Ibn Sabirah ؓ.

Allah, Most High, informs us that Yoosuf عليه السلام said to the one whom he knew would be saved, which was the cup-bearer, ﴿ "Mention me to your lord." ﴾. That is, mention my case and the situation that I am in to your king; I am imprisoned, without having committed any crime. This is evidence of the permissibility of taking the necessary steps to achieve one's objective and this is not inconsistent with trusting in the Lord of lords (*tawakkul*). As for the saying of Him, Most High: ﴿ But *Shaitan* made him forget to mention it to his lord ﴾ (*Soorah Yoosuf* 12:42). That is, Satan caused the man who was saved to forget to mention what Yoosuf عليه السلام had entrusted to him.

He, Most High, says, ﴿ And the king (of Egypt) said, "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and of seven green ears of corn, and (seven) others dry. O, notables! Explain to me my dream, if it be that you can interpret dreams." They said, "Mixed up false dreams and we are not skilled in the interpretation of dreams." Then the man who was released (one of the two who were in prison), now at length remembered and said, "I will tell you its interpretation, so send me forth." (He said), "O, Yoosuf, the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." (Yoosuf) said, "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) – except a little of it which you may eat. Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).” ﴾ (*Soorah Yoosuf* 12:43-49)

This was one of the means by which Yoosuf ﷺ obtained his release from prison, with honor and respect. To wit, this vision was seen by the king of Egypt, who was Ar-Riyyan Ibn Al-Waleed Ibn Tharwan, Ibn Arashah Ibn Faran Ibn ‘Amr Ibn ‘Imlaq Ibn Lawuz Ibn Sam (Shem) Ibn Nooh ﷺ.

The People of the Scripture said that he saw in the dream that he was on the edge of a river and seven fat cows had emerged from it and they began to graze in a meadow there; then seven lean, weak cows emerged from that river and they began to graze along with the first seven. Then they turned upon them and devoured them. Then he awoke in a state of alarm. Then he slept again and saw seven green ears of wheat on a single stalk and suddenly, seven thin, withered ears ate them. Then the king awoke in a state of alarm. When he informed his council of elders and his people about what he had seen, there was no one among them who was skilled in the interpretation of dreams. Indeed, ﴿ **“Mixed up false dreams.”** ﴾ (*Soorah Yoosuf* 12:44). That is, these are a mixture of the dreams that you had during the night and it may be that there is no meaning to them; in addition to this, we have no expertise in this field. This is why they said, ﴿ **and we are not skilled in the interpretation of dreams** ﴾ (*Soorah Yoosuf* 12:44). At this moment, the one who had been freed from jail remembered the trust with which he had been charged by Yoosuf ﷺ.

This is why Allah, Most High, says, ﴿ **Then the man who was released (one of the two who were in prison), now at length remembered and said.** ﴾ (*Soorah Yoosuf* 12:45) That is, he remembered the trust after a few years had passed. He said to his people and to the king, ﴿ **“I will tell you its interpretation, so send me forth.”** ﴾ (*Soorah Yoosuf* 12:45) That is, send me to Yoosuf; and he went to him and said, ﴿ (He said), **“O, Yoosuf,**

the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.” ﴿ *Soorah Yoosuf* 12:46) He interpreted for them from the dreams of the king that which showed that seven years of abundance would be followed by seven years of drought. ﴿ “Then thereafter will come a year in which people will have abundant rain.” ﴾ (*Soorah Yoosuf* 12:49). That is, they will experience rain, abundance and comfort ﴿ “and in which they will press.” ﴾ (*Soorah Yoosuf* 12:49). That is, they will press or juice the things that they commonly used to press, such as sugar cane, grapes, olives, sesame seeds and other things. He interpreted the dreams for them and guided them as to what they should do during the years of plenty and the years of famine and how they should store the grain they had harvested during the seven years of plenty, i.e. in its ears, except for what they set aside for their use (i.e. to be eaten). He also told them to keep only a minimum of seeds during the seven lean years, since it was most likely that the seeds would not produce any return. This proves how complete was Yoosuf’s knowledge, perception and understanding.

He, Most High, says, ﴿ And the king said, “Bring him to me.” But when the messenger came to him, (Yoosuf) said, “Return to your lord and ask him, “What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.” (The king) said (to the women), “What was your affair when you did seek to seduce Yoosuf?” The women said, “Allah forbid! No evil know we against him!” The wife of *Al-‘Azeez* said, “Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful.” He said, “It was in order that he (*Al-‘Azeez*) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers.

And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.” ﴿ (Soorah Yoosuf 12:50-53). When the king realised the completeness of Yoosuf’s knowledge, the perfect nature of his intellect, his acute powers of perception and his understanding, he ordered that he be brought in his presence, so that he might become a member of his inner circle. When the king’s messenger came to him with this information, he preferred not to leave until it had become clear to everyone that he had been wrongly and unjustly imprisoned and that he was totally innocent of the crime they had falsely ascribed to him. ﴿ [Yoosuf] said, Return to your lord ﴾, that is, the king. ﴿ “and ask him, “What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.” ﴾ (Soorah Yoosuf 12:50) It was said that it means: Verily, my master, *Al-‘Azeez* knows that I am innocent of what was attributed to me; i.e. so tell the king to ask them how I strongly rejected their advances, when they attempted to seduce me and encourage them to tell the truth about this matter, which is neither honorable nor right. So when they were asked about it, they acknowledged what had actually happened and confirmed Yoosuf’s praiseworthy conduct. ﴿ The women said, “Allah forbid! No evil know we against him!” ﴾ (Soorah Yoosuf 12:51). At this point, ﴿ the wife of *Al-‘Azeez* said ﴾. That is, Zulaikha. ﴿ “Now the truth has *hashasa*.” ﴾ (Soorah Yoosuf 12:51). That is, now the truth has become manifest to all; and the truth has a greater right to be heeded (than falsehood). ﴿ “It was I who sought to seduce him, and he is surely of the truthful.” ﴾ (Soorah Yoosuf 12:51). That is regarding his claim that he is innocent, that he did not attempt to seduce me and that he was wrongfully and unjustly imprisoned, based on false testimony.

And He, Most High, says, ﴿ He said, "It was in order that he (*Al-'Azeez*) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers." ﴾ (*Soorah Yoosuf* 12:52). It was said that this was the saying of Yoosuf عليه السلام; i.e. I only requested this investigation in order that *Al-'Azeez* should know that I did not betray him in his absence. It was also said that it was the conclusion of the speech of Zulaikha, i.e. I only acknowledged this (sin) in order that my husband, *Al-'Azeez* should know that I did not actually betray him in this matter (by committing adultery). It was only an attempted seduction, and it did not result in unlawful sexual intercourse. This interpretation was supported by a great number of the later scholars and others. But Ibn Jareer and Ibn Abi Hatim only related the first interpretation.

﴿ "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." ﴾ (*Soorah Yoosuf* 12:53) It was said that this was from the speech of Yoosuf عليه السلام and it was also said that from the speech of Zulaikha; the view that it is a continuation of the speech of Zulaikha is more apparent, more appropriate and stronger. And Allah knows better.

And He, Most High, says, ﴿ And the king said, "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said, "Verily, this day, you are with us high in rank and fully trusted." (Yoosuf) said, "Set me over the storehouses of the land; I am indeed *hafeez* and *'aleem*." (as Minister of Finance in Egypt, in place of *Al-'Azeez* who was dead at that time). Thus did We give full authority to Yoosuf in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost

the reward of *Al-Muhsinoon*. ﴿ (Soorah Yoosuf 12:54-57)

When Yoosuf's spotless character and his innocence of the accusation they had leveled against him became apparent to the king, he said, ﴿ Bring him to me that I may attach him to my person. ﴾ That is, I will make him one of my inner circle members, a prominent member of my government and an eminent personage in my entourage. When he had spoken to him and heard his words and his situation had become clear to him, ﴿ He said, "Verily, this day, you are with us high in rank and fully trusted." ﴾ (Soorah Yoosuf 12:54) That is a person occupying a position of authority and trustworthiness. ﴿ [Yoosuf] said, "Set me over the storehouses of the land; I am indeed *hafeez* and '*aleem*.'" ﴾ (Soorah Yoosuf 12:55) He asked the king to appoint him to oversee the grain stores, because of the expected depletion in the amount of grain stored after seven years of plenty, as he would then be in a position to manage the situation in a manner that was pleasing to Allah, by making provisions for them and treating them with kindness. He informed the king that he was ﴿ "*hafeez*" ﴾. That is, strong in preserving what was in his hands and he could be trusted not to deal with it in any dishonest way. He also said that he was ﴿ "*'aleem*" ﴾. That is, possessing full knowledge of things and of the best way to deal with the grain stores. In this, there is evidence of the permissibility of seeking an appointment for the one who knows himself to be trustworthy and capable.

Allah, Most High, says, ﴿ Thus did We give full authority to Yoosuf in the land, to take possession therein, as, when and where he liked. ﴾ (Soorah Yoosuf 12:56) That is, after imprisonment, hardship and confinement came freedom to do as he pleased within the lands of Egypt, ﴿ to take possession therein, as, when and where he liked. ﴾ That is, whatsoever he

wished was made lawful for him; thus did Allah honor him, bestow on him an enviable reward and exalt him. ﴿ We bestow of Our Mercy on whom We please, and We make not to be lost the reward of *Al-Muhsinoon* (those who do good deeds) ﴾ (*Soorah Yoosuf* 12:56) That is, all of this is a part of Allah's Recompense and Reward for the Believer, in addition to the abundance of goodness and handsome reward that have been stored for him in the Hereafter. This is why Allah, Most High, says, ﴿ And verily, the reward of the Hereafter is better for those who believe and used to fear Allah and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds) ﴾ (*Soorah Yoosuf* 12:57) It was said that 'Atfeer died and the king appointed Yoosuf in his place and married his widow, Zulaikha, to him, and he was an honest and trustworthy minister.

Allah, Most High, says, ﴿ And Yoosuf's brethren came and they entered unto him, and he recognized them, but they recognized him not. And when he furnished them forth with provisions (according to their need), he said, "Bring me a brother of yours from your father; (he meant Binyameen). See you not that I give full measure, and that I am the best of the hosts? But if you bring him not to me, there shall be no measure for you with me, nor shall you come near me." They said, "We shall try to get permission (for him) from his father, and verily, we shall do it." And he (Yoosuf) told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back. ﴾ (*Soorah Yoosuf* 12:58-62) Allah, Most High, informs us about the arrival of Yoosuf's brothers in the lands of Egypt, where they had come to purchase food (grain, etc.) after the years of drought had spread throughout the lands surrounding Egypt. At that time, Yoosuf ﷺ was in

charge of both secular and religious affairs in Egypt and when they entered in his presence, he recognized them, but they did not recognize him, for they could not have dreamed of the rise to high status and greatness that had come to Yoosuf ﷺ; this is why he recognized them, but they did not recognize him.

Allah, Most High, says, ﴿ And when he furnished them forth with provisions (according to their need) ﴾. That is, he had given them the foodstuffs (grain etc.) which were in accordance with his custom, of giving to every person a camel-load and not more, ﴿ he said “Bring me a brother of yours from your father.” ﴾ This was after he had asked them about their situation and how many they were, and they had replied, “We were twelve men, but one of us died and his full brother remained with our father.” He then said, “If you come back next year, bring him to me.” ﴿ “See you not that I give full measure, and that I am the best of the hosts?” ﴾ That is, I have treated you hospitably and entertained you well. Thus did he encourage them to return to him with their half-brother (Binyameen). In case they entertained the idea of not returning to him, he said, ﴿ “But if you bring him not to me, there shall be no measure for you with me, nor shall you come near me.” ﴾. That is, I will not give you any supplies and I will not allow you to come to me at all. This was in contrast to the kindness that he had extended to them on their arrival. So he strove to ensure that they would bring Binyameen with them, in order to satisfy his desire to see him, by employing a carrot-and-stick-approach. ﴿ They said, “We shall try to get permission (for him) from his father.” ﴾ (Soorah Yoosuf 12:61). That is, we will try our utmost to arrange that he accompanies us and to bring him to you. ﴿ “And verily, we shall do it.” ﴾ (Soorah Yoosuf 12:61). That is, and certainly, we are able to accomplish that. Then he ordered his servants to place the

merchandise they had brought with them to exchange for food in their saddle-bags, without them realizing it. ﴿ So when they returned to their father, they said, "O, our father! No more measure of grain shall we get. So send our brother with us, and we shall get our measure and truly we will guard him." He said, "Can I entrust him to you except as I entrusted his brother (Yoosuf) to you aforetime? But Allah is the Best to guard, and He is the Most Merciful of those who show mercy." And when they opened their bags, they found their merchandise had been returned to them. They said, "O, our father! What (more) can we desire? This, our merchandise has been returned to us, so we shall get food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy." He (Ya'qoob) said, "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)." And when they had sworn their solemn oath, he said, "Allah is the Witness over what we have said." And he said, "O, my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In him, I put my trust and let all those that trust, put their trust in Him." And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allah, it was but a need of Ya'qoob's inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not. ﴾ (Soorah Yoosuf 12:63-68) Allah, Most High, relates what happened to them after they returned to their father and how they said to him, ﴿ "No more measure of grain shall we get." ﴾ That is, after this year, unless you send our brother (Binyameen) with us; if you send him with us, we will not be prevented from receiving grain. ﴿ And when

they opened their bags, they found their merchandise had been returned to them. They said, "O, our father! What (more) can we desire? This, our merchandise has been returned to us." ﴿ 》. That is, what else can you wish for, now that our merchandise has been returned to us? ﴿ "so we shall get food for our family." 》. That is, we will be able to provide for them and bring them that which is beneficial to them this year and which will relieve the drought they are facing. ﴿ "And we shall guard our brother and add." 》. That is, because of his presence, ﴿ "one more measure of a camel's load." 》. Allah, Most High, says, ﴿ "This quantity is easy." 》. That is, in return for his other son going with them. Ya'qoob ﷺ was very close indeed to his son, Binyameen, because he could smell in him the scent of Yoosuf ﷺ and he found consolation in him for the loss of Yoosuf ﷺ. This is why he said, ﴿ "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)." 》. That is, unless you are all prevented from bringing him back. ﴿ And when they had sworn their solemn oath, he said, "Allah is the Witness over what we have said." 》. He confirmed their oaths and validated their covenants and took precautions to ensure the safety of his son (Binyameen); but caution cannot avail against that which has been Divinely ordained. Had it not been for his need and the need of his people for supplies, he would not have sent his beloved son. But Allah's Divine Ordainment has its own rules; and the Lord, Most High, ordains what He Wills, chooses what He Wants and decides what He wills. And He is the Most Wise, the All-Knowing. Then he ordered them not to enter the city through one gate; but to enter it through different gates. It was said that he desired that none should afflict them with the evil eye of jealousy; this was due to the fact that they were all handsome

men of strong form. This was said by ‘Abdullah Ibn ‘Abbas ؓ, Mujahid, Muhammad Ibn Ka‘b , Qatadah, As-Suddi and Ad-Dahhak. It was also said that he wanted them to separate, that haply, they might find some trace of Yoosuf ؑ. This was said by Ibraheem An-Nakha‘i. But the first opinion appears more correct, which is why he said, ﴿ “and I cannot avail you against Allah at all.” ﴾. Allah, Most High, says, ﴿ And when they entered according to their father’s advice, it did not avail them in the least against (the Will of) Allah, it was but a need of Ya‘qoob’s inner-self which he discharged. And, verily, he was endowed with knowledge because We had taught him, but most men know not. ﴾ (Soorah Yoosuf 12:68)

He, Most High, says, ﴿ And when they went in before Yoosuf, he betook his brother (Binyameen) to himself and said, “Verily! I am your brother, so grieve not for what they used to do.” So when he had furnished them forth with their provisions, he put the bowl into his brother’s bag, then a crier called out, “O, you (in) the caravan! Surely, you are thieves!” They, turning toward them, said, “What is it that you have missed?” They said, “We have missed the bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it.” They said, “By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!” They (Yoosuf’s men) said, “What then shall be the penalty of him, if you are (proved to be) liars?” They (Yoosuf’s brothers) said, “The penalty should be that he in whose bag it is found should be held for the punishment (of the crime). Thus we punish the *zalimoon* (wrongdoers etc.)!” So he (Yoosuf) began (the search) in their bags before the bag of his brother. Then he brought it out of his brother’s bag. Thus did We plan for Yoosuf. He could not take his brother by the law of the king (as a slave), except that Allah willed it. (So Allah caused the

brothers to bind themselves with their way of “punishment, i.e. the enslavement of a thief.”) We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allah). They (Yoosuf’s brothers) said, “If he steals, there was a brother of his (Yoosuf) who did steal before (him).” But these things did Yoosuf keep in himself, revealing not the secrets to them. He said (within himself), “You are in the worst case, and Allah knows best the truth of what you assert!” They said, “O, ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinoon* (those who do good).” He said, “Allah forbid that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *zalimoon* (wrongdoers).” ﴿Soorah Yoosuf 12:69-79﴾

Allah relates what happened to them when they entered with their brother, Binyameen, the presence of his full brother, Yoosuf ﷺ, and how he received him and informed him in secret that he was his brother, ordering him to keep this knowledge to himself and not to share it with them. Then he ordered his servants to place the bowl from which he drank and which he used as a measure for the people during those times of drought among Binyameen’s belongings. Then he told them that they (his brothers) had stolen the king’s measuring bowl. And he promised them (the servants) that if it was returned to him, he would reward the finder with a camel-load of food. The caller guaranteed this to them. They (the brothers) approached the one who had accused them and they rebuked him and strongly censured him for what he had said to them. ﴿They said, “By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!”﴾. That is, you know of us what contradicts the accusation of theft that you have made against us. ﴿They (Yoosuf’s men) said, “What then shall be the

penalty of him, if you are (proved to be) liars?" They (Yoosuf's brothers) said, "The penalty should be that he in whose bag it is found should be held for the punishment (of the crime). Thus we punish the *zalimoon* (wrongdoers etc.)!"). This was their law, that the thief should be given up to the victim of the theft, which is why they said, ﴿ "Thus we punish the *zalimoon* (wrongdoers, etc.)!" ﴾

He, Most High, says, ﴿ So he (Yoosuf) began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag ﴾ (Soorah Yoosuf 12:76) This was in order to avoid suspicion and to perfect the plot. Then He, Most High, says, ﴿ Thus did We plan for Yoosuf (Joseph). He could not take his brother by the law of the king (as a slave), ﴾ (Soorah Yoosuf 12:76) That is, had they not acknowledged that the punishment for one in whose luggage the bowl was found was that he be handed over to the victim of the theft, Yousuf ﷺ would not have been able to take him, according to Egyptian law. ﴿ Except that Allah willed it. (So Allah caused the brothers to bind themselves with their way of "punishment, i.e. the enslavement of a thief.") We raise to degrees whom We please ﴾, that is, in knowledge, ﴿ but over all those endowed with knowledge is the All-Knowing (Allah). ﴾ This is because Yoosuf ﷺ was more knowledgeable and more perceptive than his brothers and he possessed a stronger will and firmer resolution than they did. He only did what he did in accordance with Allah's Command to do so. This was because of the great benefit that resulted from it – and that was the coming of his father and his people to him and their approaching him in a delegation. When they saw the bowl being brought out from the baggage of Binyameen, ﴿ They (Yoosuf's brothers) said, "If he steals, there was a brother of his who did steal before (him)." ﴾ (Soorah Yoosuf 12:77). They were referring to Yoosuf ﷺ. It

was said that he had stolen the idol of his maternal grandfather and destroyed it. It was also said that his paternal aunt had tied a belt belonging to Ishaq ﷺ around him, under his clothing, when he was an infant; then they discovered it under his clothing and he (being a small child) was unaware of what she had done. And she had only done this because she wanted him to be in her care, because she loved him.

He, Most High, says, ﴿ “You are in the worst case, and Allah knows best the truth of what you assert!” ﴾. He answered them silently, in low voice – and his words were words of clemency and kindness, forgiveness, and pardon; they also spoke with kindness and gentleness, (though aloud) saying, ﴿ “O, ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinoon* (those who do good).” He said, “Allah forbid that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *zalimoon* (wrongdoers).” ﴾ (Soorah Yoosuf 12:78). That is, if we let the accused go free and took an innocent person. This is something that we would not do and we would not permit it to be done. We will only take the person in whose possession we found our property.

He, Most High, says, ﴿ So, when they despaired of him, they held a conference in private. The eldest among them said, “Know you not that your father did take an oath from you in Allah’s Name, and before this you did fail in your duty with Yoosuf? Therefore I will not leave this land until my father permits me, or Allah decides my case and He is the Best of the judges. Return to your father and say, “O, our father! Verily, your son (Binyameen) has stolen, and we testify not except according to what we know, and we could not know

the unseen! And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth.” He (Ya’qoob) said, “Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them all (back) to me. Truly, He, only He is All-Knowing, Most Wise.” And he turned away from them and said, “Alas, my grief for Yoosuf !” And he lost his sight because of the sorrow he was suppressing. They said, “By Allah! You will never cease remembering Yoosuf until you become weak with old age, or until you be of the dead.” He said, “I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not. “O, my sons! Go you and inquire about Yoosuf and his brother, and never give up hope of Allah’s Mercy. Certainly no one despairs of Allah’s Mercy, except the people who disbelieve.” ﴿ Soorah Yoosuf 12:80-87)

Allah, Most High, informs us about them, saying that when they despaired of taking Binyameen from Yoosuf عليه السلام, they began to whisper to one another in private. ﴿ The eldest among them said, ﴾ – that was Roobeel ﴿ “Know you not that your father did take an oath from you in Allah’s Name...” ﴾. That is, you have broken your oath to him and you have been negligent with him (i.e. Binyameen) as you were formerly negligent with his brother, Yoosuf. Now I cannot face him. ﴿ “Therefore I will not leave this land...” ﴾. That is, I will continue to stay here ﴿ “until my father permits me...” ﴾. That is, to come to him ﴿ “or Allah decides my case...” ﴾. That is, He enables me to secure my brother’s return to my father. ﴿ And He is the Best of the judges. Return to your father and say, “O, our father! Verily, your son (Benjamin) has stolen...” ﴾. That is, inform him of what you have seen of the matter with your own eyes. ﴿ “And we testify not except according to what we know, and we

could not know the unseen! And ask (the people of) the town where we have been, and the caravan in which we returned.” ﴿. That is, what we have told you about them seizing our brother because he had committed an act of theft is a matter which has become widely known in Egypt and the people of the caravan in which we returned know about it, because they were there. ﴿ “And indeed we are telling the truth.” He (Ya‘qoob) said, “Nay, but your own selves have beguiled you into something. So patience is most fitting.” ﴿. That is, the matter is not as you have described; he did not steal, because it is not in his nature to do so. It is only your own selves that have seduced you into believing something (that is not true), so patience is the most fitting thing for me.

Then he said, ﴿ “May be Allah will bring them all (back) to me.” ﴿. That is, Yoosuf ﷺ, Binyameen and Roobeel. ﴿ “Truly, He, only He is All-knowing.” ﴿. That is, regarding my situation and the separation that I am enduring from my loved ones. ﴿ “Most Wise.” ﴿. That is, in all that He ordains and all that He does; and His is the most far-reaching Wisdom and the irrefutable evidence. ﴿ And he turned away from them ﴿. That is, Ya‘qoob ﷺ turned away from his sons. ﴿ And said, “Alas, my grief for Yoosuf!” ﴿ This new grief reminded him of his former grief and resurfaced that which had been latent, as someone said,

*Let your heart roam wherever you wish for the sake of love,
But (true) love is only for the first love.*

And someone else said,

*My companion censured me for weeping at the graves,
For the tears that welled up and spilt forth,*

*And he said, "Do you weep for every grave that you see?
For a grave which consists of layers of sand?"
I said to him, "Verily, grief evokes grief, so leave me,
For all of this is the grave of Malik."*

He, Most High, says, *« And his eyes became white because of the sorrow. »* That is, he became blind due to excessive weeping *« that he was suppressing. »* That is, the extreme grief, sorrow and longing that he was feeling for Yoosuf عليه السلام. When his sons observed the emotional upset and the pain of being parted (from Yoosuf and Binyameen) that he was suffering, *« they said »* to him in tones of compassion, pity and concern for him, *« "By Allah! You will never cease remembering Yoosuf until you become weak with old age, or until you be of the dead." »* That is, you will continue to remember him until your body becomes weak and your strength departs, so if you take care of yourself, it will be better for you. *« He said, "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not." »* (Soorah Yoosuf 12:86). That is, I do not complain to you or to anyone among the people about my situation; I only complain to Allah, the Almighty, the All-Powerful, and I know that He will make a release and an escape for me from the situation that I am in. I also know that Yoosuf's vision must be fulfilled and that you and I will find no alternative to prostrating to him, as he saw. This is why he said, *« "and I know from Allah that which you know not." »* Then he said to them, in order to incite them to find Yoosuf عليه السلام and his brother, that they should go and inquire about the matter: *« "O, my sons! Go you and inquire about Yoosuf and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve." »* (Soorah Yoosuf 12:87). That is, do not despair of attaining relief after hardship, because no one despairs of Allah's Mercy and Relief

and the release from adversity that He can ordain, except the disbelieving people.

He, Most High, says, ﴿ Then, when they entered unto him (Yoosuf), they said, “O, ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.” He said, “Do you know what you did with Yoosuf and his brother, when you were ignorant?” They said, “Are you indeed Yoosuf?” He said, “I am Yoosuf, and this is my brother (Binyameen). Allah has indeed been Gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the *Muhsinoon* (those who do good) to be lost.” They said, “By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners.” He said, “No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy! Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family.” ﴾ (Soorah Yoosuf 12:88-93)

Allah, Most High, informs us about the return of Yoosuf's brothers to him, their visit to him and their desire for his grain and for him to show charity toward them by returning their brother, Binyameen to them. ﴿ Then, when they entered unto him (Yoosuf), they said, “O, ruler of the land! A hard time has hit us and our family.” ﴾. That is, drought and straitened times, in addition to a large family ﴿ “and we have brought but poor capital...” ﴾. That is, we have brought money for the food we want to buy, but it is not substantial. It was said that they brought a mean sum of *dirhams*. It was also said that they were goods of little exchange value, except by the one who would be

kind enough to overlook this. It was also said that they brought pine nuts, terebinth seeds ⁽²⁹⁾ and such. It was reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that they were types of straw sacks, ropes and the like. ﴿ “So pay us full measure and be charitable to us. Truly, Allah does reward the charitable.” ﴾. It was said by As-Suddi that it means by accepting what we have brought. It was also said that it means by returning our brother to us. This was the opinion of Ibn Juraij.

He saw the situation they were in and the pitiful payment that they brought and he felt compassion for them and made himself known to them, informing them about the Command of his Lord and their Lord. When he had revealed his identity to them, ﴿ He said, “Do you know what you did with Yoosuf (Joseph) and his brother, when you were ignorant? They said” ﴾. They were absolutely amazed to know his identity, for they had visited him numerous times and they had not recognised him. ﴿ “Are you indeed Yoosuf?” He said, “I am Yoosuf, and this is my brother (Binyameen)” ﴾. That is, I am Yoosuf with whom you dealt as you did and whom you abandoned aforesaid. ﴿ “And this is my brother (Binyameen).” ﴾ He said this in order to confirm the truth of what he had told them and to make clear to them the envy that they had harbored toward them and the deceitful stratagems they had employed against them, which is why he said, ﴿ “Allah has indeed been Gracious to us.” ﴾ That is, by the kindness and charity He has shown to us and by gathering us together after having been separated. This was the result of our obedience to Him and the patience we have shown in the face of the trials that have beset us, in addition to the obedience and filial piety we have shown toward our father and his great love and affection for us. ﴿ “Verily, he who fears

(29) Terebinth: *Pistacia vera*, a small tree which is grown for its edible seeds (akin to pistachio nuts).

Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the *Muhsinoon* (those who do good) to be lost.” They said, “By Allah! Indeed Allah has preferred you above us.” ﴿ That is, He has favored you over us and given you that which He has not given to us (i.e. Prophethood). ﴿ “And we certainly have been sinners.” ﴾. That is, in what we have done to you; and now here we are before you. ﴿ He said, “No reproach on you this day.” ﴾ That is, I will not rebuke you for what you did to me after this day. Then he went further, saying to them, ﴿ “may Allah forgive you, and He is the Most Merciful of those who show mercy!” ﴾ Then he ordered them to go with his shirt, which he wore next to his skin, and he told them to place it over their father’s eyes and he told them that his sight would be restored as a result, by Allah’s Permission, after he had lost it. This was an amazing phenomenon, proof of his Prophethood and a major miracle. Then he ordered them to bring all of their families to the lands of Egypt, to enjoy goodness, abundant provision and unity, after separation, in the most complete manner. ﴿ And when the caravan departed, their father said, “I do indeed feel the smell of Yoosuf, if only you think me not a dotard (a person who has weakness of mind because of old age).” They said, “By Allah! Certainly, you are in your old error.” Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face and he became clear-sighted. He said, “Did I not say to you that I know from Allah that which you know not?” They said, “O, our father! Ask for forgiveness (from Allah) for our sins, indeed we have been sinners.” He said, “I will ask my Lord for forgiveness for you, verily, He, only He is the Oft-Forgiving, the Most Merciful.” ﴾ (Soorah Yoosuf 12:94-98)

‘Abdur-Razzaq narrated on the authority of ‘Abdullah Ibn

‘Abbas ؑ that he said regarding the Words of Allah, Most High: ﴿ **And when the caravan departed** ﴾, “When the caravan departed, a wind sprang up and it carried the smell of Yoosuf’s shirt to Ya‘qoob ؑ and he said, ﴿ **I do indeed feel the smell of Yoosuf, if only you think me not a dotard (a person who has weakness of mind because of old age).** ﴾” Ibn ‘Abbas ؑ said, “He picked up his scent from a distance of eight days’ (travel) away!” Ath-Thawri also narrated it thus, as did Shu‘bah and others, on the authority of Abu Sinan. Al-Hasan Al-Basri and Ibn Juraij Al-Makki said that the distance between them was eighty *farsakhs* ⁽³⁰⁾ and that he had been parted from him for eighty years. ﴿ **“If only you think me not a dotard (a person who has weakness of mind because of old age).”** ﴾ That is, you say that I have only said this because I have become old and senile. ‘Abdullah Ibn ‘Abbas ؑ, ‘Ata’, Mujahid, Sa‘eed Ibn Jubair and Qatadah said that it means: “you think me foolish.” Mujahid also said – as did Al-Hasan Al-Basri – that it means “you think me senile and decrepit.” ﴿ **They said, “By Allah! Certainly, you are in your old error.”** ﴾ Qatadah and As-Suddi said that they spoke harsh words to him. Allah, Most High, says, ﴿ **“When the bearer of the glad tidings arrived, he cast it (the shirt) over his face and he became clear-sighted.”** ﴾ That is, as soon as he arrived with the shirt, he put it over Ya‘qoob’s face and immediately, his sight returned, after having been blind. When this happened, he said to his sons, ﴿ **“Did I not say to you that I know from Allah that which you know not?”** ﴾ That is, I know that Allah will reunite me with Yoosuf ؑ, that my eyes will be delighted by (seeing) him and that He will show me that which will please me regarding his situation. At this point, ﴿ **They said, “O, our father! Ask for forgiveness (from Allah) for our sins, indeed we have been sinners.”** ﴾ They

(30) *Farsakh*: A parasang, which is an ancient Persian unit of distance.

requested from him that he ask Allah, the Almighty, the All-Powerful to forgive them for what they had done, what they had inflicted on him and his son and what they had resolved to do against him (i.e. Yoosuf ﷺ). And because they had made the intention to repent before committing the deed, Allah caused them to seek forgiveness after they had committed it. Their father agreed to do what they asked. ﴿ He said, "I will ask my Lord for forgiveness for you. Verily, He, only He is the Oft-Forgiving, the Most Merciful." ﴾

Allah, Most High, says, ﴿ Then, when they entered unto Yoosuf, he betook his parents to himself and said, "Enter Egypt, if Allah wills, in security." And he raised his parents to the throne and they fell down before him in prostration. And he said, "O, my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison and brought you (all here) out of the Bedouin life, after *Shaitan* had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He Wills. Truly, He, Only He is the All-Knowing, the Most Wise. My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the Earth! You are my *Wali* (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter; cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." ﴾ (Soorah Yoosuf 12:99-101)

The People of the Scripture claim that Yoosuf ﷺ was absent from his father for forty years; but the course of events related in the story is a fairly reliable guide to the length of his absence, because the woman attempted to seduce him when he was a young boy of seventeen, according to what has been related by

a number of reporters, but he refused. Then he was in prison for a few years (seven, according to 'Ikrimah and others). Then he was released and the seven years of abundance occurred, then, when the people were suffering from the effects of the drought in the second year of the seven years, his brothers came, seeking food supplies in the first year. Then in the second year, they brought his brother, Binyameen with them. In the third year, he revealed himself to them and ordered them to bring all of their families with them and all of them came. **« Then, when they entered unto Yoosuf, he betook his parents to himself »**. That is, he met with them alone, without his brothers **« and said, “Enter Egypt, if Allah wills, in security.” »** It was said that this means that he told them to enter and then he betook them to himself. This was described as weak by Ibn Jarer At-Tabari; but he is excused (for that). It was also said that he met them and betook them to himself in a tent (outside the city) and that when they approached the gate of Egypt, he said **« “Enter Egypt, if Allah wills, in security.” »** This was said by As-Suddi. But if we said that the matter does not require this (explanation) and it is implicit in the word **« “Enter...” »** that means reside in Egypt **« “if Allah wills, in security.” »** (*Soorah Yoosuf* 12:99) – it would be correct and also more appropriate.

Allah, Most High, says, **« and they fell down before him in prostration »**. That is, his parents and his eleven brothers prostrated before him, in order to venerate and honor him and this was legislated for them (by Allah) and it continued to be acted upon in all of the Divine Legislations until it was made unlawful in the Revelation given to Muhammad. **« And he said, “O, my father! This is the interpretation of my dream aforetime!” »** That is, this is the interpretation of the dream that I related to you, in which eleven planets and the sun and moon, which prostrated before me when I saw them; and you told me

to keep it secret and you promised me that which you promised me at that time. ﴿ “My Lord has made it come true! He was indeed good to me, when He took me out of the prison.” ﴾ That is, after the affliction and hardship, He has made me a governor and a person whose words are heeded and implemented in the lands of Egypt, wherever I wish ﴿ “and brought you (all here) out of the Bedouin life.” ﴾ That is, from the desert, for they lived in the region of the Arabs, in the lands of *Al-Khaleel*. ﴿ “After *Shaitan* had sown enmity between me and my brothers.” ﴾ This refers to the envy and malice which Satan inspired in their hearts, which caused them to do what they did to Yoosuf ﷺ, which we have already described. Then he said, ﴿ “Certainly, my Lord is the Most Courteous and Kind unto whom He wills.” ﴾ That is, when Allah Wills something, He prepares the causes that will bring it about and makes them easy in ways of which the slaves are unaware. Indeed, He ordains them and facilitates them, as a Kindness from Him, by His Supreme Omnipotence. ﴿ “Truly, He, Only He is the All-Knowing” ﴾. That is, He possesses (complete and perfect) Knowledge of all affairs. ﴿ “The Most Wise.” ﴾. That is, regarding His creation, His Legislation and His Divine Predestination.

Then, when Yoosuf ﷺ saw that his blessing was complete and all of his family had been gathered, he realized this (earthly) abode will not remain and that everything in it and on it is transitory. He saw that there is nothing after completeness except deficiency. As he realized all this, he praised his Lord in a manner that befitted Him and he acknowledged His Great Kindness and Grace and asked Him – and He is the Best of those who are asked – to grant that when death came to him, he might die as a Muslim and be joined with His righteous slaves. Thus it is said in the words of the supplication: “O, Allah! Cause us to live as Muslims and to die as Muslims.”

That is, when You bring death to us. It is possible that he asked this when death approached him, as the Prophet ﷺ asked, when death approached him, that Allah raise his soul to the heavenly host and the righteous companions from among the Prophets and the Messengers; he said three times, "O, Allah! Let me be with the highest companions," and then he died. ⁽³¹⁾

As for our Islamic Law, it prohibits us from supplicating for death, except where we fear *fitnah*, ⁽³²⁾ as in the *hadeeth* of Mu'az ؓ, describing the supplication of death, which was narrated by Ahmad, "If You are going to send *fitnah* to a people, then cause us to die and come to You without being put to trial." ⁽³³⁾ In another *hadeeth*, it is said: "Son of Adam! Death is better for you than *fitnah*." ⁽³⁴⁾

Maryam (peace be upon her) said, ﴿ "Would that I had died before this, and had been forgotten and out of sight!" ﴾ (Soorah Maryam 19:23). 'Ali Ibn Abi Talib ؓ wished for death when the situation became grave, the discords and trials became oppressive, the fighting increased in intensity and rumor, gossip and hearsay became widespread. Abu 'Abdullah Al-Bukhari, the compiler of the famous *Saheeh* wished for it when circumstances became difficult for him and he encountered those who opposed him.

However, in circumstances of comfort and ease, it was narrated by Al-Bukhari and Muslim in their authentic compilations, on the authority of Anas Ibn Malik ؓ that he said: "The Messenger

(31) Narrated by Al-Bukhari (4437), Muslim (2444), At-Tirmidhi (3496), Imam Ahmad (24253) and Imam Malik (562).

(32) *Fitnah*: Temptation, trial, discord, strife etc.

(33) This is an authentic *hadeeth* narrated by Imam Ahmad (15066); see the commentary of Al-Albani on *Al-Adab Al-Mufrad* (699).

(34) This is an authentic *hadeeth* narrated by Imam Ahmad (23113).

of Allah ﷻ said, “None of you should wish for death due to some harm that has befallen him, but if he has to wish for death, he should say, ‘O, Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.’”⁽³⁵⁾ What is intended by the word harm (*durr*) here is illness and the like, not harm in his religious affairs.

(35) Narrated by Al-Bukhari (5671) and Muslim (2680).

The Story of Ayyoob (Job) ﷺ

Ibn Ishaq said, "He was a man from Rome and his name was Ayyoob, son of Moos, son of Razaah, son of Al-'Ees, son of Ishaq, son of Ibraheem, *Al-Khaleel*." Others said that he was Ayyoob (Job), son of Moos, son of Raghweel, son of Al-'Ees, son of Ishaq, son of Ya'qoob. And other genealogies have been given for him.

Allah, Most High, says, ﴿ And (remember) Ayyoob (Job), when he cried to his Lord, "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us .﴾ (*Soorah Al-Anbiya'* 21:83,84)

In *Soorah Sad*, He, Most High, says, ﴿ And remember Our slave Ayyoob, when he invoked his Lord (saying), "Verily! *Shaitan* has touched me with distress (by losing my health) and torment (by losing my wealth)!" (Allah said to him), "Strike the ground with your foot: This is a spring of water to wash, cool and a (refreshing) drink." And We gave him (back) his family,

and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! ﴿Soorah Sad 38:41-44﴾

Scholars of *tafseer* and history, and others have said that Ayyoob ﷺ (Job) was a man of great wealth, consisting of grazing stock, slaves, cattle and vast lands in Batheniyyah, which is located in Hooran.

Ibn 'Asakir related that Ayyoob ﷺ had all of this and he also had many children and a large family, but all of this was taken from him and he was afflicted in his body by a variety of illnesses; and it has been authentically reported that the Messenger of Allah ﷺ said, "The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best. A man is tried in accordance with his faith; if his faith is firm, then his affliction is hard and if his faith is weak, then his affliction is light." ⁽³⁶⁾ But all of this only increased Ayyoob ﷺ in patience, hope of Allah's Reward and praise and thanks for Him – to such an extent that his name has become a byword for patience; and it has also become a byword for tribulation, due to the many trials that he endured.

Ibn Abi Hatim and Ibn Jareer narrated on the authority of Anas Ibn Malik ؓ that the Prophet ﷺ said, "Allah's Prophet, Ayyoob, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit

(36) The meaning of this can be found in the *Saheehain* and it was narrated with an authentic chain of narrators by Imam Ahmad, on the authority of Sa'd Ibn Abi Waqqas ؓ (1484).

him every morning and every evening. One of them said to his companion, 'You know, by Allah, that Ayyoob committed a great sin which nobody in the world ever committed.' His companion said, 'Why are you saying that?' He said, 'For eighteen years he has been suffering and Allah has not had Mercy on him and relieve his suffering.' When he went to him the next morning, the (second) man could not wait to tell this to Ayyoob. Ayyoob said, 'I do not know what you are talking about, but Allah knows that if I passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner.' Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayyoob, ﴿Strike with your foot. This is (a spring of) water to wash, cool and a (refreshing) drink﴾ (Soorah Sad 38:42) She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah? I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full." (37)

Ibn Abi Hatim narrated on the authority of Abu Hurairah ؓ, from the Prophet ﷺ that he said, "When Allah restored to health, Ayyoob ؑ He rained golden locusts down on him and

(37) Narrated by Ibn Jarreer in his *Tafseer* (23/167).

he began to gather them up with his hands and place them in his garment. It was said to him, 'O, Ayyoob! Do you not have sufficient?' He said, 'O, my Lord! Who can ever have sufficient of Your Mercy?' ⁽³⁸⁾ It was also narrated by Ibn Hibban in his *Saheeh*, ⁽³⁹⁾ but none of the compilers of the (six authentic) books narrated it, though it conforms to the criteria required for a *hadeeth* to be accepted as authentic. And Allah knows better.

Imam Ahmad narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, "While Ayyoob ؑ was bathing naked, locusts of gold fell upon him. Ayyoob, peace be upon him, began gathering them in his garment. Then his Lord called to him, 'O, Ayyoob, have I not made you so rich that you have no need of what you see?' He said, 'Yes, Lord! But I cannot do without Your Blessing!'" This was also narrated by Al-Bukhari, on the authority of 'Abdur-Razzaq ؓ. ⁽⁴⁰⁾

Allah's Saying: ﴿ **Strike with your foot** ﴾ means: strike the ground with your foot; and he did as he was commanded to do, upon which, Allah caused a spring, whose water was cold, to gush forth for him. Then Allah commanded him to wash in it and to drink from it; he did so, and Allah removed thereby all of the pain, disfigurement and illness that had afflicted his body, both outside and inside. He replaced his former ill-health with good health, bestowing on him perfect beauty and great wealth, to such an extent that He rained down a shower of golden locusts upon him and He returned his family to him, as He, Most High, says, ﴿ **and We restored his family to him (that he had lost), and the like thereof along with them.** ﴾ (*Soorah*

(38) Narrated by Imam Ahmad (10260).

(39) This is an authentic *hadeeth* narrated by Ibn Hibban in his *Saheeh* (14/122, No. 6230).

(40) Narrated by Imam Ahmad (27376).

Al-Anbiya' 21:84) It was said that He restored the selfsame family to life. It was also said that He rewarded him for those he had lost and recompensed him in the life of this world with others, and that He reunited him with all of them in the life of the Hereafter.

He, Most High, says, ﴿ **as a Mercy from Ourselves.** ﴾ (*Soorah Al-Anbiya'* 21:84) That is, We relieved him of his hardship. ﴿ **and We removed the distress that was on him.** ﴾ (*Soorah Al-Anbiya'* 21:84) – as a Mercy from Us to him and a Kindness and Beneficence ﴿ **and a reminder for the worshippers.** ﴾ (*Soorah Al-Anbiya'* 21:84) That is, a reminder for those who are tested in their bodies, their wealth or their children, for they have an example in the Prophet of Allah, Ayyoob ﷺ, who was tested by Allah with a test greater than that and he bore it patiently, hoping for Allah's Reward, until He relieved him of it.

He, Most High, says, ﴿ **And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!** ﴾ (*Soorah Sad* 38:44) This is a license from Allah, Most High, to His slave and His Messenger, Ayyoob ﷺ, because of the oath he had made to beat his wife with a hundred stripes. It was said that he made an oath to do this because she had sold her braids. It was also said that Satan appeared to her in a pleasant form and he described to her how to prepare a cure for Ayyoob ﷺ and so she prepared it and informed Ayyoob ﷺ of what had happened. He realized immediately that it was Satan and he swore an oath that he would beat her with a hundred stripes. When Allah, the Almighty, the All-Powerful cured him, He commanded him to take a hundred stems of thin grass and strike her with them once; and this would be equivalent to a

hundred stripes. Thus he had fulfilled his oath and not broken it. This is a release and a way out for the one who fears Allah and obeys Him, especially with regard to the right of a patient wife, who hopes for Allah's Reward, who is long-suffering, honest, dutiful and rightly guided – may Allah be pleased with her. This is why Allah granted this license and explained it in His Words: **﴿ Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! ﴾** (Soorah Sad 38:44)

The Story of Dhul-Kifl ﷺ

Who, According to Some People, Was the Son of Ayyoob ﷺ

Allah, Most High, says, after relating the story of Ayyoob ﷺ in *Soorah Al-Anbiya'*, ﴿ And (remember) Isma'eel, and Idris (Enoch) and *Dhul-Kifl* (Isaiah), all were from among *As-Sabireen* (the patient ones, etc.). And We admitted them to Our Mercy. Verily, they were of the righteous. ﴾ (*Soorah Al-Anbiya'* 21:85,86)

Also after relating the story of Ayyoob ﷺ in *Soorah Sad*, He, Most High, says, ﴿ And remember Our slaves, Ibraheem, Ishaq, and Ya'qoob, (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter). And they are with Us, verily, of the chosen and the best! And remember Isma'eel (Isma'eel), Al-Yasa'a (Elisha), and *Dhul-Kifl* (Isaiah), all are among the best ﴾ (*Soorah Sad* 38:45-48).

Ibn Jareer and Ibn Abi Najeesh narrated on the authority of Mujahid that he was not a Prophet, but that he was a righteous man, who was appointed to act on behalf of the Prophet sent to his people and to carry out his responsibilities towards them and to judge between them with fairness; as a result, he was known as Dhul-Kifl. ⁽⁴¹⁾

And Ibn Abi Hatim said: It is reported on the authority of Kinanah Ibn Al-Akhnas that he said: I heard Al-Ash'ari (i.e. Abu Moosa) when he was at the pulpit, saying, "Dhul-Kifl was not a Prophet; but there was a righteous man among the Children of Isra'eel, who used to offer a hundred prayers every day. He died and *Dhul-Kifl* took his place, offering a hundred prayers every day. For this reason, he was called Dhul-Kifl." ⁽⁴²⁾

Mention of Communities That Were Completely Eradicated

This was before the revelation of the Torah, based on the evidence in the Words of Allah, Most High: ﴿ And indeed We gave Moosa (Moses), after We had destroyed the generations of old, the Scripture (the *Tawrah* [Torah]) ﴾ (Soorah Al-Qasas 28:43). Likewise, Ibn Jareer At-Tabari, Ibn Abi Hatim and Al-Bazzar narrated on the authority of Abu Sa'eed Al-Khudri ؓ that he said, "Allah did not destroy any people on the face of the Earth with a punishment from the heaven or from the Earth after the *Tawrah* had been revealed, except for the village

(41) This is because the word *kifl* is derived from the verb *kafala*, meaning to be responsible.

(42) See *Ad-Durr Al-Manthoor* (5/664). Al-Hafiz Ibn Katheer said in his '*Taf-seer*' (3/192), "It is *munqati*' (broken) between Qatadah and Abu Moosa ؓ."

whose people were transformed into apes. Do you not see that Allah, Most High, says, ﴿ And indeed We gave Moosa, after We had destroyed the generations of old, the Scripture (the *Tawrah*) ﴾ (Soorah Al-Qasas 28:43) ⁽⁴³⁾ In one version narrated by Al-Bazzar, he described it as *marfoo'*. But it appears most likely that it is *mawqoof* (i.e. that it may be attributed to Abu Sa'eed Al-Khudri, and not to the Messenger of Allah ﷺ). In any case, it proves that every nation that was completely destroyed was before Moosa ؑ. Among them were the dwellers of Ar-Rass, of whom Allah, Most High, says, ﴿ And (also) 'Ad and Thamood, and the dwellers of Ar-Rass, and many generations in between. And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds) ﴾ (Soorah Al-Furqan 25:38,39)

He, Most High, says in Soorah Qaf, ﴿ Denied before them (i.e. these pagans of Makkah who denied you, O, Muhammad) the people of Nooh, and the dwellers of Ar-Rass, and Thamood. And 'Ad, and Fir'awn (Pharaoh), and the brethren of Loot. And the dwellers of that wood, and the people of Tubba' Everyone of them denied (their) Messengers, so My Threat took effect. ﴾ (Soorah Qaf 50:12-14). The context of these Soorahs proves that they were destroyed, eradicated and annihilated. And this refutes the preferred opinion of Ibn Jareer At-Tabari, which was that they were the People of the Ditch, who were mentioned in Soorah Al-Burooj, because these people came after the Maseeh ؑ, according to Ibn Ishaq and a number of others. And this

(43) Narrated by Ibn Jareer At-Tabari in his *Tafseer* (20/80). In *Al-Majma'*, Al-Haithami attributed it to Al-Bazzar in both *mawqoof* and *marfoo'* forms, while in *Ad-Durr Al-Manthoor* (5/129), As-Suyooti ascribed it to Ibn Abi Hatim. And Al-Haithami said, "...and its *rijal* (men) are all narrators of authentic *ahadeeth*."

claim also requires careful investigation.

Ibn Jareer At-Tabari narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: “The dwellers of Ar-Rass were the inhabitants of one of the villages of Thamood.” And at the start of his *Tareekh*, when describing the building of Damascus, Al-Hafiz Abul-Qasim Ibn ‘Asakir related from the *Tareekh* of Abul-Qasim ‘Ubaidullah Ibn ‘Abdullah Ibn Khurdazbah and from other sources that the dwellers of Ar-Rass were in Hadoor⁽⁴⁴⁾ and Allah sent a Prophet to them whose name was Hanzalah Ibn Safwan, but they rejected him and killed him. So ‘Ad, son of ‘Aws, son of Iram, son of Sam, son of Nooh ﷺ led his children from Ar-Rass and settled in Al-Ahqaf and they spread out through the land of Yemen and throughout all the lands, until Jairoon, son of Sa’d, son of ‘Ad, son of ‘Aws, son of Iram, son of Sam, son of Nooh settled in Damascus and built the city, calling it Jairoon and that is Iram of the Pillars.⁽⁴⁵⁾ And there is no place with more stone pillars than Damascus. Allah sent Hood, son of ‘Abdullah Ibn Rabah, son of Khalid, son of Al-Khulood, son of ‘Ad to the descendants of ‘Ad at Al-Ahqaf, but they rejected him and so Allah, the Almighty, the All-Powerful destroyed them. This means that the dwellers of Ar-Rass lived a very long time before ‘Ad. And Allah knows better.

Ibn Abi Hatim narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “Ar-Rass is a well in Azerbaijan.” Ath-Thawri narrated on the authority of Abu Bukair, who reported on the authority of ‘Ikrimah that he said, “Ar-Rass is a well in which they buried their Prophet.”⁽⁴⁶⁾ Ibn Juraij said, “Ikrimah

(44) Hadoor: A town in Yemen.

(45) See: *Soorah Al-Fajr* 89:7.

(46) This is said to be derived from the Arabic verb *rassa*, which means to bury.

said that the dwellers of Ar-Rass were the dwellers of the town mentioned in *Soorah Ya Seen*, according to what 'Ikrimah has claimed, who were completely annihilated. Allah, Most high, says regarding them, ﴿ It was but one *Saiyah* (shout, etc.) and lo! They (all) were silent (dead – destroyed). ﴾ (*Soorah Ya Seen* 36:29) And we shall relate their story after these people's story, though it would appear that they were another people (i.e. not the people referred to in *Soorah Ya Seen*); and they were also destroyed and eradicated. At all events, it contradicts what Ibn Jareer said.

The Story of the People of YaSeen

Who Were the Dwellers of the Town

Allah, Most High, says, ﴿And put forward to them a similitude; the (story of the) dwellers of the town, when there came Messengers to them. When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said, "Verily! We have been sent to you as Messengers." They (people of the town) said, "You are only human beings like ourselves, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies." They said, "Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly." They (the people) said, "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us." They (the Messengers) said, "Your evil omens be with you! (Do you call it an evil omen) because you are admonished? Nay, but you are a people *musrifoon* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah). And there came running from the farthest part of the town, a man, saying, "O, my people! Obey the Messengers; obey those who ask no

wages of you (for themselves), and who are rightly guided. And why should I not worship Him (Allah, Alone) Who has created me and to Whom you shall be returned. Shall I take besides Him *alihah* (gods), (when) if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever – and nor can they save me? Then verily, I should be in plain error. Verily! I have believed in your Lord, so listen to me!” It was said (to him when the disbelievers killed him), “Enter Paradise.” He said, “Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honored ones!” And We sent not against his people after him a host from heaven, nor do We send (such a thing). It was but one *Saiha* (shout, etc.) and lo! They (all) were silent (dead – destroyed). ﴿ Soorah Ya Seen 36:13-29)

It has been widely reported from many of the *Salaf* and the later scholars that this town was Antioch (Antakiyah). This was narrated by Ibn Ishaq, who reported it on the authority of ‘Abdullah Ibn ‘Abbas ؓ, Ka‘b Al-Ahbar and Wahb Ibn Munabbih. It was likewise narrated on the authority of Buraidah Ibn Al-Husaib, ‘Ikrimah, Qatadah, Az-Zuhri and others.

But this saying is very weak, because when the Maseeh ؑ sent three of the Disciples to the people of Antioch (Antakiyah), they were the first city to believe in the Maseeh ؑ at that time. For this reason, it was one of the four cities in which there were Christian Patriarchs; and they were Antioch, Jerusalem, Alexandria and Rome. After them, Constantinople became a Patriarchal city, but none of them was destroyed, while the inhabitants of this village mentioned in the Qur’an were destroyed, as Allah says at the end of their story, after they had killed the one who believed in the Messengers. ﴿ And put forward to them a similitude; the (story of the) dwellers of the

town, when there came Messengers to them) (Soorah Ya Seen 36:13) But if (it was said that) the three Messengers mentioned in the Qur'an were sent to the people of Antioch in the distant past and they rejected them and Allah destroyed them. The city was then rebuilt after that and then when it was the time of the Maseeh ﷺ, they believed in the messengers he sent to them, this cannot be ruled out. And Allah knows better.

He, Most High, says, (And put forward to them a similitude.) That is for your people, Muhammad . (the (story of the) dwellers of the town). That is, the city. (when there came Messengers to them. When We sent to them two Messengers, they belied them both, so We reinforced them with a third.) (Soorah Ya Seen 36:13,14) That is, We supported them by sending a third person to deliver the Message. (They said, "Our Lord knows that we have been sent as Messengers to you.") (Soorah Ya Seen 36:16). But they answered them by saying that they were only human beings, like them, as (all) the disbelieving nations said to their Messengers, deeming the idea that Allah would send a human Messenger to be farfetched. The Messengers replied that Allah knew that they were Messengers sent to them and that if they were lying about Him, He would have punished them and exacted condign Retribution on them. ("And our duty is only to convey plainly.") (Soorah Ya Seen 36:17) That is, the only obligation upon us is to convey to you the Message with which Allah has sent us to you; it is Allah Who guides whom He wills and increases in misguidance whomsoever He wills. (They (the people) said, "For us, we see an evil omen from you.") That is, we see an evil omen in that which you have brought. ("...if you cease not, we will surely stone you."). That is, we will revile you verbally. It was also said that it means we will physically stone you. But the first explanation is supported by His Words: ("and a painful

torment will touch you from us.” 》. So they threatened them with death and verbal abuse. ﴿ They (the Messengers) said, “Your evil omens be with you!” 》 That is, they are thrown back upon you. ﴿ “(Do you call it “an evil omen”) because you are admonished?” 》 That is, because of the guidance to which we have called you, would you threaten us with death and verbal abuse? ﴿ “Nay, but you are a people *musrifoon* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah).” 》 That is, you do not accept the truth, nor do you desire it. And He, Most High, ﴿ And there came running from the farthest part of the town, a man. 》 That is, to support the two Messengers and to openly declare his belief in them ﴿ saying, “O, my people! Obey the Messengers; those who ask no wages of you (for themselves), and who are rightly guided.” 》 (Soorah Ya Seen 36:20,21). That is, they call you to the pure truth, without receiving or expecting any payment or any recompense. Then he called upon them to worship Allah, Alone, without ascribing partners to him and he forbade them to worship any other deity besides Him, which can offer them no benefit in this world or in the Hereafter. ﴿ “Then verily, I should be in plain error.” 》 (Soorah Ya Seen 36:24). That is, if I abandoned the worship of Allah and worshipped others besides Him. Then he said, addressing the Messengers, ﴿ “Verily! I have believed in your Lord, so listen to me!” 》 (Soorah Ya Seen 36:25). It was said that it means: Listen to my words and bear witness for me to them before your Lord. It was also said that it means: Hear, O, my people, my open testimony of belief in the Messengers of Allah. Upon hearing this, they killed him; it was said that they stoned him. It was also said that they tortured him to death. And it was also said that they leapt upon him as one man and killed him. Ibn Ishaq related from one of his companions, who reported on the authority of ‘Abdullah Ibn

Mas'ood ؓ that he said, "They stamped on him until they had spilled his entrails."

'Abdullah Ibn 'Abbas ؓ said, "He advised his people while he lived: ﴿ "O, my people! Obey the Messengers." ﴾ (Soorah Ya Seen 36:20) – and after his death: ﴿ He said, "Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honored ones!" ﴾ (Soorah Ya Seen 36:26,27) This was narrated by Ibn Abi Hatim. Qatadah said: "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honored him. He said, ﴿ 'Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honored ones!' ﴾ (Soorah Ya Seen 36:26,27). He wished that his people could know about what he was seeing with his own eyes of the honor of Allah." Qatadah added, "And no, by Allah! Allah did not censure his people after they had killed him." ﴿ It was but one Saihah and lo! They (all) were silent (dead – destroyed). ﴾ (Soorah Ya Seen 36:29)

And He, Most High, says, ﴿ And We sent not against his people after him a host from heaven, nor do We send (such a thing). ﴾ (Soorah Ya Seen 36:28) That is, We did not need to send down an army from the heaven in order to exact retribution upon them. This was the meaning narrated by Ibn Ishaq, who reported on the authority of one of his companions, who in turn reported on the authority of 'Abdullah Ibn Mas'ood ؓ. Mujahid and Qatadah said, that His not sending upon them a host means: He did not send down to them another Message. But Ibn Jareer At-Tabari said, "But the first explanation is more appropriate."

I say that it is also stronger, which is why Allah says, ﴿ nor do We send (such a thing). ﴾ (Soorah Ya Seen 36:28) That is,

We did not need to do this in order to exact retribution, when they belied Our Messengers and killed Our *Wali*. ﴿ It was but one *Saiyah* and lo! They (all) were silent (dead – destroyed). ﴾ (Soorah Ya Seen 36:29)

The scholars of *tafseer* said that Allah sent Jibrael ﷺ to them and he seized the posts of the gates to their city, then he unleashed a single shout upon them ﴿ and lo! They (all) were silent (dead – destroyed) ﴾ (Soorah Ya Seen 36:29). That is, their voices were silenced and their movements were stilled, so that not even an eye movement remained among them. All of this proves that this village was not Antakiyak (Antioch), because these people were destroyed because of their rejection of the Messengers whom Allah sent to them, while the inhabitants of Antioch believed and obeyed the messengers of the Maseeh ﷺ from among the disciples whom he sent to them. For this reason it was said that Antioch was the first city to believe in the Maseeh ﷺ.

The Story of Yoonus (Jonah) ﷺ

Allah, Most High, says in *Soorah Yoonus*, ﴿ Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? (The answer is none,) – except the people of Yoonus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. ﴾ (*Soorah Yoonus* 10:98)

He, Most High, says in *Soorah Al-Anbiya'*, ﴿ And (remember) *Dhun-Noon* (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying), “*La ilaha illa Anta* (none has the right to be worshipped but You [O, Allah]), Glorified (and Exalted) are You (above all

that [evil] they associate with You). Truly, I have been of the wrong-doers.” So We answered his call, and delivered him from the distress. And thus We do deliver the Believers (who believe in the Oneness of Allah, abstain from evil and work righteousness). ﴿ (Soorah Al-Anbiya' 21:87,88)

He, Most High, says in *Soorah As-Saffat*, ﴿ And, verily, Yoonus was one of the Messengers. When he ran to the laden ship, He (agreed to) cast lots, and he was among the losers. Then a (big) fish swallowed him and he had done an act worthy of blame. Had he not been of them who glorify Allah, he would have indeed remained inside its (the fish) belly till the Day of Resurrection. But We cast him forth on the naked shore while he was sick. And We caused a plant of gourd to grow over him. And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while. ﴾ (Soorah As-Saffat 37:139-148)

He, Most High, says in *Soorah Noon* (i.e. *Soorah Al-Qalam*), ﴿ So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow. (See the Qur'an, Verse 21:87). Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. But his Lord chose him and made him of the righteous. ﴾ (Soorah Al-Qalam 68:48-50)

The scholars of *tafseer* said that Allah sent Yoonus ﷺ to the people of Neenawa, in the land of Al-Mawsil (Mosul); he called them to Allah, the Almighty, the All-Powerful, but they rejected him and arrogantly persisted in their disbelief and willful rejection of the truth. When this state of affairs had gone on for a long time, he departed from them and threatened

them with the descent of Allah's Punishment upon them after three days.

‘Abdullah Ibn Mas‘ood رضي الله عنه, Mujahid, Sa‘eed Ibn Jubair, Qatadah and more than one of the earlier and the later generations said that when he departed from among them and they became convinced of the imminent descent of Allah's Punishment upon them, Allah cast repentance and remorse into their hearts and they felt a sense of regret for the way they had treated their Prophet.

This is why Allah, Most High, says, ﴿ Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? ﴾ That is, was there any town in past times whose whole population believed? This (rhetorical question) indicates that this did not happen. Indeed, as Allah, Most High, says, ﴿ And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said, “We believe not in the (Message) with which you have been sent.” ﴾ (Soorah Saba' 34:34). Then He, Most High, says, ﴿ except the people of Yoonus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. ﴾ (Soorah Yoonus 10:98) That is, all of them believed. Scholars of *tafseer* have disagreed as to whether or not their belief would benefit them in the Afterlife and save them from the Punishment of the Hereafter, as it saved them from Punishment in the life of this world. The most apparent answer, according to the context, is yes. And Allah knows better. As He, Most High, says, ﴿ when they believed. ﴾ (Soorah Yoonus 10:98) And He, Most High, says, ﴿ And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment

for a while. ﴿ (Soorah As-Saffat 37:147,148) This enjoyment for a while does not negate the possibility that there is another reward with it, that being the lifting of the Punishment of the Hereafter. And Allah knows better.

He, Most High, says, ﴿ And verily, Yoonus was one of the Messengers. When he ran to the laden ship, he (agreed to) cast lots, and he was among the losers. Then a (big) fish swallowed him as he had done an act worthy of blame. ﴾ (Soorah As-Saffat 37:139-141). That is to say, when he was the loser when they drew lots, he was cast overboard into the sea and Allah, the Almighty, the All-Powerful sent a great fish from the Mediterranean Sea and it devoured him; Allah, Most High, commanded it not to eat his flesh or break his bones, because he was not food for it. So it took him and swam through all of the seas. It was said that this fish was swallowed by another, even larger fish. They said that when he had stayed for some time in the fish belly, he thought that he had died; then he moved his limbs and saw that he was alive. He fell down in prostration before Allah in the belly of the fish, and he said, "O, Lord! I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatadah. Some said seven days; this was the view of Ja'far As-Sadiq, may Allah be pleased with him. Some said forty days; this was the view of Abu Malik. Mujahid said, narrating from Ash-Sha'bi, "It swallowed him in the morning and cast him forth in the evening." This is supported by the poetry of Umayyah Ibn Abi As-Salt

*And You, by a Grace from You, saved Yoonus,
And He remained in the belly of the fish for a night.*

What is meant is that when the fish began to swim with him

in the deep seas, and hurtled with him through the salty waves, he heard the sound of the fish praising the Most Beneficent and he even heard the praises of the pebbles for the Splitter of seeds and (fruit) stones ⁽⁴⁷⁾ and the Lord of the seven heavens and the seven earths and all that lies between them and that which is beneath the soil. On hearing these praises, he began to beseech Allah, silently and in words, as Allah has informed us, the Owner of Might and Majesty, Who knows the secrets and confidential talks and Who alleviates harm and affliction, Who hears all voices, even though they may be weak, Who knows the unseen things, even though they may be minute and Who answers the supplications of those who are in great distress, as He says in His Book, which was revealed to His trustworthy Messenger – and He is the Most Truthful of Speakers, the Lord of the Worlds and the God of the Messengers – ﴿ And (remember) *Dhan-Noon* (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying), “*La ilaha illa Anta* (none has the right to be worshipped but You [O, Allah]), Glorified (and Exalted) are You (above all that [evil] they associate with You). Truly, I have been of the wrong-doers.” So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness). ﴾ (Soorah Al-Anbiya’ 21:87,88)

As for His Saying: ﴿ and (he) imagined that We shall not punish him (i.e. the calamities which had befallen him)! ﴾ (Soorah Al-Anbiya’ 21:87), it means: We would not constrain him. It was also said that it means: We would not ordain for him; and this is linguistically well-known, as the poet says (in ‘*Al-Bahr At-Taweel*),

(47) See Soorah Al-An’am 6:95.

*There is no return for that time which has gone,
Blessed are You – that which You ordain will be,
And the matter is all in Your Hands.*

As for His Saying: ﴿ **But he cried through the darkness** ﴾ (Soorah Al-Anbiya' 21:87), 'Abdullah Ibn Mas'ood ؓ, 'Abdullah Ibn 'Abbas ؓ, 'Amr Ibn Maimoon, Sa'eed Ibn Jubair, Muhammad Ibn Ka'b, Al-Hasan Al-Basri, Qatadah and Ad-Dahhak said that it means the darkness of the fish, the darkness of the sea and the darkness of the night. As for His saying: ﴿ **Had he not been of those who glorify Allah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection** ﴾ (Soorah As-Saffat 37:143,144), it was said that it means: Were it not for the fact that he had praised Allah when he was in that situation, and spoken those words affirming Allah's sole right to be worshipped, glorifying Him, acknowledging Him with humility and repentance to Him and resorting to Him (in his hour of need), he would have remained there until the establishment of the Day of Resurrection – and he would have been sent forth from the belly of that fish.

This is supported by the narration of Imam Ahmad and some of the compilers of the *Sunan*, on the authority of 'Abdullah Ibn 'Abbas ؓ, who said: The Messenger of Allah ﷺ said to me, "O, boy! I will teach you some words: Remember Allah and He will remember you. Remember Allah and you will find Him before you. Remember Allah in times of ease and He will remember you in times of hardship." (48)

He, Most High, says, ﴿ **But We threw him** ﴾ (Soorah As-Saffat 37:145). That is, We cast him forth ﴿ **on al-'ara'** ﴾ (Soorah

(48) This is an authentic *hadeeth* narrated by Imam Ahmad (2800) and At-Tirmidhi (2516).

As-Saffat 37:145). That is, in a deserted place, in which there are no trees; rather, it is bare of them. ﴿ While he was sick ﴾ (*Soorah As-Saffat* 37:145). That is, physically weak. ‘Abdullah Ibn Mas‘ood ؓ said, “Like the body of a chicken without feathers on it.” (49) ‘Abdullah Ibn ‘Abbas ؓ, As-Suddi and Ibn Zaid said that his body was like the body of a child when it is born, swollen and without anything on it. ﴿ And We caused a gourd plant to grow over him ﴾ (*Soorah As-Saffat* 37:146).

Imam Ahmad narrated on the authority of Sa‘d Ibn Abi Waqqas ؓ that he said: I passed by ‘Uthman Ibn ‘Affan ؓ in the mosque and I greeted him with salutations of peace; he looked at me, but he did not return my salutations of peace. So I went to ‘Umar Ibn Al-Khattab ؓ and said, “O, Commander of the Faithful! Has anything happened in Islam?” Twice I repeated this, but he replied, “No. Why do you ask?” I said, “Only because I passed by ‘Uthman Ibn ‘Affan a short while ago in the mosque and I greeted him with salutations of peace and he saw me clearly. But he did not answer my salutations.” He said: So ‘Umar ؓ sent for ‘Uthman ؓ and said to him, “What prevented you from replying to your brother’s salutation?” He said, “I did not (ignore his salutations).” Sa‘d ؓ said, “Yes (you did).” They continued to contradict each other until they both swore that they were telling the truth. He said: Then ‘Uthman ؓ remembered and he said, “Yes (I remember now). I ask Allah’s Forgiveness and I turn to Him in repentance. You passed by me a while ago and I was preoccupied with thoughts of a saying which I heard from the Messenger of Allah ﷺ which I never think of except that a veil comes down over my eyes and my heart.” Sa‘d said: And I will tell you what it was. The Messenger of Allah told us the first part of the supplication

(49) Narrated by Ibn Abi Shaibah in *Al-Musannaf* (6/338, No. 31866) as part of a lengthy narration.

then a Bedouin came and kept him busy, then the Messenger of Allah ﷺ got up and I followed him. When I felt worried that he would enter his house, I stamped my feet on the ground and the Messenger of Allah ﷺ turned toward me and said, "Who is this, Abu Ishaq?" he said, "I replied, "(What is the matter) I said, yes, O Messenger of Allah. he said: "keep silent" "Nothing, by Allah, except that you told us the first part of the supplication, then this Bedouin came and kept you busy." He said, "Yes, the supplication of *Dhun-Noon* when he was in the belly of the fish: ﴿ "None has the right to be worshipped but You. Glorified be You! Truly, I have been of the wrongdoers." ﴾ (Soorah Al-Anbiya' 21:87). No Muslim ever supplicates to his Lord with these words for anything, but He will answer his prayer. ⁽⁵⁰⁾

(50) This is an authentic *hadeeth* narrated by Imam Ahmad (1465), At-Tirmidhi (3505) and An-Nasa'i in 'Al-Kubra' (6/168, No. 10492)

Mention of the Virtue of Yoonus عليه السلام

Allah, Most High, says, **﴿ And, verily, Yoonus was one of the Messengers ﴾** (*Soorah As-Saffat* 37:139). Allah, Most High, mentioned him as being among the Noble Prophets in *Soorah An-Nisa'* and *Soorah Al-Anbiya'* – may the choicest prayers and blessings from Allah be upon them all.

Imam Ahmad narrated on the authority of 'Abdullah رضي الله عنه that he said: The Messenger of Allah ﷺ said, "No slave should say that I am better than Yoonus, son of Matta." ⁽⁵¹⁾

Al-Bukhari narrated on the authority of Abu Hurairah رضي الله عنه that he reported from the Prophet ﷺ that he said, "No slave should say that I am better than Yoonus, son of Matta." ⁽⁵²⁾

◆◆◆ End of the Book ◆◆◆

(51) Narrated by Imam Ahmad (3695) and Al-Bukhari (4603).

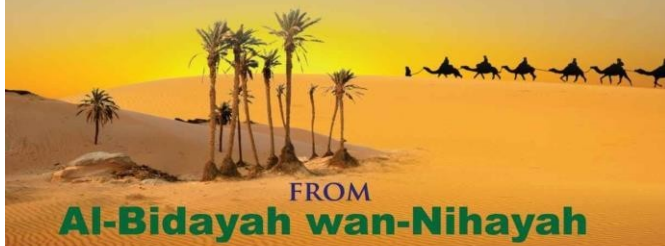
(52) Narrated by Al-Bukhari (3416).

Life and Times of the Messengers

Ibn Katheer

STORIES OF

MOOSA, SAMUEL, ZAKARIYYA,
YAHYA, EESA, DHU'L QARNAYN,
LUQMAN, THE CHILDREN OF ISRAA'EEL,
DIVINE SCRIPTURES AND PAST NATIONS



FROM

Al-Bidayah wan-Nihayah

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Life and Times of the Messengers

(Stories of Moosa, Samuel, Zakariyya, Yahya,
Eesa, Dhu'l Qarnayn, Luqman, the Children of
Israa'eel, Divine Scriptures and Past Nations) -
Peace be Upon Them All
Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

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*In the Name of Allah, the Most Beneficent, the
Most Merciful*

Preface to the Revision

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad - who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind - is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah has bestowed upon us, the community of Muslims is that He has
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made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive

safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, Al-Bidayah Wan-Nihayah, by the Imam, the Hafiz, the master scholar of hadeeth, 'Imaduddeen Isma'eel Ibn Katheer

Al-Qurashi - may Allah have mercy on him. This book was greeted with approval by the vast majority of

Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and

Paradise and all the good things contained therein. He called this particular volume of his book: AnNihayah Fil-Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our

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hands today, it is Al-Bidayah.

By Allah's Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience

in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the

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page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars

of hadeeth – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars’ ruling on them clear, so as to warn the people against them.

5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.
6. We omitted many of the Isra’eeliyyat found in this book which the author referred to in the preface, where he said: “We do not record the Isra’eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic

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Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations

of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al- Madinah Al-Munawwarah Printing Complex.
9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.
10. We mentioned the meters of the poetic verses between parentheses.
11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.
12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the

Day of Resurrection - a Day on which neither wealth nor sons will benefit anyone - except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah (SWT), and we invoke blessings and peace upon Prophet

Muhammad and upon all his righteous family and
Companions until the Day of Reckoning.

**Yoosuf Al-Hajj
Ahmad,**

The humble slave of
Allah. Damascus,
Ash-Sham (Syria).
2nd of Dhul-
Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His aid and we ask forgiveness of Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray. To proceed:

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation - from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad

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(Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called An-Nihayah Fil - Fitān Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the

scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

**'Abdul Malik
Mujahid.**
Jumadal-Oola 1431
A.H.

Mention of the Story of Moosa, Al-Kaleem (Peace be upon him)

He was Moosa, son of 'Imran, son of Qahith, son of 'Azir, son of Lowi, son of Ya'qoob, son of Ishaq, son of Ibraheem (peace be upon them). Allah, Most High, says, "And mention in the Book (this Qur'an) Moosa. Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him (Moosa). And We bestowed on him his brother Haroon (Aaron), (also) a Prophet, out of Our Mercy." (Soorah Maryam 19:51-53) Allah mentions him at different places in the Qur'an and He mentions his story at several places, both in brief as well as in detail. We have spoken about this at relevant places in the Tafseer and we shall set forth his life story here from the beginning to the end, as related in the Qur'an and the Sunnah. We shall also mention what has been related in the traditions that have been transmitted from Isra'eeliyyat - those which were mentioned by the Salaf and those mentioned by others - if Allah wills; and in Him we place our trust and on Him we depend.

He, Most High, says, "Ta- Seen- Meem. (These letters are one of the miracles of the Qur'an, and none but Allah, Alone, knows their meanings). These are Verses of the Book (that makes clear truth from falsehood, good from evil, etc.). We recite to you some of the news of Moosa and Fir'awn in truth, for a people who believe (those who believe in Qur'an, and in the Oneness of Allah).

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Verily, Fir'awn exalted himself in the land and made its people sects, weakening a group among them, killing their sons, and letting their females live. Verily, he was of the mufsidoon (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.). And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, And to establish them in the land, and We let Fir'awn and Haman

and their hosts receive from them that which they feared." (Soorah Al-Qasas 28:1-6)

Allah, Most High, mentions the story in brief and then He explains it in detail after that. He mentions that

He is relating to His Prophet (Muhammad (Peace and Blessings of Allah be upon him)) the story of Moosa (Peace be upon him) and Fir'awn in truth; that is, the true facts which were heard and witnessed by those who were present at the time. "Verily, Fir'awn exalted himself in the land and made its people sects. " (Soorah Al- Qasas 28:4) That is, he behaved tyrannically, was insolent, exceeded all limits, committed outrages, preferred the life of this world (to the life of the Hereafter) and refused to obey his Lord, Most High, "and made its people sects" (Soorah Al-Qasas 28:4). That is, he divided his subjects into groups and classes, "weakening a group among them" (Soorah Al-Qasas 28:4). The group referred to is the tribe of Banu Isra'eel, who were from the offspring of Prophet Ya'qoob, son of Ishaq, son of Ibraheem, Allah's Khaleel, peace be upon them all, who were at that time, the best people on Earth. This unjust, tyrannical, disbelieving, iniquitous king had gained mastery over them, enslaved them and used them to perform vilest, the meanest and the lowest of tasks, in addition to which, he was "killing their sons, and letting their females live. Verily, he was of the mufsidoon." (Soorah Al-Qasas 28:4) His justification for doing these wicked things was that the Children of Isra'eel used to study the religious texts that were in their possession, which they had transmitted from Ibraheem (Peace be upon him);

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these texts claimed that from his progeny a baby boy would be born at whose hands the king of Egypt would be destroyed. It was said - and Allah knows best the truth of this - that this was revealed to Ibraheem (Peace be upon him) at the time when the king of Egypt attempted to carry out his evil desires with Sarah, the wife of Al-Khaleel (Peace be upon him), and Allah protected her from him. These tidings were wellknown to the Children of Isra'eel and the Copts spoke of them among themselves until news of them was

communicated to Fir'awn by his governors and nobles when they would sit and talk with him in the evenings. Upon hearing this, he ordered that the sons of Banu Isra'eel be killed, in order to prevent that prophesied child from being born, but no precaution can circumvent what has been ordained by Allah (SWT).

It means that Fir'awn took every possible precaution to prevent Moosa from growing up to fulfill the prophecy, to such an extent that he appointed men and midwives, whose duty it was to visit the houses of the pregnant women and to find out their expected delivery dates. Then, whenever a woman would give birth to a boy, those slaughterers would kill him at once. According to the People of the Scripture, he ordered the killing of the males in order to weaken the power of the Children of Isra'eel, so that they could not resist them if they fought them. But this claim is doubtful; indeed, it is false, because this order to kill their sons was only given after Moosa (Peace be upon him) was sent, as He, Most High, says, "Then, when he brought them the Truth from Us, they said, 'Kill the sons of those who believe with him and let their women live'." (Soorah Ghafir 40:25) This was because the Children of Isra'eel said to Moosa (Peace be upon him) "We (the Children of Isra'eel) have suffered troubles before you came to us, and since you have come to us." (Soorah Al-A'raf 7:129) So the truth is that Fir'awn only ordered the killing of their sons at first as a precaution, in order to prevent the coming of Moosa (Peace be upon him). He did all this, but the Fate said, "O, you tyrannical king, who is deceived by his large army, his great power and his extensive authority! The Greatest

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(i.e. Allah) - Whom none can defeat and none can resist, Whose Ordainments cannot be contradicted, has decreed that this child against whom you seek to guard yourself, due to which you have killed untold number of innocent souls, will be brought up in none other than your own house and upon your own bed and he will not partake of any food or drink but yours, which is served in your home. It is you who will raise him and educate him, while you are his enemy; yet you will not discover the significance of all this, and then your destruction in this world and in the Hereafter will be

at his hands, because of your opposition to the clear truth that he brings and your rejection of the Revelation given to him. This is in order that you and all of the mankind may know that the Lord of the heavens and the Earth is the Doer of what He wills and that He is the All-Powerful, the Stern, Owner of Strength and Power and Will which cannot be opposed.

Allah, Most High, says, "And We inspired the mother of Moosa, (saying), 'Suckle him (Moosa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.' Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'awn, Haman and their hosts were sinners. And the wife of Fir'awn said, 'A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.' And they perceived not (the result of that)." (Soorah Al-Qasas 28:7-9) This Revelation was an inspiration and spiritual guidance, as He, Most High, says, "And your Lord inspired the bee, saying, 'Take you habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you)'." (Soorah An-Nahl 16:68,69) This was not the Revelation of Prophethood, as Ibn Hazm and more than one from among the rationalists claimed. The correct interpretation is the first, as reported by Abul-Hasan AlAsh'ari from the madhab of Ahlus- Sunnah Wal-Jama'ah.

Allah placed in her heart and her soul that she
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should not fear and she should not grieve, because if he went away from her, Allah would return him to her and He would make him a Prophet and Messenger, whose word would be raised high in this life and in the Hereafter. So she did as she was commanded to do and she placed him in a basket in the river, but she neglected to secure the end of the rope to the shore and so the Nile carried him away and the basket passed by the abode of Fir'awn. "Then they picked him up." (Soorah Al-Qasas 28:8) He, Most High, says, "that he might

become for them an enemy and a (cause of) grief." (Soorah Al- Qasas 28:8). Some said that the letter lam used in the Verse is lam al-'aqibah. And it would appear to be so, although it pertains to the preceding words: "Then the household of Fir'awn picked him up." (Soorah Al-Qasas 28:8) But if it is understood to relate to the meaning of the words, which is that the family of Fir'awn were predestined to find him, so that he should become an enemy to them and a (cause of) grief, then the lam will be for justification or explanation, and Allah knows better. This second supposition is strengthened by the Words of Allah: "Verily! Fir'awn, Haman" (Soorah AlQasas 28:8) Haman was Fir'awn's wicked Wazeer "and their hosts" (Soorah Al-Qasas 28:8) That is, those who followed them both "were sinners" (Soorah Al- Qasas 28:8) It means, they followed what was contrary to the truth, and so they deserved this punishment and pain.

The scholars of tafseer mentioned that the servants picked him up from the water and he was in a closed box, but they did not venture to open it until they had placed it in the hands of Fir'awn's wife, whose name was Asiyah, daughter of Muzahim, son of 'Ubaid, son of Ar-Rayyan Ibn Al-Waleed, who had been the Fir'awn of Egypt during the time of Yoosuf (Peace be upon him). It was said that she was from Banu Isra'eel, from the descendants of Moosa (Peace be upon him). It was also said that she was his paternal aunt; this was reported by As-Suhaili. And Allah knows better.

We will relate the praises and commendations that have been heaped on her in the story of Maryam, daughter of 'Imran, and how, on the Day of

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Resurrection, they will be with the wives of the Messenger of Allah (Peace and Blessings of Allah be upon him) in Paradise. When she opened the box and removed the covering from him, she saw his face, which was radiant with the light of Prophethood and the Mosaic Illustriousness. When she saw him, she immediately loved him intensely. When Fir'awn came, he said, "What is this?" And he ordered that he be slaughtered; but she snatched the baby from him and pushed him away, saying, "A

comfort of the eye for me and for you." (Soorah Al-Qasas 28:9) But Fir'awn said to her, "As for you, he may be; but for me, no." That is, I have no need of him. She said, "maybe he will profit us..." (Soorah Al-Qasas 28:9) Allah granted her that benefit which she hoped for: In this world, it was that Allah guided her through him and in the Hereafter, it was that He made her to reside in His Paradise because of him.

"Or we shall adopt him as a son." (Soorah Al-Qasas 28:9) This was because they brought him up, as they had no children of their own.

Allah, Most High, says, "And they perceived not (the result of that)" (Soorah Al-Qasas 28:9) means that, they did not know what Allah had willed for them, that He had ordained for them to pick him up as part of His Plan to bring Divine Retribution to Fir'awn and his hosts. "And the heart of the mother of Moosa became empty. She was very near to disclose him, had We not strengthened her heart (with faith), so that she might remain as one of the Believers. And she said to his (Moosa's) sister, 'Follow him.' So she (his sister) watched him from a junub, while they perceived not. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said, 'Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?' So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not." (Soorah Al-Qasas 28:10-13)

'Abdullah Ibn 'Abbas (May Allah be pleased with him), Mujahid, 'Ikrimah, Sa'eed Ibn Jubair, Abu 'Ubaidah, Al-Hasan, Qatadah, Ad-Dahhak and others all said regarding His Saying: "And the heart of the mother of Moosa became empty" (Soorah Al-Qasas 28:10) which it means: her heart became empty of all worldly matters, except Moosa (Peace be upon him). "She was very near to disclose him" means to disclose his case, namely that the child was her son and to ask about him openly "had We not strengthened her

heart" means made her patient and strong "so that she might remain as one of the Believers. And she said to his (Moosa's) sister, 'Follow him'." She was her grownup daughter. That is, go after him and seek information about him. "She (his sister) watched him from a junub." Mujahid said that it means: from a distance.

Qatadah said, "She began to observe him, (casually,) as if she had no interest in him, which is why Allah, Most High, says, "while they perceived not." This was because, when Moosa (Peace be upon him) was taken to live in Fir'awn's house, they wanted to provide him with a wet-nurse, but he would not accept the breast of any of them, nor would he eat any food. So they felt at a loss as to what to do for him, having exerted all of their efforts to find some way to feed him, but to no avail. As He, Most High, says, "And We had already forbidden (other) foster suckling mothers for him." (Soorah Al-Qasas 28:12) So they sent him with the midwives and maids to the marketplace, in the hope that they would find someone whose milk he would accept. While they were standing with him and the people were busy looking at him, his sister espied him, but she did not reveal that she knew him. Instead she said, "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?" (Soorah Al-Qasas 28:12) According to 'Abdullah Ibn 'Abbas (May Allah be pleased with him), when she said this, they said to her, they had some doubts about her, so they seized her and asked her how she knew these people will be sincere and care for him? She said to them, "They will be sincere and will care for him because they want the king to be happy and

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because they hope for some reward.” So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir’awn. She called for Moosa’s mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Asiyah asked her to stay with her and nurse the baby, but she refused, saying, “I have a husband and

children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." Fir'awn's wife agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Moosa (Peace be upon him) came back with her child, happy that after a time of fear Allah granted her security, prestige and ongoing provision. There was only a short time between the distress and the way out, a day and night, or thereabouts. And Allah knows best. Glory be to the One in Whose Hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allah says, "So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true." (Soorah Al-Qasas 28:13) That is, We promised to return him to her and make him a Messenger; so his return to her is proof of the truth of the glad tidings of his status as a Messenger. But most of them know not." (Soorah Al-Qasas 28:13)

Allah bestowed this favor on Moosa (Peace be upon him) on the night when He spoke to him, and among the things He said to him was: "And indeed We conferred a favor on you another time (before). When We inspired your mother with that which We inspired. Saying, 'Put him (the child) into the taboot (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye." (Soorah Ta Ha 20:37-39) This was that no

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person saw him except that he loved him. "that you may be brought up under My Eye." (Soorah Ta Ha 20:39) Qatadah and others among the Salaf said that it means: You will be fed and given a pleasant life and you will be given the best foods to eat and the finest garments to wear. All of this is due to My Protection and My Supervision of you in that which I have created in you and for you and the things that I have ordained, which no one besides Me could do. "When your sister went and said, 'Shall I

show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial." (Soorah Ta Ha 20:40)

He, Most High, says, "And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgment of the affairs) and religious knowledge (of the Religion of his forefathers i.e. Islamic Monotheism). And thus do We reward the muhsinoon (i.e. those who do good - see the footnote of V. 9:120). And he entered the city at a time of unawareness of its people, and he found there two men fighting - one of his party (his Religion - from the Children of Isra'eel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Moosa struck him with his fist and killed him. He said, 'This is of Shaitan's doing, verily, he is a plain misleading enemy.' He said, 'My Lord! Verily, I have wronged myself, so forgive me.' Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said, 'My Lord! For that with which You have favored me, I will never more be a helper for the mujrimoon (criminals, those disobedient to Allah, polytheists and sinners, etc.)!'" (Soorah Al-Qasas 28:14-17) Allah, Most High, mentioned that He blessed Moosa's mother by returning him to her and by the Kindness and Grace He bestowed on her following this. Then He described how, when Moosa (Peace be upon him) grew up and became a man of fine physique and exemplary character - according to most authorities, he was aged forty years - Allah bestowed wisdom and knowledge on him, i.e.

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Prophethood and the Message, the glad tidings of which He informed Moosa's mother in His Words: "Verily! We shall bring him back to you, and shall make him one of (Our) Messengers." (Soorah Al-Qasas 28:7) Then He, Most High, described the cause of Moosa's departure from Egypt, his journey to the land of Madyan and his residence there for the time ordained for him, and how Allah spoke to him and ennobled him with that which He ennobled him, as we shall make clear. Allah, Most High, says,

"And he entered the city at a time of unawareness of its people." (Soorah Al-Qasas 28:15) 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Sa'eed Ibn Jubair, 'Ikrimah, Qatadah and As-Suddi said that this was in the middle of the day.

It was also reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said that it was between the two 'isha's "and he found there two men fighting" (Soorah Al-Qasas 28:15) means exchanging blows and struggling with one another "one of his party". That is, one of them being from among the Children of Isra'eel "and the other of his foes". That is, the other being from among the Copts. This was said by 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Qatadah, As-Suddi and Muhammad Ibn Ishaq. "The man of his (own) party asked him for help against his foe." (Soorah Al-Qasas 28:15) This was because Moosa (Peace be upon him) possessed power in Egypt, due to the fact that he had been adopted and brought up by Fir'awn in his palace. As a result of this, the Children of Isra'eel had gained a degree of strength and respect and they acquired prestige and status due to the fact that one of them had breastfed him, which made them his "uncles", i.e. through a foster relationship. So when that Isra'eelite requested Moosa's help against the Copt, Moosa (Peace be upon him) advanced toward him "so Moosa struck him." (Soorah AlQasas 28:15) Mujahid said that it means that he struck him a blow with his fist. Qatadah said that he struck him with a stick that he had with him "and killed him." (Soorah Al-Qasas 28:15) That is, he died as a result of the blow; and that Copt was a disbeliever, who ascribed partners to Allah, the Almighty. Moosa
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(Peace be upon him) had not intended to kill him; he had only intended to restrain him and curb his aggression. Because of this, Moosa (Peace be upon him) said, "This is of Shaitan's doing, verily, he is a plain misleading enemy.' He said, 'My Lord! Verily, I have wronged myself, so forgive me.' Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said, 'My Lord! For that with which You have favored me, I will never more be a helper for the mujrimoon (criminals, those

disobedient to Allah, polytheists, sinners, etc.)!" (Soorah Al-Qasas 28:15-17)

And He, Most High, says, "So he became afraid, looking about in the city (waiting as to what would be the result of his crime of killing), when, behold, the man who had sought his help the day before, called for his help (again). Moosa said to him, 'Verily, you are a plain misleader!' Then, when he decided to seize the man who was an enemy to both of them, the man said, 'O, Moosa! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.' And there came a man running, from the farthest end of the city. He said, 'O, Moosa! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice.' So he escaped from there, looking about in a state of fear. He said, 'My Lord! Save me from the people who are zalimoon (polytheists and wrongdoers)!' " (Soorah Al-Qasas 28:18-21)

Allah, Most High, informs us that the following day, Moosa (Peace be upon him) was in a state of anxiety in the Egyptian city; i.e. he was fearful that Fir'awn and his council of elders would know that the murder victim, whose case had been submitted to Fir'awn, had been killed by none other than Moosa (Peace be upon him), while supporting a man from among the Children of Isra'eel, for this would strengthen their belief that Moosa (Peace be upon him) was one of them - and the consequences of this would be severe. So he began to walk around the city on that morning, "so he became afraid, looking about." It means that he started glancing

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about in all directions. And while he was engorssed, the same Isra'eelite who had sought his help the previous day "called to him" (Soorah Al- Qasas 28:18) That is, he shouted to him and requested his help against another man with whom he had picked a fight. But Moosa (Peace be upon him) rebuked him and blamed him for his repeated wickedness and argumentativeness, saying to him, "Verily, you are a plain misleader!" (Soorah Al-Qasas 28:18) Then, when he

intended to fight with that Copt – who was the enemy of Moosa (Peace be upon him) and of the Isra'eelite – to restrain him and rescue the Isra'eelite from him, he advanced toward the Copt, "The man said, 'O, Moosa! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right'." (Soorah Al-Qasas 28:19) Some said that these words were spoken by the Isra'eelite, who was aware of what Moosa (Peace be upon him) had done the previous day; and it was as if, when he saw him advancing on the Copt, he thought that Moosa (Peace be upon him) wanted to hit him because of his rebuke to him, "Verily, you are a plain misleader!" (Soorah Al-Qasas 28:18) and so he said those words to Moosa (Peace be upon him) (in self-defense). Thus he made known what had transpired the previous day and the Copt went to Fir'awn and incited him against Moosa (Peace be upon him).

What is intended here is that Fir'awn was informed that Moosa (Peace be upon him) was the man who had killed the Copt the previous day and so he sent his people out to look for him. But they were preceded by an advisor, who had taken a shortcut to reach him "And there came a man running, from the farthest end of the city." (Soorah Al-Qasas 28:20). That is, hastening to him, because he was concerned for his safety. He said, "O, Moosa! Verily, the chiefs are taking counsel together about you, to kill you, so escape" (Soorah Al-Qasas 28:20) means so, you escape from this land. "Truly, I am to you of those who give sincere advice." That is, in what I say to you. Allah, Most High, says, "so he escaped from there, looking about in a state of

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fear," (Soorah Al-Qasas 28:21) meaning he left the land of Egypt immediately, being unaware of which road he was taking and not knowing where it would lead him, saying, "My Lord! Save me from the people who are zalimoon." (Soorah Al- Qasas 28:21).

And He, Most High, says, "And when he went toward (the land of) Madyan he said, 'It may be that my Lord guides me to the Right Way.' And when he arrived at the water of Madyan (Midian) he

found there a group of men watering (their flocks), and besides them he found two women who were holding back. He said, 'What is the matter with you?' They said, 'We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.' So he watered (their flocks) for them, then he turned back to shade, and said, 'My Lord! Truly, I am in need of whatever good that You bestow on me!'" (Soorah AlQasas 28:22-24).

Allah, Most High, informs us about the departure of His slave, His Messenger and His Kaleem from Egypt "looking about in a state of fear." That is, afraid that one of Fir'awn's men would recognize him, while he had no idea in which direction he was heading, or where his footsteps were taking him. This was due to the fact that he had never before left Egypt. "And when he went toward (the land of) Madyan" (Soorah Al-Qasas 28:22) means, when he (unknowingly) embarked on the road that led him there, "He said, 'It may be that my Lord guides me to the Right Way'." (Soorah Al- Qasas 28:22). That is, haply this road will lead to (a good) destination. And that was what happened; it led him to a destination

- and what a destination! "And when he arrived at the water of Madyan" (Soorah Al-Qasas 28:23) it was a well at which the people used to draw water. Madyan was the city whose inhabitants, the companions of the Aykah, whom Allah had destroyed. They were the people of Shu'aib (Peace be upon him), and their destruction took place before the time of Moosa (Peace be upon him), according to one of two opinions held by the scholars. When he reached the aforementioned water, "he found there a group of men watering

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(their flocks), and besides them he found two women who were holding back." (Soorah AlQasas 28:23) That is, they were holding back their sheep, to prevent them from becoming mixed with the other peoples' sheep. According to the People of the Scripture, they were seven girls, but this is also a mistake; possibly there were seven daughters, but only two of them were watering the sheep. In this manner, we can reconcile the two sayings, if that is what has been (reliably) reported. Otherwise, (we must say that) it is apparent that he had only two daughters. "He said, 'What is the

matter with you?' They said, 'We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man'." (Soorah Al-Qasas 28:23) They said that, we cannot get near to the water until after the shepherds have taken their sheep away, because we are weak; and the reason why we have come here with our sheep is because our father is elderly and weak. Allah, Most High, says, "So he watered (their flocks) for them." (Soorah Al- Qasas 28:24)

He, Most High, says, "Then there came to him one of the two women, walking shyly. She said, 'Verily, my father calls you that he may reward you for having watered (our flocks) for us.' So when he came to him and narrated the story, he said, 'Fear you not. You have escaped from the people who are zalimoon.' And said one of them (the two women), 'O, my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.' He said, 'I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous.' He (Moosa) said, 'That (is settled) between me and you, whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say'." (Soorah Al-Qasas 28:25-28)

When Moosa (Peace be upon him) sat in the shade and said, "O, 'My Lord! Truly, I am in need of whatever good that You bestow on me!'" (Soorah Al-Qasas 28:24), the two women heard him and they went to their father; it was said that he

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rebuked them because of their early return and so they told him about Moosa (Peace be upon him) and he ordered one of them to go to him and invite him, "Then there came to him one of the two women, walking shyly," (Soorah Al-Qasas 28:25) means walking like a free woman. She said, "Verily, my father calls you that he may reward you for having watered (our flocks) for us." (Soorah Al-Qasas 28:25) She spoke frankly to him, so that her words should not excite any suspicion in him - and this was a part of her perfect modesty and

chastity. "So when he came to him and narrated the story" (Soorah Al-Qasas 28:25) means, when he told him his story and related to him the events surrounding his departure from Egypt, as he fled from Fir'aun. On hearing his story, the old man said, "Fear you not. You have escaped from the people who are zalimoon." (Soorah Al-Qasas 28:25) It means that you have left the area in which they exercise their authority and you are no longer in their lands. Scholars disagreed as to the identity of this old man; it was said that he was Shu'aib (Peace be upon him) and this is widely accepted by many; among those who related it were Al-Hasan Al-Basri and Malik Ibn Anas and he stated it positively in a Hadith, but there is some doubt regarding the authenticity of its chain of narrators. Another group declared that Shu'aib (Peace be upon him) lived for a very long time after the destruction of his people, so that Moosa (Peace be upon him) encountered him and married his daughter.

What is intended is that he offered him his hospitality, gave him a comfortable place to stay and informed him about his situation; he gave him the glad tidings that he was safe. At that point, one of his daughters said to him, "O, my father! Hire him!" (Soorah Al-Qasas 28:26) so that to herd your sheep; then she praised him saying that he was strong and trustworthy.

'Abdullah Ibn Mas'ood (May Allah be pleased with him) said: The most discerning of people are three: The companion of Yoosuf (Peace be upon him) (i.e. Al-'Aziz), when he said to his wife, "Make his stay comfortable." (Soorah Yoosuf 12:21), the companion of Moosa, when she said, "O, my father!

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Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.” (Soorah Al-Qasas 28:26) and Abu Bakr (May Allah be pleased with him) when he designated ‘Umar Ibn Al-Khattab (May Allah be pleased with him) as his successor.

He, Most High, says, "He (Moosa) said, 'That (is settled) between me and you, whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say'." (Soorah

Al-Qasas 28:28) Allah tells us that Moosa (Peace be upon him) said to his father-in-law, "The matter will be as you have said and whichever you decide, there will be no sin upon me; and Allah will be the Hearer and Witness to what we agree upon - and He is the Disposer of my affairs and of yours." But though he said this, he completed the ten years in full.

Al-Bukhari narrated on the authority of Sa'eed Ibn Jubair that he said, "A Jew from the people of AlHirah asked me which one of the two periods Moosa completed." I said, "I don't know, (but wait) until I see the most learned Arab and enquire him about it." So I went to Ibn 'Abbas (May Allah be pleased with him) and asked him. He replied, "Moosa completed the longer and better period." Ibn 'Abbas (May Allah be pleased with him) added, "Verily, a Messenger of Allah always does what he says."

He, Most High, says, "Then, when Moosa had fulfilled the term, and was traveling with his family, he saw a fire in the direction of At-Toor (Mount). He said to his family, 'Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves.' So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree, 'O, Moosa! Verily! I am Allah, the Lord of Al-'Alameen. And throw your stick!' But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said), 'O, Moosa! Draw near, and fear not. Verily, you are of those who are secure. Put your hand in your bosom, it will come forth white

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without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). These are two burhan (signs, miracles, evidences and proofs) from your Lord to Fir'awn and his chiefs. Verily, they are the people who are fasiqoon (rebellious, disobedient to Allah)'." (Soorah Al- Qasas 28:29-32)

We said previously that Moosa (Peace be upon him) completed the longer of the two specified periods (eight years or ten years) and this may be understood from the Words of Allah: "Then, when Moosa had fulfilled the term." (Soorah Al-Qasas 28:29) It is reported on the authority of Mujahid that he completed ten years of service and another ten after that. Allah says, "and was traveling with his family" (Soorah AlQasas 28:29) means, he had left his father-in-law – according to what more than one of the scholars of tafseer and others have said – because he missed his family; so he set out to visit them in secret in Egypt. He was traveling with his family, including his two sons, and some sheep which he had acquired during his time in his father-in-law's service. The scholars said, it was a dark, cold night, due to this, they lost their way and were unable to find the path again. He tried to kindle a fire, but he was unable to do so. The darkness and cold increased and while he was occupied in trying to start a fire, he observed a fire burning at a distance, in the direction of At-Toor, which was a mountain that lay to the west of him, somewhere of to his right. He said to his family, "Wait! Verily, I have seen a fire." (Soorah Ta Ha 20:10). It was as if – and Allah knows better – he alone saw it, because this fire was from the Light of Truth and it would not be fitting that every person should see it. "Perhaps I may bring to you from there some information" (Soorah Al-Qasas 28:29) means, perhaps I can ask those whose fire it is on the way to the road. "...or a burning fire-brand that you may warm yourselves." (Soorah Al-Qasas 28:29) It is proved that they had lost their way on a cold, dark night, because Allah, Most High, says in another Verse, "And has there come to you the story of

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Moosa? When he saw a fire, he said to his family, 'Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.'" (Soorah Ta Ha 20:9,10) So this proves that there was darkness and that they had lost their way.

He, Most High, says: "(Remember) when Moosa said to his household, 'Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may

warm yourselves." (Soorah An-Naml 27:7) So he brought them news from it - and what news he brought them! And he found guidance there - and what guidance he found! And he acquired a light from it - but what a light he acquired! Allah, Most High, says, "So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree, 'O, Moosa! Verily! I am Allah, the Lord of Al-'Alameen'!" (Soorah Al-Qasas 28:30)

In Soorah An-Naml, He Most High, says, "But when he came to it, he was called, 'Blessed is whosoever is in the fire, and whosoever is round about it! And Glorified be Allah, the Lord of Al-'Alameen.'" (Soorah An-Naml 27:8) That is, Glory be to Allah, Who does as He wills and decides what He wills. "And when he came to it (the fire), he was called by name, 'O, Moosa! Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa. And I have chosen you. So listen to that which is inspired to you. Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform as--salah (iqamat as-salah - Prayer) for My Remembrance. Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives. Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish'." (Soorah Ta Ha 20:11-16)

More than one of the scholars of tafseer from among the earlier and the later generations have said that when Moosa (Peace be upon him) walked

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toward that fire which he had seen, and when he reached it, he found that it was burning in a green boxthorn tree. The more the fire burned, the more the greenness of the tree increased and he stood in amazement. The tree was at the foot of a mountain, which lay west of him, to his right, as He, Most High, says, "And you (O, Muhammad) were not on the western side (of the Mount), when We made clear to Moosa the Commandment, and you were not among those present."

(Soorah Al-Qasas 28:44) Moosa (Peace be upon him) was in a valley named Tuwa and he was facing the Qiblah and that tree was on his right, in the West. His Lord called to him in the Sacred Valley of Tuwa and He commanded him first of all to remove his shoes, out of reverence and respect for that blessed location - and especially on that blessed night. According to the People of the Scriptures, he placed his hand on his face in awe and in fear for his sight, due to the intensity of the light. Then Allah, Most High, addressed him as He willed, saying to him, "Verily! I am Allah, the Lord of Al-'Alameen!" (Soorah AlQasas 28:30) and "Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform as-salah (iqamat as-salah) for My Remembrance." (Soorah Ta Ha 20:14). That is, I am the Lord of the Worlds, besides Whom none has the right to be worshipped - and worship devoted to any other deity cannot benefit.

Then He informed him that the life of this world is only temporary and that the permanent abode is that of the Day of Resurrection, whose establishment is inevitable "that every person may be rewarded for that which he strives." (Soorah Ta Ha 20:15) That is, whether good or evil. He encouraged him and incited him to work for it and to avoid those who do not believe in it, such as those who disobey their Lord and follow their own vain desires. Then He informed him that He is able to do all things, saying to a thing, "Be!" and it is: "And what is that in your right hand, O, Moosa?" (Soorah Ta Ha 20:17) means that, is this not your stick, which We have known since you had it. This is an interrogative, used for the purpose of

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affirmation. "He said, 'It is my stick upon which I lean, with which I beat down branches for my sheep and for which I find other uses'." (Soorah Ta Ha 20:18) That is, it is my stick which I know and of which I am sure. "(Allah) said, 'Cast it down, O, Moosa!' He cast it down, and behold! It was a snake, moving quickly." (Soorah Ta Ha 20:19, 20)

This was a great miracle and an irrefutable proof that when the One Who was speaking to him says to something, "Be!" it is - and that He does as He wills.

This serpent combined huge size with lightning speed and when Moosa (Peace be upon him) saw it "he turned in flight" (Soorah An-Naml 27:10) means, he fled in fear from the snake, because it was a natural human reaction to do so, "and did not look back." (Soorah An-Naml 27:10). That is, he did not turn around; so his Lord called him, saying, "O, Moosa! Draw near, and fear not. Verily, you are of those who are secure." (Soorah Al-Qasas 28:31) When he returned, Allah, Most High, commanded him to take hold of it: He said, "Grasp it, and fear not, We shall return it to its former state." (Soorah Ta Ha 20:21) It was said that he feared it greatly and so he placed his hand in the sleeve of his garment and then placed his hand inside its mouth. According to the People of the Scriptures, he grasped it by its tail and when he held it firmly, it became a stick once again, with two branches. So Glory be to Allah, the Omnipotent, Almighty, Lord of the two Easts and the two Wests. Then He, Most High, commanded him to place his hand inside his garment and then to remove it, upon which he saw that it was shining white, like the moon "without any disease" means without leprosy or bahaq, which is why He says, "Put your hand in your bosom, it will come forth white, without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state)." (Soorah Al-Qasas 28:32)

What is meant is that when Allah, Most Glorified, commanded Moosa (Peace be upon him) to go to Fir'awn, "He said, 'My Lord! I have killed a man among them, and I fear that they will kill me. And my brother Haroon (Aaron), he is more eloquent in speech than I, so send him with me as a helper to confirm me. Verily! I fear that they will belie me.' Allah said, 'We will strengthen your arm through your brother, and give you both power, so they shall

not be able to harm you, with Our Ayat, you two as well as those who follow you will be the victors'." (Soorah Al-Qasas 28:33-35)

Allah, Most High, informs us about Moosa (Peace be upon him) and his reply to his Lord, the Almighty, the All-Powerful, when He told him to go to his enemy, from whose power and injustice in the lands of Egypt he had fled, after he had killed the Copt. He said, "He said, 'My Lord! I have killed a man among them, and I fear that they will kill me. And my brother Haroon he is more eloquent in speech than I, so send him with me as a helper to confirm me. Verily! I fear that they will belie me'." (Soorah Al-Qasas 28:33, 34) That is, make along with me a helper, an adviser and a supporter, who will aid me in delivering Your Message to them, because he is more eloquent in speech than I am and better able to elucidate.

Allah, Most High, says in reply to his question, "Allah said, 'We will strengthen your arm through your brother, and give you both power'." (Soorah Al-Qasas 28:35). That is proof and evidence "So they shall not be able to harm you, with our Ayat". That is, so they will not be able to inflict any harm on you because of your acting upon Our Ayat (fulfilling Our Commands), or it was said, due to the blessing of Our Ayat. "You two as well as those who follow you will be the victors."

In Soorah Ta Ha, He says, "Go to Fir'awn! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved arrogantly and as a tyrant)." (Moosa) said, "O, my Lord! Open for me my chest (grant me self-confidence, contentment,

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and boldness). And ease my task for me; and make loose the knot (the defect) from my tongue, (i.e. remove my speech defect), that they may understand my speech.” (Soorah Ta Ha 20:24-28) It was said that he was afflicted by a speech impediment as a result of putting a burning coal in his mouth when he was a small child. This was due to Fir’awn, wanting to test his intelligence when, as a small child, he seized his beard. Fir’awn wanted to kill him (for pulling his beard), but Asiyah, fearing for him, said, “He is a baby!” So

Fir'awn tested him by placing a date and a burning coal in front of him; Moosa (Peace be upon him) tried to take the date, but Fir'awn directed his hand to the coal and he took it and placed it on his tongue, as a result of which he was afflicted with a speech defect. So he asked Allah to remove a part of it – sufficient that the people might understand his speech – and he did not ask Him to completely remove it.

Al-Hasan Al-Basri said, “Messengers only ask for what is sufficient for their needs; for this reason, a little of the defect remained on his tongue. This is why Fir'awn – may Allah's curse be upon him – claimed concerning Moosa (Peace be upon him), “... and (he) can scarcely express himself clearly.” (Soorah AzZukhruf 43:52) It means that he cannot convey his meaning and express what is in his mind and his heart. Then Moosa (Peace be upon him) said, “And appoint for me a helper from my family, Haroon, my brother; increase my strength with him, and let him share my task (of conveying Allah’s Message and

Prophethood), that we may glorify You much and remember You much, verily! You are of us Ever AllSeeing.” (Allah) said, “You are granted your request, O, Moosa!” (Soorah Al-Qasas 20:29-36) That is,

We have granted everything that you asked and given you all that you requested – and it was due to the high estimation in which his Lord, the Almighty, the All-Powerful held him that when he asked Allah to grant Prophethood to his brother, He did so. And this is indicative of great rank. He, Most High, says, “and he was honorable before Allah.” (Soorah Al-Ahzab 33:69)

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He, Most High, says, "And We bestowed on him his brother Haroon, (also) a Prophet, out of Our Mercy."

(Soorah Maryam 19:53)

The Mother of the Believers, 'A'ishah, may Allah be pleased with her, heard a man saying to some people when they were traveling on the road for Hajj (in Makkah), "Which brother was most

benevolent toward his brother?" The people remained silent, but 'A'ishah, may Allah be pleased with her, said to those around her howdah, "It was Moosa, son of 'Imran, when he asked for Prophethood to be bestowed on his brother, Haroon, and Allah did so. This is why Allah, Most High, says, 'And We bestowed on him his brother, Haroon, (also) a Prophet, out of Our Mercy'." (Soorah Maryam 19:53)

He, Most High, says in Soorah Ash-Shu'ara', "And (remember) when your Lord called Moosa (saying), 'Go to the people who are zalimoon (polytheists and wrongdoers), The people of Fir'awn. Will they not fear Allah and become righteous?' He said, 'My Lord! Verily, I fear that they will belie me, and my breast straitens, and my tongue expresses not well. So send for Haroon (to come along with me). And they have a charge of crime against me, and I fear they will kill me.' Allah said, 'Nay! Go you both with Our Signs. Verily! We shall be with you, listening. And when you both come to Fir'awn, say, We are the Messengers of the Lord of Al- 'Alameen, so allow the Children of Isra'eel to go with us'." (Fir'awn) said (to Moosa), 'Did we not bring you up among us as a child? And you did dwell many years of your life with us. And you did your deed, which you did. And you are one of the ingrates'." (Soorah Ash-Shu'ara' 26:10-19) And the meaning of these Words is: So they went to Fir'awn and spoke these words to him, conveying to him the Message they had been given, which was to call him to the worship of Allah, Most High, Alone, without ascribing partners to Him; to free the slaves, the Children of Isra'eel, from his grip and his subjugation and allow them to worship their Lord as

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and when they wished; let them be free to declare His Oneness, invoke Him and humble themselves before Him. But Fir'awn responded with arrogance, insolence and oppression, looking on Moosa (Peace be upon him) with contempt and scorn, saying to him, "Did we not bring you up among us as a child? And you did dwell many years of your life with us." (Soorah Ash-Shu'ara' 26:18) That is, was it not you whom we brought up in our house, to whom we showed kindness, and on whom we

bestowed favors for so many years? This proves that the Fir'awn to whom Moosa (Peace be upon him) was sent was the same Fir'awn from whom he fled. This contradicts the claim of the People of the Scriptures, who said that the Fir'awn from whom he fled died while he was living in Madyan and that the person to whom he was sent was another Fir'awn.

He, Most High, says, "And you did your deed, which you did. And you are one of the ingrates" (Soorah Ash-Shu'ara' 26:19). means, you killed the Coptic man and fled from us and were ungrateful for the favors we bestowed on you. Moosa said, "I did it then, when I was ignorant (as regards my Lord and His Message)." (Soorah Ash-Shu'ara' 26:20). That is, before my Lord inspired me and sent down Revelation to me. "So I fled from you when I feared you. But my Lord has granted me Hukman (i.e. religious knowledge, right judgment of the affairs and Prophethood), and appointed me as one of the Messengers." (Soorah Ash-Shu'ara' 26:21) Then he replied to Fir'awn regarding the favors he had given him, such as bringing him up and showing kindness to him, "And this is the past favor with which you reproach me, that you have enslaved the Children of Isra'eel." (Soorah Ash-Shu'ara' 26:22) It means that, this favor which you have mentioned, which was that you treated me with kindness - and I am one man from among the Children of Isra'eel - does it compare with the manner in which you have used this entire great nation and enslaved them with a view to making them carry out your works and serve you. Fir'awn said, "And what is the Lord of the Al-'Alameen?" Moosa said, "Lord of the heavens and the Earth, and all that is between them, if you seek to be convinced with certainty."

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Fir'awn said to those around, "Do you not hear (what he says)?" Moosa said, "Your Lord and the Lord of your ancient fathers!" Fir'awn said, *"Verily, your Messenger who has been sent to you is a mad man!"* Moosa said, *"Lord of the East and the West, and all that is between them, if you did but understand!"* (Soorah Ash-Shu'ara' 26:23-28)

Allah, Most High, informs us of the discussion, the dispute and the debate which took place between Fir'awn and Moosa (Peace be upon him) and the proof (of disbelief) which Al-Kaleem confirmed against the wicked Fir'awn, including the rational and spiritual proofs and then the tangible, perceptible proofs. This was because Fir'awn – may Allah have curse on him – demonstrated his rejection of the Creator, Most Blessed, Most High, and claimed that he was the (only) deity. "Then he gathered his people and cried aloud, saying, 'I am your lord, most high'." (Soorah An-Nazi'at 79:23,24) And he said, "O, chiefs! I know not that you have an ilah (god) other than me." (Soorah Al-Qasas 28:38) He was just being stubborn in this dispute and he knew that he was a slave, subject to Allah's Mastery and Lordship and that He is the Creator, the Inventor of all things, the Bestower of forms, the true God, as He, Most High, says, "And they belied them (those Ayat) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayat) are from Allah, and Moosa is the Messenger of Allah in truth, but they disliked to obey Moosa, and hated to believe in his Message of Monotheism]. So see what was the end of the mufsidoon (disbelievers, those disobedient to Allah, evildoers, liars)." (Soorah An-Naml 27:14)

This is why he said to Moosa (Peace be upon him) by way of rejection of his Message and evincing his belief that there is no lord who had sent him, "And what is the Lord of the Al-'Alameen?" (Soorah AshShu'ara' 26:23) That is, the Lord of the Worlds, the Creator of these heavens and this Earth, which are visible (to all) and every oft-created thing in between them, such as the clouds, the winds, the

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rains, the plants and the animals, which every rational person knows, do not create themselves and require a Creator – and that is Allah, besides Whom none has the right to be worshipped, the Lord of the Worlds. "He said", that is, Fir'awn said "to those around him". Such as his princes, his provincial governors and his ministers, by way of mockery and ridicule of what Moosa (Peace be upon him) had related, "Do you not hear?" means these words of his. Moosa (Peace be upon him) said, addressing both Fir'awn

and those around him, "Your Lord and the Lord of your ancient fathers!" (Soorah Ash-Shu'ara' 26: 26). It means, it is He Who created you and your fathers, your grandparents and all of the previous generations, because every person knows that he did not create himself nor did his father and mother create themselves; and he (i.e. everybody) was not brought into being without a Creator - he was only brought into being and created by the Lord of the Worlds. And it is these two aspects that are referred to in the Words of Allah, Most High: "We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth." (Soorah Fussilat 41:53) But in spite of all this, Fir'awn did not wake up from his sleep, nor did he divest himself of his errors. Instead, he persisted in his transgression, stubbornness and rejection. "Fir'awn said, 'Verily, your Messenger who has been sent to you is a madman!' Moosa said, 'Lord of the East and the West, and all that is between them, if you did but understand!'" (Soorah Ash-Shu'ara' 26:27, 28) That is, it is He Who subjugates these shining stars and causes the celestial bodies to remain in their orbits. He created the darkness and the light. He is the Lord of the Earth and the heaven. He is the Lord of the first created people and the last. He created the sun, the moon and the moving and the fixed celestial bodies. He created the night with its darkness and the day with its light. All are under His Subjugation and Control and all of their movements are ordained by Him and follow courses decreed by Him at all times, for He, Most High, is the Creator, the Owner, and He disposes of the affairs of His creation as He wills.

When the proofs were established against Fir'awn and his specious arguments had been refuted and no words remained for him except words of obstinacy, he gave up arguing and used his authority, his rank and his power, saying, "If you choose an ilah (god) other than me, I will certainly put you among the prisoners." Moosa said, "Even if I bring you something manifest (and convincing)?" Fir'awn said, "Bring it forth then, if you are of the truthful!" So (Moosa) threw his stick, and behold, it was a serpent, manifest. And

he drew out his hand, and behold, it was white to all beholders!" (Soorah Ash-Shu'ara' 26:29-33) These were the two proofs with which Allah had supported him: the stick and the hand. In this situation, he displayed the great miracle, which dazzled their eyes and their minds when he threw the stick and lo, it became a serpent, manifest, i.e. with a huge body, terrifying and hideous to the beholders.

Allah, Most High, says in Soorah Ta Ha, "When your sister went and said, 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan. Then you came here according to a fixed term. And I have Istana'tuka for Myself. Go you and your brother with My Ayat, and do not taniya in My Remembrance. Go, both of you, to Fir'awn, verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant man and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear Allah." They said, "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)." He (Allah) said, "Fear not, verily! I am with you both, hearing and seeing." (Soorah Ta Ha 20:40-46)

Allah, Most High, addressed Moosa (Peace be upon him) on the night when He inspired him and conferred Prophethood on him, and informed him that He was a Witness when he was in the house of Fir'awn and that He was guarding him, protecting

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him and bestowing His Kindness on him. Then He reminded him of how He removed him from Egypt to Madyan by His Will, His Power and His Disposal and how he remained there for a number of years. "Then you came here according to a fixed term." (Soorah Ta Ha 20:40). That is, according to the fixed term ordained by Me. "And I have Istana'tuka for

Myself." (Soorah Ta Ha 20:41) That is, I have chosen you for Myself, to convey My Message and to hear

My Speech. "Go you and your brother with My Ayat, and do not taniya in My Remembrance" (Soorah Ta Ha 20:42) means, do not be weak or slack in remembering Me when you approach him, for that will be a support for you when addressing him, answering him, offering him advice and establishing the evidence against him.

Allah, Most High, says, "O, you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful." (Soorah Al-Anfal 8:45) Then He, Most High, says, "Go, both of you, to Fir'awn, verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant man and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear Allah." (Soorah Ta Ha 20:43, 44) This was from Allah's Gentleness, Generosity, Compassion and Mercy toward His creation, in spite of His Knowledge of Fir'awn's disbelief, his arrogance and his tyranny; and at that time, he was the worst of Allah's creation, yet Allah sent one who was the best of His creation at that time to him. Nevertheless, He commanded them to call Fir'awn to Allah in the best way, with kindness and gentleness and to treat him as one who it is hoped may remember Allah or fear Him, as He, Most High, said to His Messenger (Peace and Blessings of Allah be upon him), "Invite (mankind, O, Muhammad,) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with

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them in a way that is better." (Soorah An-Nahl 16:125).

He, Most High, says, "And argue not with the people of the Scriptures (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong." (Soorah Al-'Ankaboot 29:46) Al-Hasan Al-Basri said, regarding the Words of Allah: "And speak to him mildly" (Soorah

Ta Ha 20:44) means, be tolerant and forbearing with him and say to him, "Verily, you have a Lord and you have a Hereafter - and before you are a Garden and a Fire."

He, Most High, says, "So go you both to him, and say, 'Verily, we are Messengers of your Lord, so let the Children of Isra'eel go with us, and torment them not; indeed, we have come with a sign from your Lord!

And peace will be upon him who follows the guidance! Truly, it has been revealed to us that the punishment will be for him who denies (believes not in the Oneness of Allah and in His Messengers, etc.), and turns away (from the truth and obedience to Allah)." (Soorah Ta Ha 20:47,48) Allah, Most High, tells us that He commanded them both to go to Fir'awn and to call him upon him to believe in Allah, Most High, and worship Him, Alone, without ascribing partners to Him, and to ask him also to cease tormenting the Children of Isra'eel; free them from their enslavement and allow them to leave with Moosa and Haroon, may Allah be pleased with them both. "And peace will be upon him who follows the guidance!" (Soorah Ta Ha 20:47) That is, peace will be on you if you follow the guidance. Then they warned him against rejecting their Message, saying, "Truly, it has been revealed to us that the punishment will be for him who denies (believes not in the Oneness of Allah and in His Messengers, etc.), and turns away (from the truth and obedience to Allah)." (Soorah Ta Ha 20:48) That is, rejects the truth in his heart and turns away from acting upon it. He, Most High, says, regarding Fir'awn, Fir'awn said, "Who then, O, Moosa, is the Lord of you two?" (Moosa) said, "Our Lord is He
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Who gave to each thing its form and nature, then guided it aright.” (Fir’awn) said, “What about the generations of old?” (Moosa) said, “The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget.” Who has made earth for you like a bed (spread out); and has opened roads (ways and paths, etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. Eat and pasture your cattle, (therein); verily, in this are proofs and signs for

men of understanding. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again." (Soorah Ta Ha 20:49-55)

Allah, Most High, informs us that Fir'awn refused to confirm the existence of the Creator, saying, "Who then, O, Moosa, is the Lord of you two?" (Moosa) said, "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Soorah Ta Ha 20:49,50) That is, it is He Who created mankind and ordained for them their deeds, their sustenance and their lifespans; He recorded all of these things with Him, in His Book, Al-Lawh Al-Mahfooz (the Preserved Tablet). This Verse is like the Words of Him, Most High, "Glorify the Name of your Lord, the Most High, Who has created (everything), and then proportioned it. And Who has measured; then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture.) (Soorah Al-A'la 87:1-3) That is, He ordained preordainments and guided His creations to them. Fir'awn said to Moosa (Peace be upon him), "Then if your Lord is the Creator, Who ordains everything and guides His creatures to that which He has ordained, in which case, none would have the right to be worshipped but He, then why did the earlier peoples worship deities other than Him, ascribing partners and rivals to Him from such things as the stars, as you know? Why were the earlier generations not guided to that which you have mentioned?" "(Moosa) said, 'The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget'." (Soorah Ta Ha 20:52) That is, even if they worshipped other deities besides Allah, that is not an argument or an

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authorization for you to do likewise, nor does it prove anything that contradicts what I say, because they were ignorant, like you. They will be held accountable for everything that they did and they will be recompensed accordingly, by my Lord, the Almighty, the All- Powerful and He does not wrong anyone, even as little as an atom's weight, because all of the deeds of the slaves are recorded with Him in a Record and He is not unaware of any of their doeds, nor dies He forget anything.

Then he spoke to him of Allah's Greatness and His Ability to create (all) things; he described to him how Allah made the Earth a resting place and the sky a ceiling, safe and well-guarded, and He subjugated the clouds and the rains to provide sustenance to His slaves and their livestock and (other) animals, as He, Most High, says, "Eat and pasture your cattle (therein); verily, in this are proofs and signs for men of understanding." (Soorah Ta Ha 20:54) That is, for those who possess rational minds and sound innate character, for He, Most High is the Creator and the Sustainer, as He says, "O, mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqoon. Who has made the Earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." (Soorah Al-Baqarah 2:21,22).

And after Allah had described how He gave life to the Earth with rain and caused thereby the plants and crops to burst forth from it, He called attention to the ultimate destination (on the Day of Resurrection), saying "Thereof" i.e. from the Earth "We created you, and into it We shall return you, and from it We shall bring you out once again." (Soorah Ta Ha 20:55), as He, Most High, says, "As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) (in two groups, one as a blessed one [Believers], and the other as a wretched one [disbelievers])." (Soorah Al-A'raf 7:29)

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He, Most High, says, "And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the Earth. And He is the Almighty, the Most - Wise." (Soorah Ar-Room 30:27) Then He, Most High, says, "And indeed We showed him (Fir'awn) all Our Signs and Evidences, but he denied and refused. He (Fir'awn) said, 'Have you come to drive

us out of our land with your magic, O, Moosa? Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition).' (Moosa) said, "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen." (Soorah Ta Ha 20:56-59)

Allah, Most High, informs us about the wretchedness and sheer ignorance of Fir'awn, the meanness of his intellect in denying Allah's Signs, his arrogant refusal to follow them and his saying to Moosa (Peace be upon him), "Verily, what you have brought is no more than magic and we shall oppose you with its like." Then he asked Moosa (Peace be upon him) that he appoint a meeting between them at a fixed time and in a designated place. And this was one of Moosa's major objectives - to show Allah's Signs and His Proofs openly to an assembly of the people, which is why he said, "Your appointed meeting is the day of the festival." (Soorah Ta Ha 20:59) That was the day of their New Year celebration and a day on which it was their custom to gather. "And let the people assemble when the sun has risen." (Soorah Ta Ha 20:59) That is, in the late morning, just before noon, when the light of the sun was very bright; in this way, the truth would be clearer and more obvious to them; and he did not request that the meeting be held at night, so that they might not be deceived by trickery and falsehood in the darkness of night. Instead, he requested that it be held in daylight and openly, because he had insight from his Lord and

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he had certainty that Allah would make His Word and His Religion triumphant, even though the Copts might dislike it.

Allah, Most High, says, "So Fir'awn withdrew, devised his plot and then came back. Moosa said to them, 'Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a punishment. And surely, he who invents a lie (against Allah) will fail miserably.' Then they debated with one another what they must do, and they kept their talk secret. They said, 'Verily! These are two

magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles. So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful'." (Soorah Ta Ha 20:60-64)

Allah, Most High, informs us about Fir'awn and how he went and gathered the magicians in his land - Egypt at that time was filled with magicians who excelled in their art - so they gathered before him from all corners of the land and they were very large in numbers.

Fir'awn came along with his princes and the governors of his provinces without exception. This was because Fir'awn had ordered their presence at this unprecedented meeting; they came out, saying, "That we may follow the sorcerers (who were on Fir'awn's religion of disbelief) if they are the winners." (Soorah Ash-Shu'ara' 26: 40). Moosa (Peace be upon him) advanced toward the magicians and he admonished them and rebuked them for practicing vain and false magic, which contradicts Allah's Signs and His Proofs, saying, "Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a punishment. And surely, he who invents a lie (against Allah) will fail miserably." Then they debated with one another what they must do. (Soorah Ta Ha 20:61,62) It was said that it means that they disagreed among themselves and one of them said, "This is the speech of a Prophet and not magic," while another said, "Nay, it is magic." And Allah knows better. They spoke these words and others secretly, among themselves. They said: "Verily! These are two magicians. Their object is to drive you out from

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your land with magic" (Soorah Ta Ha 20:63) They said, "This man, Moosa and his brother are skilled magicians and their aim is to gather the people on their side and to attack the King and his entourage and expel you from your abodes; and they are scheming against you by this magic. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." (Soorah Ta Ha 20:64) They only said these first words in order to prepare, encourage one another and

bring forth all of the tricks, deceptions, cheating, sorcery and falsehood. But how far from the truth were their beliefs and how wrong were their ideas! How could their falsehood, their sorcery and their folly oppose the proofs which Moosa (Peace be upon him), Allah's slave, His Kaleem and His Messenger brought; proofs which dazzled the eyes and confused the minds. They said, "and then assemble in line." (Soorah Ta Ha 20:64) As the assembled all together they incited each other to advance in this position, because Fir'awn had promised them and caused them to hope for a great reward; but that which Satan promises them is naught but illusion. They said, "O, Moosa! Either you throw first or we will be the first to throw." (Moosa) said, "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Moosa conceived a fear in himself. We (Allah) said, "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain." (Soorah Ta Ha 20:65-69)

When the magicians lined up and Moosa and Haroon, peace be upon them, stood before them and they said to Moosa (Peace be upon him), "Either you throw before us, or we will throw before you." (Moosa) said, "Nay, throw you (first)!" They had taken ropes and sticks and placed in them quicksilver and other substances, which would cause them to twist and turn in a manner that would make them appear to be moving of their own

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accord. But they only moved because of these tricks and thus they deceived the eyes of the people and terrified them. As they threw their ropes and their sticks, they chanted, "By the might of Fir'awn, it is we who will certainly win!" (Soorah Ash-Shu'ara' 26: 44). He, Most High, says, "So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic." (Soorah Al-A'raf 7:116) He, Most High, says, "Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved

fast. So Moosa conceived a fear in himself." (Soorah Ta Ha 20:66,67) That is, he feared for the people that they would be seduced by their sorcery and their trickery before he could throw what was in his hand, for he would not do anything before Allah commanded him and inspired him to throw at the fixed time: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain." (Soorah Ta Ha 20:68, 69) On hearing this, Moosa (Peace be upon him) threw his stick and he said, "What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of mufsidoon (the evildoers, corrupt ones, etc.). And Allah will establish and make apparent the truth by His Words, however much the mujrimoon (criminals, disbelievers, polytheists, sinners, etc.) may hate it." (Soorah Yoonus 10:81, 82). He, Most High, says, "Then Moosa threw his stick, and behold, it swallowed up all the falsehoods which they showed!" (Soorah Ash-Shu'ara' 26:45)

He, Most High, says, "Thus truth was confirmed, and all that they did was made of no effect. So they were defeated then and there, and were returned disgraced. And the sorcerers fell down in prostration.

They said, 'We believe in the Lord of the Al-'Alameen - the Lord of Moosa and Haroon'." (Soorah Al-A'raf 7:118-122). This was because when Moosa (Peace be upon him) threw his stick, it became a huge serpent with feet - according to what has been reported from more than one

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scholars from among the Salaf - and it also had a large neck and a gigantic, terrifying body, which caused scare among the people and forced them flee, in awe and fear, from the spot. The serpent advanced upon the ropes and sticks they had thrown and began to devour them, one after another, moving very rapidly. The people looked at it in sheer amazement. As for the magicians, they saw something that terrified them and confused them, and they beheld a thing the like of which they had

never seen and never imagined, and was beyond their comprehension and devoid of capabilities to reproduce. At this point, with the knowledge of magic they possessed, they realized that this was not magic, nor was it sleight of hand, nor trickery, nor imagination, nor falsehood, nor lies, nor misguidance. Rather, it was real and none could do it except Allah, Who sent it to support the truth. Allah lifted the cover of foolishness from their hearts and illuminated them with the guidance that He had created; and He banished the hardness from them, causing them to turn to their Lord in repentance and throw themselves down in prostration before Him. They said loudly for all those present to hear, without fearing any punishment or affliction, "We have believed in the Lord of Moosa and Haroon," as Allah, Most High, says, "So the magicians fell down in prostration. They said, 'We believe in the Lord of Haroon and Moosa.' (Fir'awn) said, 'Believe you in him (Moosa) before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us (I, [Fir'awn]-) or the Lord of Moosa [i.e. Allah]) can give the severe and more lasting punishment.' They said, 'We prefer you not over the clear signs that have come to us, and to Him (Allah) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) the life of this world. Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your (Fir'awn's) reward, and more lasting (as regards punishment in comparison to Sunniconnect.

your punishment).' Verily! Whoever comes to his Lord as a mujrim (criminal, polytheist, disbeliever in the Oneness of Allah and His Messengers and sinner, etc.), then surely, for him is Hell, therein he will neither die nor live. But whoever comes to Him (Allah) as a Believer (in the Oneness of Allah, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter), the Gardens of 'Adn (Eden) (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all

kinds of sins and evil deeds which Allah has forbidden and by doing all that which Allah has ordained)." (Soorah Ta Ha 20:70-76) Sa'eed Ibn Jubair, 'Ikrimah, Al-Qasim Ibn Abi Burdah,

Al-Awza'i and others said that when the magicians prostrated, they saw their houses and their palaces in

Paradise prepared and decorated for their arrival and for this reason, they did not pay any heed to Fir'awn's threats. This was because, when Fir'awn saw that the magicians had publicly embraced Islam and that the people were saying good things about Moosa and Haroon, peace be upon them, this made him alarmed and he saw something that confused him, robbed him of his perception and took away his sight. He was a sly, cunning and deceptive man, highly skilled in avoiding Allah's Path and so he said, addressing the magicians before the assembled crowd, "Believe you in him (Moosa) before I give you permission?" (Soorah Ta Ha 20:71). That is, did you not think to consult me before doing this terrible thing that you have done in front of my assembled subjects? Then he resorted to threats, intimidation, ranted and raved and lied and made far-fetched claims, saying, "Verily! He is your chief who taught you magic." (Soorah Ta Ha 20:71). And in another Verse, he said, "Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know." (Soorah Al-A'raf 7:123) These words which he spoke were false, and every rational person acknowledges the disbelief, untruthfulness and folly in them; indeed, a child would not believe them, for all of those present, including the people of his country and others knew that these (magicians) had never met

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Moosa (Peace be upon him) before, so how could he be their chief, who had taught them magic? In addition to this, it was not he who had gathered them and he knew nothing of their gathering. It was Fir'awn who invited them and selected them from every deep mountain pass and valley, from the farthest corners of Egypt, from the cities and from the countryside. He, Most High, says in Soorah Al-A'raf, "Then after them We sent Moosa with Our Signs to Fir'awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mufsidoon. And Moosa said, 'O, Fir'awn! I am a Messenger from

the Lord of Al-'Alameen. Proper it is for me that I say nothing concerning Allah but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Isra'eel go along with me.' (Fir'awn) said, 'If you have come with a sign, show it forth - if you are one of those who tell the truth.' Then he (Moosa) threw his stick and behold! It was a serpent, manifest! And he drew out his hand, and behold! It was white (with radiance) for the beholders. The chiefs of the people of Fir'awn said, 'This is indeed a well-versed sorcerer; he wants to get you out of your land, so what do you advise?' They said, 'Put him and his brother off (for a time), and send callers (men) to the cities to collect (and) that they bring up to you all well-versed sorcerers.' And so the sorcerers came to Fir'awn. They said, 'Indeed there will be a (good) reward for us if we are the victors.' He said, 'Yes, and moreover you will (in that case) be of the nearest (to me).' They said, 'O, Moosa! Either you throw (first), or shall we have the (first) throw?' He (Moosa) said, 'Throw you (first).' So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. And We inspired Moosa (saying), 'Throw your stick,' and behold! It swallowed up straight away all the falsehoods which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated then and there, and were returned disgraced. And the sorcerers fell down prostration. They said, 'We believe in the Lord of Al-'Alameen, the Lord of Moosa and Haroon.' Fir'awn said, 'You have believed in him (Moosa) before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. Surely, I will

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cut off your hands and your feet on opposite sides, then I will crucify you all.' They said, 'Verily, we are returning to our Lord. And you take vengeance on us only because we believed in the Ayat of our Lord when they reached us! Our Lord! Pour out on us patience, and cause us to die as Muslims'." (Soorah Al-A'raf 7:103-126)

What is meant is that Fir'awn rejected everything, invented lies and evinced extreme disbelief in his words: "Verily! He is your chief

who taught you magic." (Soorah Ta Ha 20:71) He brought forth a statement so patently false that its untruthfulness was clear to all. He said, "Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know." (Soorah Al-A'raf 7:123) And he said, "Surely, I will cut off your hands and your feet on opposite sides." (Soorah Al-A'raf 7:124).

This way he threatened to cut off their right hands and their left feet. "Then I will crucify you all." (Soorah Al-A'raf 7:124). He said that he would make an example of them and a warning to others among his subjects against emulating them, which is why he said, "and I will surely crucify you on the trunks of date-palms." (Soorah Ta Ha 20:71) He said he would place them on the trunks of date-palms because they are the highest and most visible "and you shall surely know which of us (I, [Fir'awn]- or the Lord of Moosa [i.e. Allah]) can give the severe and more lasting punishment." (Soorah Ta Ha 20:71) means in the life of this world. They said, "We prefer you not over the clear signs that have come to us." (Soorah Ta Ha 20:72) That is, we will not obey you and abandon the faith in the clear signs and irrefutable proofs that has become firmly set in our hearts "and to Him (Allah) Who created us." (Soorah Ta Ha 20:72). It was said that the letter "waw" in this Verse means "and", and it was said that it implies an oath. "So decree whatever you desire to decree" (Soorah Ta Ha 20:72) means do whatever you are able to do "for you can only decree (regarding) the life of this world." (Soorah Ta Ha 20:72). It means that, your jurisdiction over us is limited to this Earthly life and when we move on from it to the abode of the Hereafter, we will be under the Jurisdiction of Him to Whom we have

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submitted and Whose Messengers we have obeyed. “Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your (Fir’awn’s) reward, and more lasting (as regards punishment in comparison to your punishment).” (Soorah Ta Ha 20:73) That is, His Reward is better than that which you promised us and made us aspire to and “more lasting” (Soorah Ta

Ha 20:72) means more permanent than this transient, Earthly life. In another Verse, He says: They said, "No harm! Surely, to our Lord (Allah) we are to return; verily! We really hope that our Lord will forgive us our sins" (Soorah Ash-Shu'ara' 26:50, 51) means He will forgive us for the sins and unlawful deeds we committed. "As we are the first of the believers (in Moosa and in the Monotheism which he has brought from Allah)." That is, we are the first from among the Copts to believe in Moosa and Haroon, peace be upon them both.

They also said to him, "And you take vengeance on us only because we believed in the Ayat!" (Soorah Al-A'raf 7:126). That is, we are not guilty of any sin in your eyes except that we have believed in our Messenger and obeyed the Signs of our Lord, when they came to us. "Our Lord! pour out on us patience" (Soorah Al-A'raf 7:126). Means to make us steadfast in the face of the punishment that this obstinate tyrant, this ruthless ruler may inflict on us "and cause us to die as Muslims." (Soorah Al-A'raf 7:126). They also said, seeking to warn him and make him fear the Punishment of his Lord, the Great, "Verily! Whoever comes to his Lord as a mujrim, then surely, for him is Hell, therein he will neither die nor live." (Soorah Ta Ha 20:74) They said to him, "So take care not to be one of them," but he was one of them. "But whoever comes to Him (Allah) as a believer (in the Oneness of Allah, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter)." (Soorah Ta Ha 20:75) That is, the elevated abodes (in Paradise) "The Gardens of 'Adn (Eden) (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify

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themselves (by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by doing all that which Allah has ordained)." (Soorah Ta Ha 20:76) So beware of being among them. But those pre ordainments - which none can overcome and none can prevent

- came between him and that (i.e. Paradise) and the Judgment of Allah, Most High, was that he would be among the inhabitants of the blazing Fire, so that he should feel the agonizing punishment

that would be poured on his head from above, and that is al- hameem and the painful humiliation. It will be said to him by way of rebuke and censure – and he is disgraced, manbooh, wretched and base: “Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!” (Soorah Ad-Dukhan 44:49)

It is apparent from these words that Fir‘awn – may Allah’s Curse be on him – crucified them and tortured them – may Allah be pleased with them all. ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) and ‘Ubaid Ibn ‘Umair said that at the start of the day, they were magicians and by the end of it, they were pious martyrs. This is supported by their saying: “Our Lord! Pour out on us patience, and cause us to die as Muslims.” (Soorah Al-A‘raf 7:126)

Section:

When this momentous event transpired, i.e. the defeat which was inflicted on the Copts in that place and the magicians who sought help from their Lord embraced Islam, it did not increase in them in anything except disbelief, stubbornness and remoteness from the truth. Allah, Most High, says, after relating the above mentioned story in Soorah Al-A‘raf, The chiefs of Fir‘awn’s people said, “Will you leave Moosa and his people to spread mischief in the land, and to abandon you and your gods?” He said, “We will kill their sons, and let their women live, and we have indeed irresistible power over them.” Moosa said to his people, “Seek help in Allah and be patient. Verily, the Earth is Allah’s. He gives it as a heritage to whom He wills of His slaves, and the (blessed) end is for the muttaqoon.” They said,

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“We (Children of Isra’eel) had suffered troubles before you came to us, and since you have come to us.” He said, “It may be that your Lord will destroy your enemy and make you successors on the Earth, so that He may see how you act.” (Soorah Al-A’raf 7:127-129)

Allah, Most High, informs us that the chiefs among the people of Fir’awn – and they were the governors and the powerful and

influential - incited Fir'awn to inflict harm on the Prophet of Allah, Moosa (Peace be upon him), and to respond to the Message he brought with disbelief, rejection and harm, rather than belief. They said, "Will you leave Moosa and his people to spread mischief in the land, and to abandon you and your gods?" (Soorah Al-A'raf 7:127) They - may Allah humiliate them - meant that his call to worship Allah, Alone, without ascribing partners to Him, and his prohibition of worshipping deities other than Him was a corruption in comparison to the beliefs of the Copts - may Allah's Curse be on them. Some of them said, "and to abandon you and your ilahah?" (Soorah Al-A'raf 7:127) means their worship of you. It is possible to understand this in two ways; one of them is "and to abandon your religion" and this is strengthened by the other recitation. The second is "and to abandon worship of you," because he used to claim that he was a god - may Allah's Curse be on him. He said, "We will kill their sons, and let their women live." (Soorah Al-A'raf 7:127) so that their fighters should not become great in numbers "and we have indeed irresistible power over them." (Soorah Al-A'raf 7:127). That is, to overcome them. Moosa said to his people, "Seek help in Allah and be patient. Verily, the Earth is Allah's. He gives it as a heritage to whom He wills of His slaves, and the (blessed) end is for the muttaqoon." (Soorah Al-A'raf 7:128). That is, if they are bent on harming you and murdering you, then seek refuge with your Lord and bear patiently your tribulation. "Verily, the Earth is Allah's. He gives it as a heritage to whom He wills of His slaves, and the (blessed) end is for the muttaqoon." It means that you be of those pious people, so that the blessed end may be yours, as

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He, Most High, says in another Verse, And Moosa said, "O, my people! If you have believed in Allah, then put your trust in Him, if you are Muslims (those who submit to Allah's Will)." They said, "In Allah, we put our trust. Our Lord! Make us not a trial for the folk who are zalimoon (i.e. do not make them overpower us). And save us by Your Mercy from the disbelieving folk." (Soorah Yoonus 10:84-86)

As for their saying: "We (Children of Isra'eel) had suffered troubles before you came to us, and since you have come to us." (Soorah Al-A'raf 7:129) That is, our sons were killed before you came to us and after you came to us. He said, "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act." (Soorah Al-A'raf 7:129)

Allah, Most High, says in Soorah Ha Meem Al-Mu'min, "And indeed We sent Moosa with Our Ayat, and a manifest authority, to Fir'awn, Haman and Qaroon (Korah), but they called (him) 'a sorcerer, a liar'!" (Soorah Ghafir 40:23, 24). Fir'awn was the king and Haman was his minister; Qaroon was an Isra'eelite from among the people of Moosa (Peace be upon him), yet he followed the religion of Fir'awn and his notables. He possessed great wealth, as we shall show in his story, which we shall relate later, if Allah, Most High, wills. Then, when he brought them the Truth from Us, they said, "Kill the sons of those who believe with him and let their women live," but the plots of disbelievers are nothing but errors! (Soorah Ghafir 40:25). The sole purpose of this killing of the male infants after the start of Moosa's mission was to humiliate, degrade and diminish the Children of Isra'eel, so that they would not have the courage to defend themselves or to attack the Copts. There were among the Copts those who warned them, but this did not benefit them and it did not deflect from the Ordainment of the One Who, (when He wills something,) simply says, "Be!" And it is. Fir'awn said, "Leave me to kill Moosa, and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in

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the land!" (Soorah Ghafir 40:26)

This is why the people said, by way of mockery: Fir'awn has become a "reminder", because Fir'awn, according to his claim, feared for the people that Moosa (Peace be upon him) would cause them to go astray. Moosa said, "Verily, I seek refuge in my Lord and your Lord from every arrogant person who believes not in the Day of Reckoning!" (Soorah Ghafir 40:27). That is, I have sought

refuge and recourse with Allah against Fir'awn or anyone else assailing me with evil. His saying: "from every arrogant person..." (Soorah Ghafir 40:27). That is, every obstinate tyrant who will not desist or cease and fears not the Punishment of Allah, because he does not believe in the Return (to Allah, on the Day of Resurrection) or the Recompense, which is why he said, "...from every arrogant person who believes not in the Day of Reckoning!" (Soorah Ghafir 40:27)

He, Most High, says, And a believing man of Fir'awn's family, who hid his faith said, "Would you kill a man because he says, 'My Lord is Allah', and he has come to you with clear Signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie. But if he is telling the truth, then some of that (calamity) wherewith he threatens you will fall on you. Verily, Allah guides not one who is a musrif (a polytheist, or a murderer who sheds blood without a right, or the one who commits major sins, an oppressor, or a transgressor), a liar! O, my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Punishment of Allah, should it befall us?" Fir'awn said, "I show you only that which I see, and I guide you only to the path of right policy!" (Soorah Ghafir 40:28, 29)

This man was a paternal cousin of Fir'awn and he concealed his faith from his people out of fear for his own safety.

What is meant is that this man hid his belief and when Fir'awn - may Allah's curse be on him - made his intention clear to kill Moosa (Peace be upon

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him), he consulted his notables regarding this matter, the believer feared for Moosa (Peace be upon him) and so he responded gently to Fir'awn, with words that contained a mixture of encouragement (to do good) and warning (against doing evil); he spoke in the manner of one who is asking for advice and seeking an opinion - and it has been confirmed in the Hadith from the Messenger of Allah (Peace and Blessings of Allah be upon him)

that he said, "The best jihad is to speak words of truth before an unjust ruler."

This was the highest level of such kind of a jihad, because Fir'awn was the most tyrannical and oppressive of rulers; and there was nothing truer or more just than this speech, because in it there was protection of the blood of a Prophet. It is also possible that he argued with them by revealing his faith and making plain to them that which he had formerly concealed. But the first explanation appears more likely, and Allah knows better. He said, "Would you kill a man because he says, 'My Lord is Allah'." (Soorah Ghafir 40:28) It means that simply due to his saying that "My Lord is Allah" you would kill him. If so, this is not a just cause for killing a man; rather it is a reason to treat him with honor, respect, gentleness and forsake vengeance, i.e. especially since "he has come to you with clear Signs (proofs) from your Lord?" (Soorah Ghafir 40:28). That is, with miracles that prove the truth of that which he has brought from Him Who sent him. So if you deal gently with him, you will be safe, because "if he is a liar, upon him will be (the sin of) his lie." (Soorah Ghafir 40:28). That is, that will not harm you, "but if he is telling the truth," (Soorah Ghafir 40:28)

- and you have opposed him, "then some of that (calamity) wherewith he threatens you will fall on you." (Soorah Ghafir 40:28) - and you fear that even the lightest punishment from that which he has warned you of may befall you, then what will you do if the whole punishment is inflicted on you? These words in this situation are at the highest levels of courteousness, carefulness and perfect logic. His saying: "O, my people! Yours is the kingdom this

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day, you are uppermost in the land” (Soorah Ghafir 40:29) was a warning that they might be deprived of this mighty kingdom, because states never oppose Allah’s Religion except that they lose their dominion and are humbled after having possessed great power. And this is what befell the people of Fir’awn; they continued to doubt, oppose and resist the Message brought by Moosa (Peace be upon him) until Allah removed them from the authority they had enjoyed, expelled them from their houses and

their palaces and took away their blessings and their pleasures. Then they were cast into the sea, humiliated; and their souls were transferred from their former state of greatness and high rank to that of the lowest. This is why the believing, righteous, rightly guided man, follower of the truth, adviser to his people and possessor of perfect understanding said, "O, my people! Yours is the kingdom this day, you are uppermost in the land." That is, you are in authority over the people, rulers over them. "But who will save us from the Punishment of Allah, should it befall us?" (Soorah Ghafir 40:29) means even if possessed double the numbers, preparedness, strength and power that you do, this would not avail us anything and it would not protect us from Allah's Punishment. Fir'awn said (Soorah Ghafir 40:29), in answer to all of this, "I show you only that which I see." (Soorah Ghafir 40:29). That is, I only say unto you that which I consider to be true. "and I guide you only to the path of right policy!" (Soorah Ghafir 40:29). And he lied in both of these statements, because in his heart, he knew that what Moosa (Peace be upon him) had brought was the truth from Allah, without any doubt. He only displayed opposition to it due to sinfulness, enmity, arrogance and disbelief.

As for his saying: "and I guide you only to the path of right policy!" (Soorah Ghafir 40:29). He lied in this also, because he was not following right guidance in the matter; on the contrary, he was following foolishness, error, stupidity and vain fancy. He was one of the first to worship idols and graven images, then he called upon his ignorant, misguided people to follow him and believe his claim that he was their lord.

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What is intended is to make clear the untruthfulness of his saying: "I show you only that which I see." (Soorah Ghafir 40:29) and his saying: "and I guide you only to the path of right policy!" (Soorah Ghafir 40:29)

He, Most High, says, And he who believed said, "O, my people! Verily, I fear for you a fate like that day (of disaster) of the

Confederates (of old)! Like the fate of the people of Nooh, and 'Ad and Thamood and those who came after them. And Allah wills no injustice for (His) slaves. And, O, my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." A Day when you will turn your backs and flee, having no protector from Allah. And whomsoever Allah sends astray, for him there is no guide. And indeed Yoosuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said, "No Messenger will Allah send after him." Thus Allah leaves astray him who is a musrif (a polytheist, oppressor, criminal, sinner, who commit major sins) and a murtab (one who doubts Allah's Warning and His Oneness). Those who dispute about the Ayat of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant tyrant (so they cannot guide themselves to the Right Path). (Soorah Ghafir 40:30-35)

Allah's Wali (friend) warned them that if they belied Allah's Messenger, Moosa (Peace be upon him), the same punishments that were inflicted on the people of Nooh (Peace be upon him), 'Ad, Thamood and those who came after them, up to the time of Fir'awn's people, would be inflicted on them. By these exemplary punishments, Allah established the proofs for all of the people of the Earth in the truth of the Messages that the Prophets brought, which showed how He exacted retribution on their rejecters and saved the Awliya' who followed them. Furthermore, He made them fear the Day of Resurrection, which is the Day of the Gathering,

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i.e. when He will call the people in successive groups and they will turn on their heels in an attempt to flee, but they will find no way to do so. On that day man will say, "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord (Alone) will be the place of rest that day. (Soorah Al-Qiyamah 75:10-12)

He, Most High, informs us about the inhabitants of Egypt at that time, i.e. about their natural inclination to reject the truth and

oppose the Messengers, which is why He says, but you ceased not to doubt in that which he did bring to you, till when he died you said, "No Messenger will Allah send after him." (Soorah Ghafir 40:34). That is, you continued to reject it, which is why he said, Thus Allah leaves astray him who is a musrif (a polytheist, oppressor, a criminal, sinner who commit major sins) and a murtab (one who doubts Allah's Warning and His Oneness). Those who dispute about the Ayat of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path) (Soorah Ghafir 40:34, 35) That is, they reject Allah's Proofs and the evidences of His Oneness, and they do not have any proof or evidence from Allah. This is a thing that is absolutely abhorrent to Allah, i.e. He hates those of mankind who possess such characteristics, which is why he says, Thus does Allah seal up the heart of every arrogant tyrant (so they cannot guide themselves to the Right Path). (Soorah Ghafir 40:35). The first word in the Verse (kadhalika) has been read as meaning "likewise" and also as "thus" - and both of them are inseparable: That is, thus, if the hearts oppose the truth and do so without any evidence from Allah, He seals them.

He, Most High, says, And Fir'awn said, "O, Haman! Build me a tower that I may arrive at the ways, the ways of the heavens, and I may look upon the Ilah (God) of Moosa but verily, I think him to be a liar." Thus it was made fair-looking, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'awn led to nothing

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but loss and destruction (for him). (Soorah Ghafir 40:36,37) Fir'awn belied Moosa (Peace be upon him) in his assertion that Allah had sent him and falsely claimed to his people that "I know not that you have an ilah (a god) other than me, so kindle for me (a fire), O, Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Moosa; and verily, I think that he (Moosa) is one of the

liars.” (Soorah Al-Qasas 28:38). And here He says, “...that I may arrive at the ways, the ways of the heavens.” (Soorah Ghafir 40:36, 37). That is, the paths or roads. “...and I may look upon the Ilah (God) of Moosa but verily, I think him to be a liar.” (Soorah Ghafir 40:37). It is possible to infer two meanings from this Verse; one of them is: I think that he is a liar when he says that there is a Lord of this world other than me. The second is in his claim that Allah sent him. The first appears more likely, based on what is known of Fir’awn’s nature, because he used to deny the existence of the Creator. However, the second is closer to the wording, since he said, “...and I may look upon the Ilah (God) of Moosa.” (Soorah Ghafir 40:37). That is, so that I might see if He sent him or not. “...but verily, I think him to be a liar.” (Soorah Ghafir 40:37). But Fir’awn’s intention was no more than to discourage his people from believing in Moosa (Peace be upon him) and to encourage them to reject him.

Let us return to the advice of the believer and the arguments he advanced. Allah, Most High, says, And the man who believed said, O, my people! Follow me, I will guide you to the way of right conduct (i.e. guide you to Allah’s Religion of Islamic Monotheism with which Moosa has been sent). O, my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever. Whosoever does an evil deed will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein

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(with all things in abundance) without limit. (Soorah Ghafir 40:38-40)

He - may Allah be pleased with him - called them to the path of right guidance and truth, which is following the Prophet of Allah, Moosa (Peace be upon him), and believing in the Message that he brought from his Lord. Then he induced them to give up the pleasures of this temporary Earthly life, which must, without doubt, come to an end. He encouraged them to seek the reward which is

with Allah, with Whom no deed is lost. He is the Omnipotent, in Whose Hands is the dominion of all things. It is He Who gives a great reward for few deeds and it is from His Justice that He does not recompense an evil deed except with its like. He (the believer) informed them that the Hereafter is an everlasting abode, which He will grant to the believer, who performs righteous deeds. Such will be admitted to the highest Gardens of Paradise and Halls of Tranquility, and they will have many superior good things, everlasting blessings which will never perish or pass away. And the goodness that they will have will be more than they require.

Then he began to invalidate their beliefs and to cause them to fear the end to which they were heading, saying, "And O, my people! How is it that I call you to salvation while you call me to the Fire! You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the Almighty, the Oft-Forgiving! No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and musrifoon! They shall be the dwellers of the Fire! And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seeing of (His) slaves." So Allah saved him from the evils that they plotted (against him), while an evil punishment encompassed Fir'awn's people. The Fire; they are exposed to it morning and afternoon, and on the day when the Hour will be established (it will be said to the angels), "Cause Fir'awn's people to enter the severest punishment!" (Soorah Ghafir 40:41-46)

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He had called them to the worship of the Lord of the heavens and Earth, Who says to a thing, "Be!" and it is, while they called him to the worship of Fir'awn, the ignorant man, the misguided, the cursed, which is why he said to them by way of rebuke, "And O, my people! How is it that I call you to salvation while you call me to the Fire! You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him; of which I have

no knowledge, and I invite you to the Almighty, the Oft- Forgiving!" (Soorah Ghafir 40:41,42). Then he made clear to them the futility of worshipping anything other than Allah, such as idols and graven images and he further explained that they have no power to benefit or harm, saying, "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and musrifoon! They shall be the dwellers of the Fire!" (Soorah Ghafir 40:43)

Then he warned them what would happen if they continued in their obstinacy, saying, "And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seeing of (His) slaves." (Soorah Ghafir 40:44) Allah, Most High, says, So Allah saved him from the evils that they plotted (against him) (Soorah Ghafir 40:45) means, because of his rebuke to them, Allah saved him from the punishment that befell them, because of their disbelief in Allah and the plots they hatched in order to prevent people from reaching the Path of Allah, such as vain fancies and tricks which they imposed on the common people, which is why He said, "encompassed". That is, surrounded. So Allah saved him from the evils that they plotted (against him), while an evil punishment encompassed Fir'awn's people. The Fire; they are exposed to it morning and afternoon." (Soorah Ghafir 40:45,46). That is, their souls are exposed night and day in their barzakh to the Fire. "And on the day when the Hour will be established (it will be said to the angels), 'Cause Fir'awn's people to enter the severest punishment'!" (Soorah Ghafir 40:46). And we have already discussed the evidence in this

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Verse for the punishment of the grave in the Tafseer. All praise and thanks be to Allah (SWT).

What is meant is that Allah, Most High, did not destroy them until after the proofs had been established against them, including the sending of Messengers to them and the removal of doubts from them. And the establishment of the proofs against them was achieved sometimes by instilling fear in them and at other times by

encouragement, as He Most High, says, And indeed We punished the people of Fir'awn with years of drought and shortness of fruits, that they might remember (take heed). But whenever good came to them, they said, "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Moosa and those with him. Be informed! Verily, their evil omens are with Allah but most of them know not. They said (to Moosa), "Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you." So We sent on them the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were mujrimoon." (Soorah Al-A'raf 7:130-133)

Allah, Most High, informs us how He tried the people of Fir'awn,

i.e. the Copts, with the years; and these were the years of drought during which the crops failed and no entreaty was of benefit. He says, "and shortness of fruits" (Soorah Al-A'raf 7:130) is referred to the fruits of the trees. That they might remember (take heed). (Soorah Al-A'raf 7:130). But they did not benefit from it, nor did they take heed; instead, they remained arrogant and persisted in their disbelief and obstinacy. But whenever good came to them (Soorah Al-A'raf 7:131) means abundance of crops and the like. They said, "Ours is this." (Soorah Al-A'raf 7:131) means this is what we deserve and what is fitting for us. And if evil afflicted them, they ascribed it to evil omens connected with Moosa and those with him. (Soorah Al-A'raf 7:131) That is, they would say, "This has befallen us because of their evil portents, yet they would not say regarding their

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good fortune that it was their blessing (from Allah) and due to their (the Copts') proximity to Moosa (Peace be upon him) and his people. Instead, their hearts were filled with rejection and arrogance and were averse to the truth. When evil befell them, they ascribed it to Moosa (Peace be upon him) and when good came their way, they ascribed it to themselves. He, Most High, says, Be informed! Verily, their evil omens are with Allah (Soorah Al-A'raf 7:131) means Allah will recompense them with the fullest recompensation for this. But most of them know

not. They said (to Moosa), "Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you." (Soorah Al-A'raf 7:131-132). That is, no matter what Ayat (i.e. miracles) you may bring, we will not believe in you, we will not follow you and we will not obey you - even if you were to bring every Ayah. Likewise, Allah informs us in His Saying: Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them

- until they see the painful torment. (Soorah Yoonus 10:96-97). He, Most High, says, So We sent on them the flood, the locusts, the lice, the frogs and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were mujrimoon. (Soorah Al-A'raf 7:133)

Allah, Most High, says, And when the punishment fell on them they said, "O, Moosa! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Isra'eel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word! So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless about them. (Soorah Al-A'raf 7:134-136)

He, Most High, informs us about their disbelief, their arrogance and their determination to continue in their error, ignorance and refusal to follow Allah's Ayat and to believe in His Messenger, in spite of the great and clear signs and the profound and overwhelming proofs which Allah allowed them

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to witness with their own eyes. But the more signs they witnessed, and the more they weakened them and exhausted them, the more they swore to Moosa (Peace be upon him) and promised him that if he relieved them of these (afflictions), they would surely believe in him and they would definitely send with him his followers. But every time they were relieved of these signs, they returned to the evil they had formerly practiced and they rejected the truth that he had brought to them

and did not pay any heed to it. And so Allah would send upon them another sign, more severe than the last and more powerful. So they would speak, but they would lie, and they would promise, but they would not keep their promise. "If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Isra'eel go with you." (Soorah Al-A'raf 7:134). So they would be relieved of the calamitous punishment, after which they would return to their vast and deep ignorance. And Allah, the Mighty, the Gentle, the Omnipotent would grant them a respite; He would not hurry them. Instead He would defer their punishment. Then He seized them after the evidence was established against them and they had received the warning. He seized them with the Seizure of the Almighty and made them a warning and an example to those disbelievers who resemble them and a lesson to those believers among His slaves who allow themselves to be admonished by them, as He, Most Blessed, Most High, says - and He is the Most Truthful of speakers - in Soorah Ha Meem Wal-Kitab Al-Mubeen: And indeed We did send Moosa with

Our Ayat to Fir'awn and his chiefs (inviting them to Allah's Religion of Islam) He said, "Verily, I am a Messenger of the Lord of Al-'Alameen." But when he came to them with Our Ayat, behold! They laughed at them. And not an Ayah (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn (from their polytheism to Allah's Religion [Islamic Monotheism]). And they said (to Moosa), "O, you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)." But when

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We removed the punishment from them, behold! They broke their covenant (that they will believe if We remove the punishment for them). And Fir'awn proclaimed among his people, saying, "O, my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? Am I not better than this one (Moosa), who is maheen (has no honor nor any respect, and is weak and despicable) and can scarcely express himself clearly? Why then are not golden bracelets bestowed on him, or angels sent along with him?" Thus he

(Fir'awn) befooled and misled his people, and they obeyed him. Verily, they were ever a people who were fasiqoon (rebellious, disobedient to Allah). So when they angered Us, We punished them and drowned them all. And We made them a precedent and an example to later generations. (Soorah Az-Zukhruf 43:46-56)

Allah, Most High, describes how He sent His slave, Al-Kaleem, the noble, to Fir'awn, the despicable, the vile; and how He, Most High, supported him with clear and obvious signs, which deserved to be received with exaltation and belief, abandonment of the pagan beliefs that they followed and a return to the truth and the Straight Path. Whereas instead of that, they laughed at them and mocked at and they rejected Allah's Path and declined to follow the truth. So Allah sent upon them the Ayat, one after another; and each Ayah was greater than the one that preceded it, because confirmation was more profound than that which came before it. And not an Ayah (sign, etc.) We showed them but it was greater than its fellow, and We seized them with punishment, in order that they might turn (from their polytheism to Allah's Religion [Islamic Monotheism]). And they said (to Moosa), "O, you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)." (Soorah Az-Zukhruf 43:48, 49) The word "sorcerer" at that time did not have any negative connotations, because the learned men at that time were sorcerers, which is why they addressed him thus when they needed him and implored him. Allah, Most High, says, But when We removed the punishment from them, behold! They broke their covenant (that they will believe if We

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remove the punishment for them). (Soorah Az-Zukhruf 43:50) Then He, Most High, informs us about Fir'awn's bragging of his kingdom, the vastness of his land, of its beauty and of the waterways which traverse it, i.e. the canals which they dug for minimizing the effect of the Nile's flood and to make use of its waters for irrigation purposes. Then he boasted about himself and his jewelry and began to belittle the Messenger of Allah, Moosa (Peace be upon him) , and to ridicule him, saying that he "can scarcely express himself clearly" (Soorah Az-Zukhruf 43:52)

means his speech was not clear due to the remainder of that tongue impediment, which in him was a sign of nobility, perfection and beauty and it did not prevent him from being spoken to by Allah and receiving Revelation from Him; and after that, He revealed the Tawrah to him, yet Fir'awn belittled him - may Allah's curse be upon him - because he did not wear bracelets on his arms and bore no adornments. And yet (in fact) such adornments are for women and are unbefitting an ordinary man, so what then of the Messengers, who possess the most complete discernment and understanding and the highest intentions, and are the most abstemious people on Earth, and know best what Allah has prepared for His Awliya' in the Hereafter.

And He, Most High, says, "...or angels sent along with him?" (Soorah Az-Zukhruf 43:53) But the matter does not require that; if the idea was that the angels would glorify and exalt him, the angels glorify and display humility toward much lesser men than Moosa (Peace be upon him), according to the Hadith which states, "Verily, the angels lower their wings for the seeker of knowledge, out of pleasure for what he is doing." So what would be the manner of their humility and glorification toward Moosa (Peace be upon him), Al-Kaleem? And if the idea was that they might bear witness to the truth of his Message, then Allah has already supported him with miracles, which prove indisputably to those with good hearts and those who are seeking truth and that which is right and proper. But those who look at the outer covering and ignore what is inside it are blind to the clear proofs and plain evidences that he brought; and the

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Lord of lords has sealed their hearts, because of the doubt and uncertainty they feel, as was the case with Fir'awn, the Copt, the blind man (i.e. blind to the truth), the liar. Allah, Most High, says, Thus he (Fir'awn) befooled and misled his people, and they obeyed him" (Soorah Az-Zukhruf 43:54) means, he deceived their hearts and minds and turned them from one state to another, until they believed his claim that he was their lord - may Allah's curse be on him and disgrace them. Verily, they were ever a people who were fasiqoon (rebellious, disobedient to Allah). (Soorah Az-

Zukhruf 43:54) So when they angered Us, We visited vengeance on them. (Soorah Az-Zukhruf 43:55) That is, by drowning, debasement and deprivation of power, replacing might with humiliation, blessings with punishment, luxury with poverty and fine living with the Fire - we seek refuge with Allah from that. And We made them a precedent (Soorah Az-Zukhruf 43:56) means as a lesson for those who possessed similar characteristics. And an example (Soorah Az-Zukhruf 43:56). That is to those who take warning from them and fear the evil consequences that befell them, as He, Most High, says, Then, when Moosa came to them with Our Clear Ayat, they said, "This is nothing but invented magic. Never did we hear of this among our fathers of old." Moosa said, "My Lord knows him best who came with guidance from Him, and whose will be the happy ending in the Hereafter. Verily, the zalimoon will not be successful." Fir'awn said, "O, chiefs! I know not that you have an ilah (a god) other than me, so kindle for me (a fire), O, Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Moosa; and verily, I think that he (Moosa is one of the liars." And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us. So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O, Muhammad) what was the end of the zalimoon. And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among maqboohoon (those who are prevented from

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receiving Allah's Mercy or any good, despised or destroyed, etc.). (Soorah Al-Qasas 28:36-42)

Allah, Most High, informs us that when they arrogantly refused to follow the truth and their king made his false claim, and they agreed upon it and obeyed him in it, the Anger of the Lord, the Omnipotent

- the Almighty, Whom none can overcome and none can resist - increased upon them, and He inflicted the severest of punishments on them and He drowned Fir'awn and his followers on one

morning, so that not a single one of them escaped. In fact, all of them died and entered the Fire and they continue to be cursed by the people in this world, and on the Day of Resurrection, wretched will be the state of the supporters and the supported (Fir'awn) and on that Day they will be the most abject and debased.

The Story of the Destruction of Fir'awn and His Armies

When the Copts of Egypt persisted in their disbelief, arrogance and obstinacy, in obedience to Fir'awn and disobedience to Allah's Prophet and Messenger and His Kaleem, Moosa (Peace be upon him), son of 'Imran, and Allah, Most High, bared the solid proofs against the people of Egypt and showed them the miracles which dazzled their eyes and bewildered their minds, they paid no heed; in spite of all this, they would not stop their nasty activities, would not desist and would not return (to belief) - none but a few of them believed. It was said only three, Fir'awn's wife - and the People of the Scriptures have no information about her - the Believer from Fir'awn's family whose story we have already told, and the man who came running to advise Moosa (Peace be upon him) from the farthest side of the city, saying, "O, Moosa! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice." (Soorah Al-Qasas 28:20) This was said by 'Abdullah Ibn 'Abbas (May Allah be pleased with him), according to what was narrated by Ibn Abi Hatim from him; and he was referring to other than the magicians, for they were from the Copts.

They kept their faith concealed because of the fear of Fir'awn and his power, his tyranny and his authoritative rule, and also that news of their accepting Islam would be conveyed to him by his chiefs, which would result in him preventing them from practicing their religion.

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Allah, Most High, says, and verily, Fir'awn was an arrogant tyrant on the Earth. (Soorah Yoonus 10:83)

He was an obstinate oppressor, determined to practice falsehood. He was indeed one of the musrifoon (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins). (Soorah Yoonus 10:83) He was a

disease the time for whose eradication had come, an evil fruit whose time to be destroyed had arrived and an evil soul whose destruction had been ordained.

On this, Moosa (Peace be upon him) said, "O, my people! If you have believed in Allah, then put your trust in Him if you are Muslim (those who submit to Allah's Will)." They said, "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are zalimoon (i.e. do not make them overpower us). And save us by Your Mercy from the disbelieving folk." (Soorah Yoonus 10:84-

86) He ordered them to put their trust in Allah and seek help from Him and to seek refuge with Him and they complied with his orders, so Allah made for them a release and a way of escape from the situation they were in. And We inspired Moosa and his brother (saying), "Take dwellings for your people in Egypt, and make your dwellings as a qiblah, and perform as-Salah (iqamat us-Salah), and give glad tidings to the believers." (Soorah Yoonus 10:87). Allah revealed to Moosa (Peace be upon him) and his brother, Haroon (Peace be upon him) that they should tell the Children of Isra'eel to take houses that were separate from the houses of the Copts, so that they might be ready to leave in case they were commanded to do so, and in that case, they would know each other's houses. As for His Saying: "and make your dwellings as a qiblah..." (Soorah Yoonus 10:87), it was said that it means as places of worship and it was also said that it means as places in which you offer frequent prayers; this latter opinion was held by Mujahid, Abu Malik, Ibraheem An-Nakha'i, Ar-Rabee', Ad-Dahhak, Zaid Ibn Aslam, his son, 'Abdur Rahman and others.

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Based on this understanding, the meaning of the Verse would be that they should seek help from Allah against the pain, misery and oppression to which they were being subjected by offering frequent prayers, as He, Most High, says, And seek help in patience and as- Salah (the prayer) and truly it is extremely heavy and hard except for al-khashi'oon (i.e. the true Believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and

believe in His Promise [Paradise, etc.] and in His Warnings [Hell, etc.]). (Soorah Al-Baqarah 2:45) And whenever the Messenger of Allah (Peace and Blessings of Allah be upon him) was beset by any problem, he would pray.

Sa'eed Ibn Jubair said that "and make your dwellings as a qiblah..." (Soorah Yoonus 10:87) means make them facing each other.

And He, Most High, says, And Moosa said, "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world. Our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful punishment." Allah said, "Verily, the invocation of you both is accepted. So keep you both to the Straight Way (i.e. keep on doing good deeds and preaching Allah's Message with patience), and follow not the path of those who know not (the truth, i.e. to believe in the Oneness of Allah, and also to believe in the Reward of Allah: Paradise, etc.) (Soorah Yoonus 10:88, 89)

This was a great and momentous invocation which Allah's Kaleem, Moosa (Peace be upon him) , made against his enemy, Fir'awn, out of anger for Allah's sake, because of his arrogant refusal to follow the truth, his turning away from Allah's Path, his obstinacy, his recalcitrance, his disobedience, his dogged insistence on adhering to follow that which is false and invalid and his disdain for the clear, plain and perceptible truth and the indisputable evidence, which is why he said, "Our Lord! You have indeed bestowed on Fir'awn and his chiefs"

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(Soorah Yoonus 10:88) (on his followers among the Copts and those who professed and practiced his religion) "splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your Path." (Soorah Yoonus 10:88). It means that those who exalt the importance of the life of this world are bedazzled by this, causing the ignorant among them to think that they are following what is correct, because of the fine

things, such as garments, ships, houses and palaces, foodstuffs, beautiful landscapes, great power, etc., that they possess, but these things were theirs in the life of this world, not in the Hereafter. Our Lord! Destroy their wealth. (Soorah Yoonus 10:88). ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) and Mujahid said that it means, eradicate it. As for His

Saying: “and harden their hearts, so that they will not believe until they see the painful punishment” (Soorah Yoonus 10:88), according to ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him), it means seal them; and this invocation was made out of anger for Allah’s sake, for His Religion and for His Proofs. And Allah, Most High, accepted it and implemented it, just as He accepted the invocation of Nooh (Peace be upon him) against his people, when he said, “My Lord! Leave not one of the disbelievers on the Earth!” (Soorah Nooh 71:26). This is why Allah, Most High, says, addressing Moosa (Peace be upon him) when he made his invocation against Fir‘awn and his chiefs and his invocation was affirmed by Haroon (Peace be upon him) and so he was described as a supplicator also: Allah said “Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allah’s Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allah, and also to believe in the Reward of Allah: Paradise, etc.).” (Soorah Yoonus 10:89)

And He, Most High, says, And We inspired Moosa, saying, “Take away My slaves by night, verily, you will be pursued.” Then Fir‘awn sent callers to (all) the cities, (saying), “Verily! These indeed are but a

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small band. And verily, they have done what has enraged us; But we are host all assembled, amply forewarned." So, We expelled them from gardens and springs, treasures and every kind of honorable place. Thus (We turned them [Fir'awn's people] out) and We caused the Children of Isra'eel to inherit them. So they pursued them at sunrise. And when the two hosts saw each other, the companions of Moosa said, "We are sure to be overtaken." (Moosa) said, "Nay, verily! With me is my Lord, He will guide

me." Then We inspired Moosa (saying), "Strike the sea with your stick." And it parted, and each separate part

(of that seawater) became like the huge, firm mass of a mountain. Then We brought near the others (Fir'awn's party) to that place. And We saved Moosa and all those with him. Then We drowned the others. Verily! In this is indeed a sign (or a proof), yet most of them are not believers. And verily, your Lord! He is truly the Almighty, the Most Merciful. (Soorah Ash-Shu'ara' 26:52-68). The scholars of tafseer said that when Fir'awn and his army set out in pursuit of the Children of Isra'eel, he headed a large force.

What is meant is that Fir'awn and his army caught up with them at sunset and the two hosts saw one another and there remained no doubt and no confusion. They looked across at each other and it seemed that naught remained except for them to fight each other. At that point, Moosa's companions said fearfully to him, "We are sure to be overtaken." (Soorah Ash-Shu'ara' 26:61). This was they had had to follow a path to the sea and they had no way to go except into the sea - and none of them could do this. To their left and to their right lay mountains - and they were of towering heights. Fir'awn had trapped them and now faced them; they saw him before him at the head of his soldiers and they observed their great numbers and their preparedness (weapons, chariots, armor, etc.) and they were in a state of extreme fear and terror, because of the humiliation and deception they had experienced under his rule. So they complained to the Prophet of Allah (Peace be upon him) of their situation; but the Messenger, the honest and

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trustworthy said to them, "Nay, verily! With me is my Lord, He will guide me." (Soorah AshShu'ara' 26:62)

Then, when the matter came to a head and the situation became critical and Fir'awn advanced with his armies, intent on their task, bearing their arms and filled with anger and resentment and the eyes (of the Children of Isra'eel) were turned away and their hearts were in their throats, at that moment, the Most Gentle, the Mighty, the Omnipotent, Lord of the Noble Throne revealed to Moosa, Al-

Kaleem (Peace be upon him): "Strike the sea with your stick." (Soorah Ash-Shu'ara' 26:63). And when he struck the sea, it was reported that he said to it, "Split, by Allah's Permission."

Allah, Most High, says, Then We inspired Moosa (saying), "Strike the sea with your stick." And it parted, and each separate part (of that seawater) became like the huge, firm mass of a mountain. (Soorah Ash-Shu'ara' 26:63). It was said that it parted revealing twelve paths, one for each tribe to proceed. It was even said that Allah caused apertures (like windows) to appear so that they might see each other, but this statement requires verification, because water is a transparent substance when there is light behind it. So the water was standing still, like mountains, held back by the Mighty Power which emanates from the One Who says to a thing, "Be!" and it is. And He, Most High, commanded the west wind and it burned the black clay of the sea, so that it became dry and did not stick to the hooves of their horses and the feet of their camels.

Allah, Most High, says, {And indeed We inspired Moosa (saying), "Travel by night with 'ibadi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken (by Fir'awn [Fir'awn]) nor being afraid (of drowning in the sea)." Then Fir'awn pursued them with his hosts, but the seawater completely overwhelmed them and covered them up. And Fir'awn led his people astray, and he did not guide them} (Soorah Ta Ha 20:77-79)

And what is meant is that when the sea was

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transformed in this manner by the Permission of the Lord, the

Mighty, the Powerful, He commanded Moosa (Peace be upon him) to cross it with the Children of Isra'eel, and so they went down to it in haste, filled with happiness. And they had seen that amazing sight, which bedazzled those who saw it and guided the hearts of the Believers. Then, when they had crossed it and the last of them had emerged from it, they departed from it. This happened as the first of Fir'awn's army arrived at the path across the sea, and Moosa (Peace be upon him) intended to strike the sea with his staff again,

so that it would return to its former state, in order to prevent Fir'awn and his army from reaching them. But Allah, the Omnipotent, Owner of Majesty ordered him to leave the sea in this state, as He, the Truthful says in His Words: {And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger (i.e. Moosa [Moosa]) saying, "Restore to me the slaves of Allah (i.e. the Children of Isra'eel). Verily! I am to you a Messenger worthy of all trust. And exalt not (yourselves) against Allah. Truly, I have come to you with a manifest authority. And truly, I seek refuge in my Lord and your Lord, lest you stone me (or call me a sorcerer or kill me). But if you believe me not, then keep away from me and leave me alone. (But they were aggressive), so he (Moosa) called upon his Lord (saying), "These are indeed the people who are mujrimoon (disbelievers, polytheists, sinners, criminals, etc.). (Allah said), "Depart you with My slaves by night. Surely, you will be pursued. And leave the sea as it is. Verily, they are a host to be drowned. How many of gardens and springs have they (Fir'awn's) people left. And green crops (fields, etc.) and goodly places, and comforts of life wherein they used to take delight! Thus (it was)! And We made other people inherit them (i.e. We made the Children of Isra'eel to inherit the kingdom of Egypt). And the heavens and the Earth wept not for them, nor were they given a respite. And indeed We saved the Children of Isra'eel from the humiliating punishment, from Fir'awn. Verily! He was arrogant and was of the musrifoon (those who transgress all bounds in spending and other things and commit great sins). And We chose them (the Children of Isra'eel) above the 'Alameen (during the time of Moosa [Moosa]) with knowledge, and

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granted them signs in which there was a plain trial} (Soorah Ad-Dukhan 44:17-33). The meaning of His Words: {"And leave the sea as it is"} (Soorah Ad-Dukhan 44:24) is: still, as it is, do not change it from this state. This was said by 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Mujahid, 'Ikrimah, Ar-Rabee', Ad-Dahhak, Qatadah, Ka'b Al-Ahbar, Simak Ibn Harb, 'Abdur-Rahman Ibn Zaid Ibn Aslam and others.

When he left it as it was, and Fir'awn reached it and saw what he saw and witnessed what he witnessed, he was alarmed at the sight and he acknowledged what he had secretly acknowledged before, which was that this was the Work of the Lord of the Noble Throne and he recoiled and did not advance. In his heart, he regretted that he had set out in pursuit of them; but at such a time and in such circumstances, his regret profited him nothing. However, he showed a brave front to his troops and he dealt with them in an aggressive manner. But his disbelieving soul and his sinful nature caused him to say to those who scorned and despised them and obeyed him and followed him in his falsehood, "See how the sea has rolled up so that I may overtake my slaves who have run away from my authority, abandoned obedience to me and left my land!" And he told himself that he should go after them and he hoped that he would be safe, but how far he was from that!

Allah, Most High, says, And We saved Moosa and all those with him. Then We drowned the others. Verily! In this is indeed a sign (or a proof), yet most of them are not believers. And verily, your Lord! He is truly the Almighty, the Most Merciful. (Soorah Ash- Shu'ara' 26:65-68) That is, in His saving of His Awliya' - for not a single one of them was drowned - and His drowning of His enemies - for not a single one of them was saved. And this was a great sign and an indisputable proof of His Mighty, the Omnipotence and of the truthfulness of His Messenger with regard to the noble law and the righteous system of jurisprudence that he brought from his Lord. And He, Most High, says, And We took the Children of Isra'eel across the sea, and

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Fir'awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he said, "I believe that La ilaha illa (Allah): (none has the right to be worshipped but [Allah]), in Whom the Children of Isra'eel believe, and I am one of the Muslims (those who submit to Allah's Will)." Now (you believe) while you refused to believe before and you were one of the mufsidoon. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign

to those who come after you! And verily, many among mankind are heedless of Our Ayat. (Soorah Yoonus 10:90-92)

Allah, Most High, informs us how Fir'awn, the leader of the disbelieving Copts, was drowned and how the waves plunged him down and then raised him up, while the Children of Isra'eel looked at him and at his troops and the great punishment which Allah had inflicted on them, in order to gladden the eyes of the Children of Isra'eel and heal their hearts. When Fir'awn saw the destruction and the agony of death approached him, he regretted and repented (of his disbelief) and at that moment, he believed, when his belief no longer availed him, as Allah, Most High, says, Truly! Those against whom the Word (Wrath) of your Lord has been justified will not believe. Even if every sign should come to them - until they see the painful punishment. (Soorah Yoonus 10:96,97) And He, Most High, says, So when they saw Our punishment, they said, "We believe in Allah, Alone, and reject (all) that we used to associate with Him as (His) partners. Then their Faith (in Islamic Monotheism) could not avail them when they saw Our Punishment. (Like) this has been the way of Allah in dealing with His slaves. And there the disbelievers lost utterly (when Our Punishment covered them). (Soorah Ghafir 40:84,85) And thus did Moosa (Peace be upon him) supplicate against Fir'awn and his chiefs, that Allah destroy their wealth and harden their hearts, "...so that they will not believe until they see the painful punishment." (Soorah Yoonus 10:88) That is, when it would no longer avail them and it would be a cause of regret for them. And Allah, Most High, had said to them both, i.e. Moosa (Peace be upon him)

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and Haroon (Peace be upon him) when they made this supplication, "Verily, the invocation of you both is accepted." (Soorah Yoonus 10:89). So this proves that Allah, Most High, accepted and answered the supplication of His Kaleem, Moosa (Peace be upon him) and his brother, Haroon (Peace be upon him).

It is also clear from the Hadith narrated by Imam Ahmad, on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with

him), who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "(Regarding) when Fir'awn said, "I believe that La ilaha illa (Allah): (none has the right to be worshipped but [Allah]), in Whom the Children of Isra'eel believe, and I am one of the Muslims (those who submit to Allah's Will)."} (Soorah Yoonus 10:90), Jibraeel said to me, "If you had seen me... when I thrust the mire of the sea into his mouth in order to prevent the Mercy (of Allah) reaching him."

And He, Most High, says, "Now (you believe) while you refused to believe before and you were one of the mufsidoon?" (Soorah Yoonus 10:91). This is a rhetorical question, implying censure and rebuke and it proves that Allah, Most High, did not accept his repentance, because - and Allah knows better - if he were returned to the life of this world, he would have returned to what he was doing before, as Allah, Most High, says, regarding the disbelievers, when they see the Fire, that they will say, "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!" (Soorah Al-An'am 6:27)

And He, Most High, says, "So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!" (Soorah Yoonus 10:92). 'Abdullah Ibn 'Abbas (May Allah be pleased with him) and more than one scholars said that some of the Children of Isra'eel doubted that Fir'awn was dead, indeed some of them even went so far as to say, "Fir'awn does not (i.e. cannot) die." So Allah commanded the sea to raise him up high, or it was said, onto the surface of

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the water, or it was also said, onto an elevated piece of land - and he was wearing his armor, which they recognized and by which they were able to confirm that he was dead and to realize Allah's Omnipotence over him. This is why He says, "So this day We shall deliver your (dead) body (out from the sea)..." (Soorah Yoonus 10:92) means with your armor on your body by which you will be recognized "...that you may be a sign." (Soorah Yoonus 10:92) That is, you are a sign "...to those who come after you!" (Soorah Yoonus 10:92). That is, from the

Children of Isra'eel, as evidence of Allah's Ability to destroy him. For this reason, some of the Salaf recited "...that you may be a sign to those who come after you!" (Soorah Yoonus 10:92), meaning: We shall deliver you along with your armor, in order that your armor may be a sign to those who come after you from the Children of Isra'eel, by which they may recognize you and know that you are dead. And Allah knows better. The destruction of Fir'awn and his army took place on the Day of 'Ashurah, according to what Imam Al-Bukhari has narrated in his Saheeh, on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him), who said, "When the Prophet (Peace and Blessings of Allah be upon him) arrived in Madinah, the Jews were fasting on the Day of 'Ashurah and they said, "This is the day on which Moosa defeated Fir'awn." The Prophet (Peace and Blessings of Allah be upon him) said (to the Muslims), "You have more right to celebrate Moosa's victory than they have. So observe the fast on this day." The essence of this Hadith is recorded in the Saheehain and in other compilations. And Allah (SWT) knows better.

Chapter Regarding the Events Surrounding the Children of Isra'eel After the Destruction of Fir'awn

Allah, Most High, says, So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless about them. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And

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the fair Word of your Lord was fulfilled for the Children of Isra'eel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people had erected. And We brought the Children of Isra'eel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said, "O, Moosa! Make for us an ilah (a god) as they have alihah (gods)." He said, "Verily, you are a people who

know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists)." (Moosa added,) "Verily, these people will be destroyed for that in which they are engaged (idol worship). And all that they are doing is in vain." He said, "Shall I seek for you an ilah (a god) other than Allah, while He has given you superiority over Al-'Alameen?" And (remember) when We rescued you from Fir'awn's people, who were subjecting you to the worst kind of torment, killing your sons and letting your daughters live? And in that was a great trial from your Lord. (Soorah Al-A'raf 7:136-141). Allah, Most High, mentions what happened to Fir'awn and his army, how they were drowned and how He took away their power, their wealth and their lives and caused the Children of Isra'eel to inherit all of their wealth and property, as He, Most High, says, Thus (We turned them [Fir'awn's people] out) and We caused the Children of Isra'eel to inherit them. (Soorah Ash-Shu'ara' 26:59). And He, Most High says, And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. (Soorah Al-Qasas 28:5). And (in Soorah Al-A'raf) He, Most High, says, And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Isra'eel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people had erected. (Soorah Al-A'raf 7:137). He demolished all of that and took from them their great and vast power in the world and destroyed the king, his followers, his

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governors and his troops and none remained in Egypt except the common folk. Ibn 'Abdul- Hakam reported in his Tareekh Misr (History of Egypt) that from that time onward, the women of Egypt enjoyed dominance over men, due to the fact that the wives of the governors and the aristocracy married men of lesser social status from among the general populace and so they had power over them; and this has continued to be the custom of women in Egypt to this day.

And they (the scholars) mentioned that when they (the Children of Isra'eel) crossed the sea and headed toward Ash-Sham (Syria), they remained for three days without finding any water. Some of them began to talk due to this and they found some salty water which they were unable to drink, but Allah commanded Moosa (Peace be upon him) to place a piece of wood in it and he did so; and it became sweet and drinkable. And there the Lord taught him the religious obligations and supererogatory practices and taught him a number of Commandments. He, Most High, says in His Noble Book, And We brought the Children of Isra'eel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said, "O, Moosa! Make for us an ilah (a god) as they have alihah (gods)." He said, "Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists)." (Moosa added,) "Verily, these people will be destroyed for that which they are engaged in (idol worship). And all that they are doing is in vain." (Soorah Al-A'raf 7:138,139)

They spoke these words of ignorance and misguidance after they had already witnessed Allah's Ayat and His Ability to do all things, which demonstrated to them the truth of what Allah's Messenger (Peace be upon him) brought to them from the Owner of Majesty and Honor. This occurred when they passed by a people who were worshipping idols - it was said that they were in the form of cows

- and it appears as if they asked them why they were worshipping them and they replied that they

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had the ability to benefit them and harm them, and they said that they sought sustenance through them in times of need. It appears as if some of the ignorant ones among them believed these claims of theirs and so they asked their Prophet, Al-Kaleem, the noble, the great, to make for them deities, like the deities of these people. And he said to them, in order to make clear to them that they had no sense and were not rightly guided, "Verily, these people will be destroyed for that which they are engaged in (idol worship). And all that they are doing is in

vain.” (Soorah Al-A’raf 7:139). Then he reminded them of the blessings that Allah had bestowed on them and of how He had favored them over all of the peoples of their time with knowledge, the Law, the Messenger in their midst, His Kindness toward them and the Graces that He bestowed on them, such as their deliverance from the grasp of Fir’awn, the obstinate tyrant and his subsequent destruction, which they witnessed. He also reminded them of how He had made them to inherit the wealth and prosperity that Fir’awn and his chiefs had gathered and the buildings that they had erected. And he made clear to them that no worship Allah is of benefit except that of Allah, Alone, without ascribing partners to Him, because He is the Creator, the Sustainer and the Subduer. Not all of the Children of Isra’eel asked this question; rather, the name “Children of Isra’eel” is used in Allah’s Words: And We brought the Children of Isra’eel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said, “O, Moosa! Make for us an ilah (a god) as they have alihah (gods).” (Soorah Al-A’raf 7:138) to refer to those who asked the question, without indicating that all of them are included, i.e. some of them said it, as in His Saying: And we shall gather them all together so as to leave not one of them behind. And they will be set before your Lord in (lines as) rows, (and Allah will say), “Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).” (Soorah Al-Kahf 18:47,48)

Imam Ahmad narrated on the authority of Abu Waqid Al-Laithi (May Allah be pleased with him)

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that he said, "We set out with the Messenger of Allah (Peace and Blessings of Allah be upon him) for Hunain and we passed by a lote tree and we said, "O, Messenger of Allah! Make for us a Dhat Anwat, like that of the disbelievers." The pagans had a lote tree on which they used to hang their weapons and they used to stay around it. On hearing this, the Prophet of Allah (Peace and Blessings of Allah be upon him) said, "Allahu Akbar! This is similar to what the Children of Isra'eel said to Moosa (Peace be upon him): "Make for us an ilah (a god) as they

have alihah (gods).” (Soorah Al-A’raf 7:138)! Verily, you are following the ways of those who went before you!”

What is meant is that when Moosa (Peace be upon him) departed from Egypt and headed for Bait AlMaqdis (the Holy Land), he found there arrogant people from among the Hittites, the Cananites, the Perizzites and others and Moosa (Peace be upon him) commanded the Children of Isra’eel to make war on them and drive them out of Jerusalem, because Allah had ordained that for them and promised it for them through Revelation given to Ibraheem, Al-Khaleel (Peace be upon him) and Moosa, Al-Kaleem (Peace be upon him). But they refused and recoiled from jihad and so Allah caused fear to overpower them and cast them into the desert, where they wandered here and there, back and forth for forty long years, as He, Most High, says, And (remember) when Moosa said to his people, “O, my people! Remember the Favor of Allah to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the Al-‘Alameen. O, my people! Enter the Holy Land (Palestine) which Allah has assigned to you, and turn not back for then you will be returned as losers.” They said, “O, Moosa! In it (this Holy Land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.” Two men of those who feared and on whom Allah had bestowed His Grace (they were Yeshua [Joshua] and Kalab [Caleb]) said, “Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are indeed Believers.” They said, “O Moosa! We shall never enter it as long as

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they are there. So go you and your Lord and fight you two, we are sitting right here.” He (Moosa) said, “O, my Lord! I have power only over myself and my brother, so separate us from the people who are the fasiqoon (rebellious and disobedient to Allah!)” (Allah) said, “Therefore it (this Holy Land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the fasiqoon.” (Soorah Al-Ma’idah 5:20-26)

The Prophet of Allah (Peace be upon him) reminded them of the Blessings that Allah had bestowed on them and the Kindness He had shown them by granting them worldly and religious favors and he ordered them to make jihad in Allah's Cause and to fight His enemies; he said, "O, my people! Enter the holy land (Palestine) which Allah has assigned to you, and turn not back", (Soorah Al- Ma'idah 5:21) means do not turn on your heels and refuse to fight your enemies "for then you will be returned as losers." (Soorah AlMa'idah 5:21). It means that you will lose after your previous gains and you will be diminished after having been complete. They said, "O, Moosa! In it (this Holy Land) are a people of great strength." (Soorah Al-Ma'idah 5:22) That is, they are fierce and arrogant disbelievers. "and we shall never enter it, till they leave it; when they leave, then we will enter." (Soorah Al-Ma'idah 5:22). They feared these strong, aggressive people, even though they had witnessed the destruction of Fir'awn, who was more tyrannical than they, sterner in punishment, commanding more people and with a stronger force at his disposal. This proves that they were rebuked due to saying these words and censured because of them. This was due to their cowardice in the face of the enemy's aggression and their refusal to fight them.

Regarding the Saying of Allah, Most High: Two men of those who feared said (Soorah Al-Ma'idah 5:23) means, feared Allah, though some recited it as "who were feared". On whom Allah had bestowed His Grace (Soorah Al-Ma'idah 5:23) means with Islam, faith, obedience and courage. ...said, "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are

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indeed Believers.” (Soorah Al-Ma’idah 5:24). That is, if you have put your trust in Allah, sought help from Him and protection from Him, He will help you against your enemy, help you against them and make you victorious over them. They said, “O Moosa! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here.” (Soorah Al-Ma’idah 5:24). Their elders were determined to refrain from engaging in jihad in Allah’s Cause and a serious

situation developed. It was said that when Yoosha' and Kalab heard these words, they tore their garments and Moosa (Peace be upon him) and Haroon (Peace be upon him) sat down in shock at these words and they became angry for Allah's sake and they also felt compassion for them, because of the awful consequences for them of their words: He (Moosa) said, "O, my Lord! I have power only over myself and my brother, so separate us from the people who are the fasiqoon!" (Soorah Al-Ma'idah 5:25). 'Abdullah Ibn 'Abbas (May Allah be pleased with him) said, "Judge between me and them." (Allah) said, "Therefore it (this Holy Land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the fasiqoon (rebellious and disobedient to Allah)." (Soorah Al-Ma'idah 5:26) They were punished for their refusal to do jihad by being made to wander aimlessly night and day, morning and evening in the desert.

Imam Ahmad narrated on the authority of Al-Miqdad that he said to the Messenger of Allah (Peace and Blessings of Allah be upon him) on the day of the Battle of Badr, "O, Messenger of Allah! We will not say to you, as the Children of Isra'eel said to Moosa (Peace be upon him), "So go you and your Lord and fight you two, we are sitting right here." (Soorah Al-Ma'idah 5:24).' But (we will say), "Go you and your Lord and fight; we are with you fighting." This chain of narrators is good from this source and it is narrated from other sources. 'Abdullah Ibn Mas'ood said that Al-Miqdad went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and found him invoking Allah against the pagans and he said, "By Allah, O, Sunniconnect.

Messenger of Allah, we will not say to you as the Children of Isra'eel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here." (Soorah Al-Ma'idah 5:24). Rather, we will fight on your right, on your left, in front of you and behind you," and I saw the Messenger of Allah's face beaming when he heard this and he was extremely happy."

Chapter Concerning the Children of Isra'eel's Wandering in the Wilderness

We have already discussed the Children of Isra'eel's refusal to fight against the giants and how Allah, Most High, punished them by causing them to wander in the wilderness and He ordained that they would not leave it for forty years.

According to the scholars of tafseer, the Children of Isra'eel camped around Mount Sinai and Moosa (Peace be upon him) ascended the mountain and his Lord spoke to him and commanded him to remind the Children of Isra'eel of the Blessings that Allah had bestowed on them, such as how He had delivered them from Pharaoh and his people ... and He told him that on the third day, they must assemble around the mountain, but that none of them should approach it, for anyone who did so would be killed. He even forbade that any of their livestock should come near so long as they could hear the sound of the horn, but that once the horn was silent, it was lawful for them to approach it. The Children of Isra'eel heard these Words of Allah, but they did not understand until Moosa (Peace be upon him) made them understand. Then they said to Moosa (Peace be upon him), "Convey to us what the Lord, the Almighty, the AllPowerful has told you, for we fear to die." So Moosa (Peace be upon him) conveyed to them what Allah had told him and he spoke these Ten Commandments:

1. That they should worship Allah, Alone, without ascribing partners to Him.

2. That they should not swear falsely by Allah (SWT).
3. That they should preserve the sanctity of the Sabbath, meaning that they should devote themselves on one day in the week to the worship of Allah - and this occurs (now) on Friday, the day which Allah selected to replace the abrogated day, Saturday.

4. That they should honor their fathers and their mothers, in order that they might enjoy a long life in this world which Allah, their Lord, had given them.
5. That they should not commit murder.
6. That they should not commit adultery or unlawful sexual intercourse.
7. That they should not steal.
8. That they should not bear false witness against their neighbors.
9. That they should not covet their neighbors' houses.
10. That they should not covet their neighbors' wives, or male or female slaves, or oxen, or donkeys, or anything that belonged to their neighbors.

All of this is a prohibition of envy. Many of the scholars from among the Salaf and others said that these Ten Commandments are all implied in two Qur'anic Verses; and they are the Words of Allah, Most High, in Soorah Al-An'am: Say (O, Muhammad). "Come, I will recite what your Lord has prohibited to you: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has

commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant

of Allah, This He commands you, that you may remember. And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become muttaqoon." (Soorah Al-An'am 6:151-153)

In addition to these Ten Commandments, they mentioned many other counsels and rulings which have come and gone and which were acted upon for a time, until they were disobeyed by those who were charged with the duty of fulfilling them. Then they set about changing them, distorting them and misinterpreting them. Then after all this, they abandoned them and they became abrogated and replaced with others, after having been prescribed and executed. And the whole affair - both past and present - is in Allah's Hands; and He commands what He wills and does as He wants. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of Al-'Alameen!

And He, Most High, says, O, Children of Isra'eel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you al-manna and quails, (saying) eat of the Tayyibat (good and lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, is indeed destroyed. And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then

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remains constant in doing them, (till his death).
(Soorah Ta Ha 20:80-82)

Allah, Most High, reminds the Children of Isra'eel the Grace and Kindness that He has shown to them, by saving them from their enemies and delivering them from hardship and oppression. And He reminds them that He promised them the company of their Prophet - His Kaleem - to the right side of the mountain, i.e. to the

right of them, in order that He might send down the great Commandments to him - and in these Commandments was great benefit for them - both in the life of this world and in the Hereafter. He also calls upon them to bring to mind how He sent down manna to them from the heaven when they were traveling throughout the Earth, in places where there were no crops and no livestock. They would awake each morning and find it around their tents and they would take from it for that day, sufficient for their needs until the same time the next day. And if anyone stored up more than that, he would find that it had gone bad, but if anyone took a little from it, he would find that it was enough for him. They used to make from it something resembling bread, which was just white and very sweet. Then in the afternoon, quails would descend on them and they would avail themselves of them without difficulty, as much as they needed, according to what was sufficient for their dinner.

And during the summer months, Allah would shade them with clouds, which protected them from the heat and dazzling brightness of the sun, as He, Most High, says in Soorah Al-Baqarah, O, Children of Isra'eel! Remember My Favor which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me. And believe in what I have sent down (this Qur'an), confirming that which is with you, (the Tawrah and the Injeel), and be not the first to disbelieve therein, and buy (get) not with My Verses (the Tawrah and the

Injeel) a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone.

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(Tafseer At-Tabari, Vol. I, page 253). (Soorah Al-Baqarah 2: 40,41) up to His words: And (remember) when We delivered you from Fir'awn's people, who were subjecting you to horrible torment, killing your sons and sparing your daughters, and therein was a mighty trial from your Lord. And (remember) when We separated the sea for you and saved you and drowned Fir'awn's people while you were looking (at them, when the seawater covered them). And (remember) when We appointed for Moosa forty nights, and (in his absence) you took the calf (for

worship), and you were zalimoon. Then after that We forgave you so that you might be grateful. And (remember) when We gave Moosa the Scripture (the Tawrah) and the criterion (of right and wrong) so that you may be guided aright. And (remember) when Moosa said to his people, "O, my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful. And (remember) when you said, "O, Moosa! We shall never believe in you till we see Allah plainly." But you were seized with a thunderbolt (lightning) while you were looking. Then We raised you up after your death, so that you might be grateful. And We shaded you with clouds and sent down on you al-manna and the quails, (saying), "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves. (Soorah AlBaqarah 2:49-57) - up to His Words: And (remember) when Moosa asked for water for his people, We said, "Strike the stone with your stick." Then twelve springs gushed forth therefrom. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the Earth." And (remember) when you said, "O Moosa! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its foom, its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find

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what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah. That was because they used to disbelieve the Ayat of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins) (Soorah Al-Baqarah 2:60,61)

So Allah, Most High, reminded them of the Blessings that He had bestowed on them and the Kindness He had shown to them, which

made their lives easier, such as the manna and the quails – two pleasant foods, which they obtained without difficulty or effort on their part; indeed, Allah used to send down the manna in the early morning and the quails in the afternoon and He caused the water to gush forth in springs for them. Moosa (Peace be upon him) struck a rock which they had been carrying with them with his stick, upon which twelve springs gushed forth, one surging spring for each tribe. Then the flow became cold and they drew water, drank and watered their riding beasts, after which they kept what sufficed to supply their needs. In addition, He shaded them with the clouds from the heat (of the sun).

These were a plenty of blessings and valuable gifts from Allah, but they did not give them the attention or respect that they deserved, nor did they give thanks or observe worship for them. Then many of them became dissatisfied and bored with them and so they asked to be given something else in their place, from the produce of the land, such as herbs, cucumbers, foom, lentils and onions.

Al-Kaleem rebuked them, scolded them and reprehended them for these words and berated them, saying, “Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!” (Soorah Al-Baqarah 2:61) It means that which you request and desire, in place of these blessings which you are enjoying may be found with the inhabitants of large and small towns; so if you go to them, i.e. and you give up this privilege – which you do not deserve – you will find there (in the towns) all those inferior foods that you mentioned, which you desire and

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yearn for. But I will not accede to your request, nor will I convey to you the fate which you bring upon yourselves.

And all of these characteristics which they displayed prove that they did not desist from what they were forbidden to do, as He, Most High, says, ...and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. (Soorah Ta Ha 20:81) That is, he

is surely destroyed and he is most deserving of that; and Allah is the Destroyer, the Annihilator, Whose Anger rightly befalls such a person.

The Request to See Allah

Allah, Most High, says, And We appointed for Moosa thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Moosa said to his brother Haroon, "Replace me among my people, act in the Right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the mufsidoon (mischief-makers)." And when Moosa came to the meeting appointed by Us, and his Lord spoke to him, he said, "O, my Lord! Show me (Yourself), that I may look upon You." Allah said, "You cannot see Me, but look upon the mountain, if it stands still in its place, then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Moosa fell down unconscious. Then, when he recovered his senses he said, "Glory be to You, I turn to You in repentance and I am the first of the Believers." He (Allah) said, "O, Moosa I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said), "Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of fasiqoon. I shall turn away from My Ayat those who behave arrogantly on the Earth, without a right, and (even) if they see all the Ayat, they will not believe in them. And if they see the way of

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righteousness (Monotheism, piety, and good deeds), they will not adopt it as the way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayat and were heedless (to learn a lesson) from them. Those who deny Our Ayat and the Meeting in the Hereafter (Day of Resurrection),, vain are their deeds. Do they expect to be rewarded

with anything except what they used to do?"
(Soorah Al-A'raf 7:142-147)

A number of the Salaf, including 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Masrooq and Mujahid said that the thirty nights referred to were the whole month of Dhul-Qa'dah and he completed forty days by remaining for ten days of Dhul-Hijjah; based on this reckoning, Allah's Words would have been spoken to him on the day of 'Eid An-Nahr. And on the same day, Allah, the Almighty, the AllPowerful, completed for Muhammad (Peace and Blessings of Allah be upon him) His Religion and confirmed His Evidence and His Proof. What is meant is that when Moosa (Peace be upon him) had completed the appointed time period, during which he fasted - it was said that he did not taste food and when the month was over, he took some tree bark and chewed it in order to improve the smell of his breath. Then Allah commanded him to remain for a further ten nights, making a total of forty nights; this is why it was authentically reported in the Hadith: "The smell of the fasting person's breath is sweeter to Allah than the odour of musk."

Before leaving, Moosa (Peace be upon him) had appointed his beloved, respected and honored brother, Haroon (Peace be upon him), to be leader of the Children of Isra'eel in his absence; Haroon (Peace be upon him) was his full brother and his minister in supplicating to Allah, and so he advised him and commanded him

- and his status as a Prophet does not make this incompatible or incongruous - Allah, Most High, says, And when Moosa came to the meeting appointed by Us (Soorah Al-A'raf 7:143) means at

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the time he was commanded to attend and his Lord spoke to him. (Soorah Al-A'raf 7:143). That is, Allah spoke to him from behind a screen, which allowed him to hear what was said to him, and He called him, confided in him and brought him near. This was indeed, a high rank, a strong position, a noble office and an exalted station

- may abundant blessings and peace be upon him in the life of this world and in the Hereafter. When he was given this elevated status

and sublime rank and he heard the (Divine) Speech, he asked Allah to raise the screen, saying to the Almighty, Whom no eyes may behold and Whose Evidence is Strong, "O, my Lord! Show me (Yourself), that I may look upon You." Allah said, "You can not see Me" (Soorah Al-A'raf 7:143). Then Allah, Most High, explained to him that he could not withstand Allah's revealing Himself, because the mountain, which was stronger, of greater size and firmer than a human being, could not withstand His revealing Himself to it, which is why He says, "...but look upon the mountain, if it stands still in its place, then you shall see Me." (Soorah Al-A'raf 7:143)

'Abdullah Ibn 'Abbas (May Allah be pleased with him) said, regarding the Words of Allah, Most High: No vision can grasp Him (Soorah Al-An'am 6:103), "This refers to His Light; it is His Light which, if it is revealed to anything, it cannot withstand it." This is why He, Most High, said to Moosa (Peace be upon him), So when his Lord appeared to the mountain, He made it collapse to dust, and Moosa fell down unconscious. Then, when he recovered his senses he said, "Glory be to You, I turn to You in repentance and I am the first of the Believers." (Soorah Al-A'raf 7:143)

Mujahid said, regarding the Words of Him, Most High: "...but look upon the mountain, if it stands still in its place, then you shall see Me." (Soorah Al-A'raf 7:143), "(It means:) Because it (the mountain) is larger than you and stronger; but when his Lord revealed Himself to the mountain, and he saw that the mountain could not withstand it and collapsed into dust, he fell to the ground unconscious."

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We have mentioned in the Tafseer the narration of Imams Ahmad and At-Tirmidhi - which was declared authentic by Ibn Jareer At- Tabari and Al-Hakim - on the authority of Anas (May Allah be pleased with him), who reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) recited So when his Lord appeared to the mountain, He made it collapse to dust. He

indicated by placing his thumb on the top joint of his little finger (how much of Himself Allah had revealed to the mountain) and this caused the mountain to sink to the ground.”

As-Suddi narrated on the authority of ‘Ikrimah, who reported on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that he said that what Allah revealed of Himself it was no more than the extent of a little finger and it caused the mountain to turn to dust. ...and Moosa fell down unconscious. That is, it caused him to swoon. Qatadah said, “(He fell down) dead.” But the first interpretation is the correct one, because He says, Then, when he recovered his senses... (Soorah Al-A’raf 7:143) – and one can only recover or awake from a faint (not from death) – he (Moosa (Peace be upon him)) said, “Glory be to You...” (Soorah Al-A’raf 7:143). This is an acknowledgement that Allah is Above such a thing (as being seen by His creation) and glorification and exaltation of Him. “I turn to You in repentance...” (Soorah Al-A’raf 7:143). That is, I shall not ask to see You again after this. “...and I am the first of the Believers” (Soorah Al-A’raf 7:143) means, the first to believe that You cannot be seen by any living thing without it being killed and (You cannot be revealed to) any dry (inanimate) thing without it tumbling to the ground.

And it has been authentically reported in the Saheehain on the authority of Abu Sa'eed Al-Khudri (May Allah be pleased with him) that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, ‘Do not ascribe to me superiority over the other Prophets, for on the Day of Resurrection the people will become unconscious

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and I will (feel that) I am the first to regain consciousness. Then I will see Moosa holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain, (during his worldly life) was sufficient for him'."

And He, Most High, says, He (Allah) said, "O, Moosa I have chosen you above men by My Messages, and by My speaking (to

you).” (Soorah Al-A’raf 7:144). That is, in that time, not the times before him, because Ibraheem, Al-Khaleel (Peace be upon him) was superior to him, as we made clear earlier, in the story of Ibraheem (Peace be upon him). Nor does it include the time after him, because Muhammad (Peace and Blessings of Allah be upon him) is superior to both of them, as evinced by the story of Al-Isra, where his superiority over all of the Messengers and Prophets was made clear. And it was also confirmed that he said, “The entire creation will turn to me, including even Ibraheem (Peace be upon him) (for intercession).”

And He, Most High, says, “So hold that which I have given you and be of the grateful” (Soorah Al-A’raf 7:144) means, so take what I have given you of the Message and (My) Speech and do not ask for more than that, and be grateful for it.

And He, Most High, says, And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things. (Soorah Al-A’raf 7:145). The Tablets were of precious stone; and it has been reported in the Saheeh that Allah wrote for him the Tawrah with His Hand and in it there are admonitions against sin and details of all that they needed to know regarding what is lawful and what is unlawful, punishments and rulings. “Hold unto these with firmness.” (Soorah Al-A’raf 7:145). That is, with a firm resolve and a sincere intention. “...and enjoin your people to take the better therein.” (Soorah Al-A’raf 7:145) means, to take them and act upon them in the best manner. “I shall show you the home of fasiqoon.” (Soorah Al-A’raf 7:145). That is, you (Children of Isra’eel) will see

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the consequences for those who turn away from obedience to Allah, disobey His Commands and belie His Messengers. I shall turn away from My Ayat (Verses of the Qur'an) (Soorah Al-A'raf 7:146) It means that, I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the Signs and proofs that testify to My Might, Law and Commandments. Those who behave arrogantly on Earth, without a right, and (even) if they see all the

Ayat, they will not believe in them. (Soorah Al-A'raf 7:146) That is, no matter what miracles and supernatural phenomena they witnessed, they would not agree to be guided by them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way. (Soorah Al-A'raf 7:146) That is, they will not travel it or follow it. ...but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayat and were heedless (to learn a lesson) from them (Soorah Al-A'raf 7:146) means We have turned them away from following the Straight Path because of their rejection of Our Ayat, their disregard of them, their refusal to believe in them, reflect on their meaning and act upon them. Those who deny Our Ayat and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do? (Soorah Al-A'raf 7:147)

The Story of Their Worship of the Calf During the Absence of Allah's Kaleem From Them

Allah, Most High, says, And the people of Moosa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were zalimoon (wrongdoers). And when they regretted and saw that they had gone astray, they (repented and) said, "If our Lord has not Mercy upon us and forgives us not, we shall certainly be of the losers." And when Moosa returned to his people, angry and grieved, he said, "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him toward him. Haroon said, "O, son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are zalimoon." Moosa said, "O, my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy." Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. But those who committed evil deeds and then repented afterward and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful. And when the anger of

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Moosa was subsided, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord. (Soorah Al-A'raf 7:148-154)

Allah, Most High, informs us about the affair of the Children of Isra'eel and how, when Moosa (Peace be upon him) departed from them for the appointment with his Lord and remained on the mountain, where his Lord confided in him and he asked Him about

many things and He answered him, a man from among the Children of Isra'eel, whose name was Haroon (Aaron) As-Samiri, took some jewelry that that he had borrowed and fashioned a calf from it; in it he cast some dust which he had taken from the trace of Jibraeel's steed, when he saw him on the day when Allah drowned Pharaoh at Jibraeel's hand. When he cast it, the calf lowed as a real calf lows. It was said that it was transformed into a living, flesh-and- blood calf and that it lowed. This was said by Qatadah and others. It was also said that it was only the wind, when it entered it from the rear and exited from its mouth, making the lowing sound, in the manner in which a cow lows. Upon this, they began to dance around it and celebrate. They said, "This is your ilah (god), and the ilah (god) of Moosa, but (Moosa) has forgotten." (Soorah Ta Ha 20:88). It means that Moosa (Peace be upon him) has forgotten his "Lord", which is with us and he has gone off to seek him, when he is here. Exalted is He above what they say, hallowed be His Names and His Attributes and multiplied be His Blessings and His Promised Rewards. Allah, Most High, says, making clear the falseness of their claims, Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? (Soorah Ta Ha 20:89). And He says, Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were zalimoon. (Soorah Al-A'raf 7:148). So He said that the animal could not speak and could not reply to them, nor did it possess the power to inflict harm on them or benefit them, nor could it guide them to right conduct. They took it as a deity to be worshipped and thus they wronged themselves, Sunniconnect.

knowing within themselves that what they were doing was falsehood, ignorance and plain error. And when they regretted (Soorah Al-A'raf 7:149) means, when they repented of what they had done ...and saw that they had gone astray, they (repented and) said, "If our Lord has not Mercy upon us and forgives us not, we shall certainly be of the losers." (Soorah Al-A'raf 7:149). Then, when Moosa (Peace be upon him) returned to them, and saw that they were worshipping the calf, and he had with him the Tablets

containing the Towrah, he threw them down and it was said that he broke them.

Then he advanced upon them and reprimanded them, rebuked them and disparaged them for their wicked deed and they offered an invalid excuse for their action, saying, "...we were made to carry the weight of the ornaments of the (Fir'awn's) people, then we cast them (into the fire), and that was what As-Samiri suggested." (Soorah Ta Ha 20:87). They said that they found it difficult to carry the people of Pharaoh's jewelry - and they were the soldiers; Allah had commanded them to take it and made it lawful for them. They did not seek to excuse themselves for having worshipped the calf, which had a body and which lowed, besides Allah, the One, As- Samad, the Subduer, because of their ignorance, lack of knowledge and intelligence. Then Moosa (Peace be upon him) went to his brother, Haroon (Peace be upon him), and said to him, "O, Haroon! What stopped you when you saw them going astray, that you followed me not (according to my advice to you)?" (Soorah Ta Ha 20:92,93). That is, why, when you saw what they were doing, did you not obey me and inform me of what they were doing? "Verily, I feared lest you should say, "You have caused a division among the Children of Isra'eel," (Soorah Ta Ha 20:94). means you have left them and come to me, when you had been appointed to take my place as their leader in my absence. He (Moosa) said, "O, my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy." (Soorah Al-A'raf 7:151). Haroon (Peace be upon him) had indeed forbidden them to do this wicked deed in the sternest of terms and

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strongly rebuked them for it. Allah, Most High, says, And Haroon indeed had said to them beforehand, "O, my people! You are being tried in this..." (Soorah Ta Ha 20:90). That is, Allah has ordained this calf for you and made it low as a trial and a test for you. "...and verily, your Lord is (Allah) the Most Beneficent" (Soorah Ta Ha 20:90) means not this calf; "...so follow me." (Soorah Ta Ha 20:90). That is, in what I say to you. and obey my order." They said, "We will not stop worshipping it (i.e. the calf), until Moosa

returns to us.” (Soorah Ta Ha 20:90-91) Allah bears witness on behalf of Haroon (Peace be upon him) – and Allah, Most High, is Sufficient as a Witness – that he forbade them to do that and rebuked them for it, but they did not obey him and they did not follow him. Then Moosa (Peace be upon him) approached As- Samiri. “And what is the matter with you, O, Samiri?” (Soorah Ta Ha 20:95) That is, what made you do what you did? He (AsSamiri) said, “I saw what they saw not” (Soorah Ta Ha 20:96) means I saw Jibrael (Peace be upon him) when he was riding his steed “...so I took a handful (of dust) from the (hoof) prints of the messenger.” (Soorah Ta Ha 20:96) the hoof prints of Jibrael’s steed.

And some of the scholars mentioned that he saw it and every time it placed its hooves on the ground, the place became green and grass grew; so he took some dust from its hoof prints and he threw it onto the calf which had been manufactured from gold, that which we have mentioned happened. This is why Allah, Most High, says, “...and I threw it (into the fire in which were put the ornaments of the Fir’awn’s people, or into the calf). Thus my inner-self suggested to me.” He (Moosa) said, “Then go away! And verily, your (punishment) in this life will be that you will say, “Touch me not (i.e. you will live alone exiled away from mankind).” (Soorah Ta Ha 20:96,97). This was a supplication against him, that he might not touch anyone, as a punishment for touching that which he had no right to touch. This was a punishment for him in this world; then he informed him of what awaited him in the Hereafter, saying, “...and verily (for a future punishment), you have a promise that will not fail.” (Soorah Ta Ha

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20:97) It was also recited as: that We will not fail (to fulfill). "And look at your ilah (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea." (Soorah Ta Ha 20:97). It was said that Moosa (Peace be upon him) went to the calf and burned it in fire; this was said by Qatadah and others. It was also said that it was filed down; this was said by 'Ali (May Allah be pleased with him), 'Abdullah Ibn 'Abbas (May Allah be pleased with him) and others and it was the version according to the People of the Scriptures. Then he

scattered it into the sea. After that, he commanded the Children of Isra'eel to drink from it and when those who had worshipped the calf drank of it, the sand stuck to their lips, as proof of their guilt. It was also said that their skin became yellow. Then Allah, Most High, tells us that Moosa (Peace be upon him) said to them, "Your Ilah (God) is only Allah, the One (La ilaha illa Huwa) (none has the right to be worshipped but He). He has full knowledge of all things." (Soorah Ta Ha 20:98) And He, Most High, says, Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. (Soorah Al-A'raf 7:152). And that is what happened. Some of the Salaf said that Allah's Saying: Thus do We recompense those who invent lies (Soorah Al-A'raf 7:152) applies to all those who innovate in religious matters until the Day of Resurrection. Then He, Most High, informs us of His Gentleness and Mercy toward His creation and His Kindness toward His slaves, in accepting the repentance of those who turn in repentance to Him. He says, But those who committed evil deeds and then repented afterward and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful. (Soorah Al-A'raf 7:153). But Allah, Most High, did not accept the repentance of those who worshipped the calf, except by their being killed, as He, Most High, says, And (remember) when Moosa said to his people, "O, my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the

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One Who accepts repentance, the Most Merciful.
(Soorah Al-Baqarah 2:54)

Then He, Most High, says, And when the anger of Moosa subsided, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord. (Soorah Al-A'raf 7:154) Some of the scholars cited His Saying: and in their inscription (Soorah Al-A'raf 7:154) as evidence that they were destroyed; but there is some doubt about this claim; there is nothing in the wording to

suggest that they were broken. And Allah knows better. ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) said in the Hadith of the trial that their worship of the calf was soon after their emergence from the sea and this is not improbable, because when they came out from it, They said, “O, Moosa! Make for us an ilah (a god) as they have alihah (gods).” (Soorah Al-A’raf 7:138)

And He, Most High, says, And Moosa chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said, “O, my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Wali (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive. And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You.” He said, “(As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the muttaqoon, and give zakah; and those who believe in Our Ayat; those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah (Deut, xviii, 15) and the Injeel (John xiv, 16), - he commands them for al-ma’roof (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from al-munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful Tayyibat (i.e. all good and lawful as regards things, deeds, Sunniconnect.

beliefs, persons, foods, etc.), and prohibits them as unlawful khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the Light (the Qur'an) which has been sent down with him, it is they who will be successful. (Soorah Al-A'raf 7:155-157)

As-Suddi, 'Abdullah Ibn 'Abbas (May Allah be pleased with him) and others said that these seventy were scholars from among the Children of Isra'eel and with them was Moosa (Peace be upon him), Haroon (Peace be upon him), Yoosha', Nadab and Abihu. They went with Moosa (Peace be upon him) to ask for forgiveness for the Children of Isra'eel for their worship of the calf. They had been commanded to bathe, purify themselves and wear perfume and when they went with him and approached the mountain, it was covered with clouds and there was a column of brilliant light emanating from them. Moosa (Peace be upon him) went up the mountain. The Children of Isra'eel said that they heard the Speech of Allah and this corresponds with what was said by a group of the scholars of tafseer and they understood Allah's Saying: ...a party of them (Jewish rabbis) had heard the Word of Allah (the Tawrah), then they changed it knowingly after they had understood it. (Soorah Al-Baqarah 2:75) in light of it. But this is not necessarily so, because He, Most High, says, ...then grant him protection, so that he may hear the Word of Allah (the Qur'an). (Soorah At- Tawbah 9:6). That is, conveyed to him. In the same way, those (from the Children of Isra'eel) heard it from Moosa (Peace be upon him).

Muhammad Ibn Ishaq said, "Moosa (Peace be upon him) selected from among the Children of Isra'eel seventy of the best men. He said to them, "Go to the meeting with Allah and repent for what you committed. Beg His Forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes." So, he went with them to Mount Toor in Sinai for the meeting

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place and time designated by his Lord. He went there only with the leave and knowledge of Allah.

The seventy requested that they might hear the Speech of Allah and he (Moosa) said, "I will do so." (i.e. I will submit your request to Allah). Then, when Moosa (Peace be upon him) approached the mountain, a column of clouds came down over it and the mountain was covered. Moosa (Peace be upon him) approached and entered

the clouds and he said to the people, "Approach." When Allah spoke to Moosa (Peace be upon him), his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell in prostration and they heard Him while he was speaking to Moosa (Peace be upon him), commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Moosa (Peace be upon him), he faced the people and they said, "O, Moosa! We will not believe in you unless we see Allah directly." So the thunder shook them, their souls were captured and they all died.

Moosa (Peace be upon him) stood up invoking, begging and supplicating to his Lord, "O, My Lord, if it had been Your will, you could have destroyed them and me before; would you destroy us for the deeds of the foolish ones among us." (Soorah Al-A'raf 7:55). But the thunderbolt seized them and their souls were destroyed and all of them died. Then Moosa (Peace be upon him) stood up and implored his Lord, saying, "O, my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us?" (Soorah Al-A'raf 7:155). That is, do not blame us because of the actions of those foolish people among us who worshipped the calf, for we are innocent of what they did. 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Mujahid, Qatadah and Ibn Juraij said that the thunderbolt only took them because they did not forbid their people to worship the calf. As for Allah's Saying: "It is only Your Trial" (Soorah

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Al-A'raf 7:155), the meaning is: Your Test (of the Children of Isra'eel). This was said by 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Sa'eed Ibn Jubair, Abul 'Aliyah, Ar- Rabee' Ibn Anas and more than one of the earlier and the later scholars. That is, it is You Who ordained this and created the affair of the calf in order to test them thereby, as Haroon (Peace be upon him) said to them before, "O, my people! You are being tried in this" (Soorah Ta Ha

20:90) means you are being tested by this; this is why Allah tells us that Moosa (Peace be upon him) said,

“...by which You lead astray whom You will, and keep guided whom You will.” (Soorah Al-A’raf 7:155). That is, You cause to go astray whom You will by Your Trial and You guide whom You will thereby. The Judgment and the Decision belongs to You and no one can prevent or repel what You have decided and ordained. “You are our Wali (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.” (Soorah Al-A’raf 7:155)

And He, Most High, says, “And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You.” (Soorah Al-A’raf 7:156) It means that we have repented to You, returned to You and sought forgiveness from You. This was said by ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him), Mujahid, Sa’eed Ibn Jubair-Abul ‘Aliyah, Ibraheem At-Taimi, Adh-Dahhak, As-Suddi, Qatadah and a number of others and it is also linguistically correct. He said: “(As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things.” (Soorah Al-A’raf 7:156) That is, I punish whomsoever I will, with whatever punishment I will from among the things that I have created and ordained. “...and My Mercy embraces all things.” (Soorah Al-A’raf 7:156) - as confirmed in the Saheehain, from the

Messenger of Allah (Peace and Blessings of Allah be upon him), who said, “When Allah created the Creation, He wrote in His Book

- and He wrote (that) about Himself, and it is placed with Him on the Throne - ‘Verily My Mercy

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overcomes My Anger'." "That (Mercy) I shall ordain for those who are the muttaqoon, and give zakah; and those who believe in Our Ayat" (Soorah Al-A'raf 7:156) means I shall definitely ordain it for those who possess these attributes. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad). (Soorah Al-A'raf 7:157) In this there is confirmation that Muhammad (Peace and Blessings of Allah be upon him) and his nation were mentioned by Allah to

Moosa (Peace be upon him) among the things which He confided to him, taught him and apprised him of.

Al-Hafiz Abu Hatim Muhammad Ibn Hatim Ibn Hibban said in his Saheeh, on the authority of AlMugheerah Ibn Shu'bah (May Allah be pleased with him) who reported on the authority of the Prophet (Peace and Blessings of Allah be upon him) while standing on the pulpit, "Verily, Moosa (Peace be upon him) asked his Lord, the Almighty, the All-Powerful, 'Which of the inhabitants of Paradise will have the least rank?' He said, 'A man will come after the people of Paradise have entered it and it will be said to him, Enter Paradise. He will say, 'How shall I enter Paradise when the people have entered their abodes and taken what is theirs?' It will be said to him, 'Would you be happy to have of Paradise what one of the kings of the Earth had?' He will say, 'Yes, O, my Lord!' So it will be said to him, 'This is yours, plus the like of it, plus the like of it again.' He will say, 'O, my Lord! I am well-pleased.' It will be said to him, 'In addition to this, yours is whatever your heart desires and whatever pleases your eye.' And he asked his Lord, 'Which of the people of Paradise occupy the highest position in Paradise?' Allah said, 'I will tell you about them: I have fixed their nobility with My Own Hands and sealed it and no eye has seen Paradise, no ear has heard it and it cannot be imagined by the mind of any human being'."

Ibn Hibban said, on the authority of Abu Hurairah (May Allah be pleased with him), that he reported from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Moosa (Peace be upon

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him) asked his Lord, the Almighty, the All-Powerful about six qualities which he believed belonged to him, and a seventh, which Moosa (Peace be upon him) did not like. He said, "O, my Lord! Which of your slaves is the most pious?" He said, "The one who remembers (Allah) and does not forget (Him)." Moosa (Peace be upon him) then asked, "And which of Your slaves is most rightly guided?" Allah said, "He who follows the (Divine) guidance." Moosa (Peace be upon him) then asked, "And which of Your slaves is most judicious?" Allah said, "The one who judges for the people

as he judges for himself." Moosa (Peace be upon him) said, "And which of Your slaves is most knowledgeable?" Allah said, "The scholar whose appetite for knowledge is never satisfied; he combines the knowledge of the people with his (own) knowledge." Moosa (Peace be upon him) then said, "And which of Your slaves is most mighty?" Allah replied, "He who, when he is master, displays forgiveness." Moosa (Peace be upon him) then asked, "And which of Your slaves is wealthiest?" Allah answered, "He who is happy with what he is given." Moosa (Peace be upon him) then said, "And which of Your slaves is poorest?" Allah said, "The one who possesses mangoos." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "(True) wealth is not that which is apparent; it is only wealth of the soul. And when Allah wills something good for a slave, He places his wealth in his soul and his piety in his heart. But if He wills something bad for a slave, He places his poverty in front of his eyes (i.e. He makes him feel it and he is always discontented)."

Ibn Hibban said that the possessor of "mangoos" means the one who is dissatisfied with his circumstances; he regards what he has been given as insufficient and seeks more.

Ibn Hibban said, "Allah's Kaleem asked his Lord to teach him something by which he might remember Him". It was reported on the authority of Abu Sa'eed Al-Khudri from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Moosa said, 'O, my Lord! Teach me something by which I might remember You and supplicate You.' Allah said, 'Say, O, Moosa, 'La ilaha ill-Allah (none

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has the right to be worshipped except Allah)'. " Moosa (Peace be upon him) said, "O, my Lord! All of your slaves say this." Allah said, "Say, 'La ilaha ill-Allah (none has the right to be worshipped except Allah)'." Moosa (Peace be upon him) said, "I only want You to give something special for me." Allah said, "O, Moosa! If all of the inhabitants of the seven heavens and the seven earths were placed in a scale and 'La ilaha illAllah, was placed in (the other

side of) it, 'La ilaha ill-Allah (none has the right to be worshipped except Allah)' would be heavier than they."

This Hadith is supported by the Hadith of Al-Bitaqah and the nearest thing to its meaning is the Hadith narrated in the Sunan from the Prophet (Peace and Blessings of Allah be upon him), in which it is reported that he said, "The best invocation is the invocation on 'Arafah and the best thing that I and the Prophets who came before me have said is: 'La ilaha ill-Allah Wahdahu la shareeka Lahu; Lahul-mulku wa Lahul-hamdu wa Huwa 'ala kulli shay'in Qadeer (none has the right to be worshipped except Allah, Alone, without partners; His is the Kingdom and to Him belongs all praise and He is Able to do all things)'."

Ibn Abi Hatim said, in the explanation of "Ayat Al-Kursi", "It is reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that the Children of Isra'eel asked Moosa (Peace be upon him), "Does your Lord sleep?" He said, "Fear Allah!" Then his Lord, the Almighty, the All-Powerful called him (saying), "O, Moosa! They asked you if your Lord sleeps; take two bottles in your hands and stand for the whole night." So Moosa (Peace be upon him) did so, and when a third of the night had passed, he became drowsy and fell to his knees; then he recovered and retained his grip on them. But toward the end of the night, he became drowsy and the two bottles fell and smashed. Then Allah said, "O, Moosa! If I were to sleep, the heavens and the Earth would fall and be destroyed, just as the two bottles in your hands were destroyed." Ibn 'Abbas (May Allah be pleased

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with him) said, "So Allah sent down to His Messenger (Peace and Blessings of Allah be upon him) Ayat Al-Kursi."

And He, Most High, says, "And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said), 'Hold firmly to what We have given you (i.e. the Tawrah), and remember that which is

therein (act on its Commandments), so that you may fear Allah and obey Him." (Soorah Al-A'raf 7:171)

'Abdullah Ibn 'Abbas (May Allah be pleased with him) and more than one of the Salaf said, "When Moosa (Peace be upon him) came to them with the Tablets on which was written the Tawrah, he ordered them to accept them and hold onto them with strength and determination, but they said, "Announce them to us, and if their commands and prohibitions are easy, we will accept them." He said, "Nay, you must accept them with all that they entail." But they examined them over and over again, until Allah raised the mountain over their heads, so that it became like a canopy over them, i.e. like a cloud over their heads and it was said to them, "If you do not accept them and all that they entail, this mountain will fall on you." So they accepted that and then they were commanded to prostrate, which they did. But they began to look toward the mountain, from the sides of their faces and this became a Sunnah for the Jews until this day. They say, "There is no prostration greater than the prostration in which the punishment was lifted from us." Sunaid Ibn Dawood reported on the authority of Hajjaj Ibn Muhammad, who in turn reported on the authority of Abu Bakr Ibn 'Abdullah that he said, "When he proclaimed them (the Commandments) to them, there was not a mountain, a tree or a rock on the face of the Earth that did not shake and there is not a Jew on the face of the Earth - whether great or small - who does not tremble when the Tawrah is recited to him and shake his head." Allah, Most High, says, "Then after that you turned away" (Soorah AlBaqarah 2:64)

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means then after witnessing this great covenant and this momentous matter, you violated your oaths and your covenants. "Had it not been for the Grace and Mercy of Allah upon you" (Soorah AlBaqarah 2:64) means that He sent to you a succession of Messengers and sent down to you His Books "indeed you would have been among the losers." (Soorah Al-Baqarah 2:64)

The Story of the Cow of the Children of Isra'eel

Allah, Most High, says, "And (remember) when Moosa said to his people, 'Verily, Allah commands you that you slaughter a cow.' They said, 'Do you make fun of us?' He said, 'I take Allah's Refuge from being among Al-Jahiloon (the ignorant or the foolish).' They said, 'Call upon your Lord for us that He may make plain to us what it is!' He said, 'He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded.' They said, 'Call upon your Lord for us to make plain to us its color.' He said, 'Allah says, 'It is a yellow cow, bright in its color, pleasing to the beholders'.' They said, 'Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike, and surely, if Allah wills, we will be guided.' He (Moosa) said, 'He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other color except bright yellow'.' They said, 'Now you have brought the truth.' So they slaughtered it though they were near to not doing it. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding. So We said, 'Strike him (the dead man) with a piece of it (the cow).' Thus Allah brings the dead to life and shows you His Ayat so that you may understand." (Soorah Al-Baqarah 2:67-73)

They were commanded to slaughter a cow which was 'awan, i.e. halfway between old and young. This was said by 'Abdullah Ibn 'Abbas (May Allah be

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pleased with him), Mujahid, Abul-'Aliyah 'Ikrimah, Al-Hasan, Qatadah and a number of others. Then they became more demanding and made things more difficult for themselves, asking about its color. They were then commanded to slaughter a yellow cow, whose color was bright, i.e. mixed with redness, which was pleasing to those who saw it; and this color is hard to find.

Then they became even more demanding, They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike, and surely, if Allah wills, we will be guided." (Soorah AlBaqarah 2:70) And in the Hadith traceable to the Prophet (Peace and Blessings of Allah be upon him) which was narrated by Ibn Abi Hatim and Ibn Marduyah, it was reported: "Had not the Children of Isra'eel said that they would be guided if Allah willed, they would not have been granted guidance." But there is some doubt about its authenticity - and Allah knows better. He (Moosa) said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no shiyah in it'." They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. (Soorah AlBaqarah 2:71) This description was more difficult than what had preceded it, since they were now commanded to slaughter a cow which had not been trained to plough the earth or irrigate the soil with a water scoop, being musallamah, i.e. sound in body, without any defects. This was said by Abul-'Aliyah and Qatadah. Allah's Saying: "...having no shiyah in it" (Soorah Al-Baqarah 2:71) means: having no other color besides yellow. Rather, it was free from any defect and free from having any other colors mixed with its yellow color. When he had determined its description in such great detail, They said, "Now you have brought the truth." (Soorah Al-Baqarah 2:71) It was said that they did not find a cow matching this description except with a man from among them who was dutiful to his father and they requested it from him, but he refused to give it to them. So they asked him to suggest a price for it, even offering to pay him its weight in gold,

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according to As-Suddi, but he still refused to give it to them unless they agreed to give him ten times its weight in gold. They did so and he then sold it to them, after which Allah's Prophet (Peace be upon him) commanded them to slaughter it. "So they slaughtered it though they were near to not doing it." (Soorah Al-Baqarah 2:71) That is, they were uncertain regarding it. Then he conveyed to them from Allah that they should strike the body of the murdered man with a part of it. It was said that that part was the meat of its thigh and it was also said that it was the bone that adjoins

the cartilage. It was also said that they struck him with the part that is between the shoulders. When they struck him with a part of it, Allah, Most High, brought him back to life and he stood up and the blood was flowing from his jugular veins. Then the Prophet of Allah (Peace be upon him) asked him, "Who killed you?" He replied, "My brother's son killed me." Then he became dead once more. Allah, Most High, says, "Thus Allah brings the dead to life and shows you His Ayat so that you may understand." (Soorah Al- Baqarah 2:73) It means that as you have witnessed the bringing back to life of this murdered man, as a result of Allah's Command to him, likewise it is the case regarding all people who die; if Allah wills to revive them, He revives them in a single hour, as He, Most High, says, "The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person." (Soorah Luqman 31:28)

The Story of Moosa and Al-Khidr

Allah, Most High, says, "And (remember) when Moosa said to his servant, 'I will not give up (traveling) until I reach the junction of the two seas or (until) I spend years and years in traveling.' But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. So when they passed further on (beyond that fixed place), Moosa said to his servant, 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' He said, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitan made me forget it. It took its course into the sea in a strange (way)!' (Moosa) said, 'That is what we have been seeking.' So they went back retracing their footsteps. Then they found one of Our slaves, unto whom We had bestowed Mercy from Us, and whom We had taught knowledge from Us. Moosa said to him (Al-Khidr), 'May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?' He (Al-Khidr) said, 'Verily! You will not be able to have patience with me! And how can you have patience about a thing which you know not?' Moosa said, 'If Allah wills, you will find me patient, and I will not disobey you in aught.' He (Al-Khidr) said, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' So they both proceeded, till, when they boarded the ship, he (Al-Khidr) scuttled it. Moosa said, 'Have you scuttled it in order to drown its people? Verily, you have committed a thing imran (a munkar - evil, bad,

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dreadful thing).' He (Al-Khidr) said, 'Did I not tell you that you would not be able to have patience with me?' (Moosa) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).' Then they both proceeded, till they met a boy, and he (Al-Khidr) killed him. Moosa said, 'Have you killed an innocent person who had killed none? Verily, you have committed a thing nukran (a great munkar - prohibited, evil, dreadful thing)!' (Al-Khidr) said, 'Did I not tell you that you would not be able to have patience with me?' (Moosa) said, 'If I ask you anything after this, keep me not in your company, you

have received an excuse from me.' Then they both proceeded till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. (Moosa) said, 'If you had wished, surely, you could have taken wages for it!' (Al- Khidr) said, 'This is the parting between me and you; I will tell you the interpretation of (those) things regarding which you were unable to have patience: As for the ship, it belonged to masakeen (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force. And as for the boy, his parents were Believers, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should change him for them for one better in righteousness and near to mercy. And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a Mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) regarding which you could not be patient'." (Soorah Al- Kahf 18:60-82)

And Al-Bukhari narrated on the authority of Sa'eed Ibn Jubair that he said, "I said to 'Abdullah Ibn 'Abbas (May Allah be pleased with him), 'Nawf Al-Bikali claims that Moosa of the Children of Isra'eel was not Moosa, the companion of Al-Khidr'." Ibn 'Abbas (May Allah be pleased with him) said, "Allah's enemy tells a lie! Ubayy Ibn Ka'b narrated to us that Allah's Messenger (Peace and Blessings

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of Allah be upon him) said, "Moosa got up to deliver a sermon before the Children of Isra'eel and he was asked, "Who is the most learned person among the people?" Moosa replied, "I (am the most learned)." Allah then admonished Moosa for he did not ascribe all knowledge to Allah only. (Then) came the Divine Inspiration: "Yes, one of Our slaves at the junction of the two seas is more learned than you." Moosa said, "O, my Lord ! How can I meet him?" Allah said, "Take a fish in a basket and wherever the

fish is lost, follow it (you will find him at that place). So Moosa set out along with his slave, Yoosha' Ibn Noon, and they carried with them a fish till they reached a rock and rested there. Moosa put his head down and slept. (Sufyan, a sub-narrator said that somebody other than 'Amr said:) "At the rock there was a water spring called 'Al-Hayat' and none came in touch with its water but became alive. Some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea. When Moosa woke up, he said to his servant, "Bring us our morning meal." (Soorah Al-Kahf 18:62) The narrator added: Moosa did not suffer from fatigue except after he had passed the place he had been ordered to observe. His servant, Yoosha' (Joshua) said to him, "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitan made me forget it. It took its course into the sea in a strange (way)!" (Soorah Al-Kahf 18.63) The narrator added, "So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So there was an astonishing event for his slave, and there was a tunnel for the fish. When they reached the rock, they found a man covered with a garment. Moosa greeted him. The man said astonishingly, "Is there any such greeting in your land?" Moosa said, "I am Moosa." The man said, "Moosa of the Children of Isra'eel?" Moosa said, "Yes," and added, "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?" (18.66) Al-Khidr said to him, "O, Moosa! You have something of Allah's knowledge which Allah has taught you and which I do not know; and I have something of Allah's knowledge which Allah

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has taught me and which you do not know.” Moosa said, “But I will follow you.” Al-Khidr said, “Then if you follow me, ask me no question about anything until I myself speak to you concerning it.” (Soorah Al-Kahf 18:70) After that both of them proceeded along the seashore. There passed by them a boat whose crew recognized Al-Khidr and received them on board free of charge. So they both got on board. A sparrow came and sat on the edge of the boat and dipped its beak unto the sea. Al- Khidr said to Moosa, “My knowledge and your knowledge and all

the creation's knowledge compared to Allah's knowledge is not more than the water taken by this sparrow's beak." Then Moosa was startled by Al-Khidr's action of taking an adze and scuttling the boat with it. Moosa said to him, "These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. "In order to drown its people? Verily, you have committed a thing imran (a munkar - evil, bad, dreadful thing) He (Al-Khidr) said, Did I not tell you, that you would not be able to have patience with me? Moosa said, "call me not to account for what I forgot, and be not haved upon me for my affair (with you)." (Soorah Al-Kahf 18:71-73) Then they both proceeded and found a boy playing with other boys. Al-Khidr took hold of him by the head and cut it off. Moosa said to him, "Have you killed an innocent person who had killed none? Verily, you have committed a thing nukran (a great munkar - prohibited, evil, dreadful thing)!" (Soorah Al-Kahf 18:74) He said, "Did I not tell you that you would not be able to have patience with me?" - up to "...but they refused to entertain them. Then they found therein a wall about to collapse." (Soorah Al-Kahf 18:75-77) Al-Khidr moved his hand thus and set it upright (repaired it). Moosa said to him, "When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it," Al-Khidr said, "This is the parting between me and you; I will tell you the interpretation of (those) things regarding which you were unable to have patience." (Soorah Al-Kahf 18:78)

Allah's Messenger (Peace and Blessings of Allah be upon him) said, "We wished that Moosa could have been more patient so that He (Allah) could have

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described to us more about their story.”

Sa‘eed Ibn Jubair said that ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) used to recite, “as there was a king before them who seized every ship by force.” (Soorah Al-Kahf 18:79) and he used to recite, “And as for the boy, he was a disbeliever and his parents were Believers.” (Soorah Al-Kahf 18:80).”

And He, Most High, says, "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a Mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) regarding which you could not be patient." (Soorah Al-Kahf 18:82) As-Suhaili said that they were Asram and Sareem, the sons of Kashihi. "...and there was under it a treasure belonging to them." (Soorah Al-Kahf 18:82) According to 'Ikrimah, it was gold. 'Abdullah Ibn 'Abbas (May Allah be pleased with him) said that it was knowledge. What appears most likely is that it was a golden tablet on which knowledge was written.

He, Most High, says, "...and their father was a righteous man." (Soorah Al-Kahf 18:82) It was said that he was the seventh father and it was also said that he was the tenth. At all events, in it there is evidence that the righteous man is protected in his offspring and Allah is the One Whose Help is sought. And He, Most High, says, "...as a Mercy from your Lord." (Soorah Al-Kahf 18:82) This proves that he was a Prophet and that he did nothing of his own accord; rather, he acted in accordance with the Command of his Lord, which means that he was a Prophet. It was also said that he was a Messenger and also that he was a Wali. But stranger than that is the claim of those who said that he was an angel.

The Story of the Building of the

Tabernacle of Time

The People of the Scripture said that Allah commanded Moosa (Peace be upon him) to make a tent from cedar wood, leather and sheepskin; and He commanded him to embellish it with dyed silk, gold and silver, using intricate designs, according to the People of the Scripture. This Tabernacle of Time was with the Children of Isra'eel in the wilderness and they used to pray toward it, so it was

their Qiblah and their Ka'bah; and their Imam was Allah's Kaleem, Moosa (Peace be upon him), while the one who offered the sacrifices was his brother, Haroon (Peace be upon him). When Haroon and then Moosa (peace be upon them both) died, the sons of Haroon (Peace be upon him) continued to follow what their father had practiced with regard to the sacrifice - and they still practice it until this day. They undertook the burden of Prophethood after Moosa (Peace be upon him) and the responsibility of leadership after him was given to his slave, Yoosha', and it was he who brought them into Bait Al-Maqdis (the Holy Land).

What is meant here is that when he became ruler of Bait Al-Maqdis, this Tabernacle was erected on the rock of Bait Al-Maqdis and they used to pray toward it. After it had gone, they prayed toward its former place, i.e. the rock. This is why it was the Qiblah of the Prophets who came after him, until the time of the Messenger of Allah (Peace and Blessings of Allah be upon him) - and he prayed toward it prior to the migration to Madinah, though he would pray with the Ka'bah directly in front of him. After he had migrated to Madinah, he was commanded to pray toward Bait Al-Maqdis and he did so for sixteen or seventeen months. Then the Qiblah was changed to the Ka'bah - and that was the Qiblah of Ibraheem - in the month of Sha'aban, in the year 2 A.H., at the time of the 'Asr prayer, or, it was said, the Zuhr prayer.

The Story of Qaroon with Moosa

Allah, Most High, says, "Verily, Qaroon (Korah) was of Moosa's people, but he behaved arrogantly
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toward them. And We gave him the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him, 'Do not exult; verily! Allah likes not those who exult. But seek, with that (wealth) which Allah has bestowed you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and be generous as Allah has been Generous to you, and seek not mischief

in the land. Verily, Allah likes not the mufsidoon (those who commit great crimes and sins, oppressors, tyrants, mischief-makers and corrupt people).' He said, 'This has been given to me only because of knowledge I possess.' Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the mujrimoon (criminals, disbelievers, polytheists and sinners, etc.) will not be questioned of their sins (because Allah knows them well, so they will be punished without account). So he went forth before his people in his pomp. Those who were desirous of the life of the world, said, 'Ah, would that we had the like of what Qaroon has been given! Verily! He is the owner of a great fortune.' But those who had been given (religious) knowledge said, 'Woe to you! The Reward of Allah is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth).' So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. And those who had desired (a position like) his position the day before, began to say, 'Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves? Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful? That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the

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muttaqoon'." (Soorah Al-Qasas 28:76-83)

It is reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "Qaroon was Moosa's cousin. Qatadah said that he was called An-Noor (the Light) because of his pleasant voice when reciting the Tawrah. But the enemy of Allah was guilty of hypocrisy, like the hypocrisy of As-Samiri, and he was destroyed by his wrongdoing, because of his wealth.

Allah, Most High, described his enormous wealth to the extent that a group of strong men would have found the keys to his treasures heavy to carry. It was also said that his wealth was in animal skins and that it was carried on sixty mules. And Allah knows better. The advisers among his people had admonished him, saying, "Do not exult. Verily! Allah likes not those who exult" (Soorah Al-Qasas 28:76) means do not be proud because of what you have been given and do not behave arrogantly toward others. "But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter." (Soorah Al-Qasas 28:77) They were saying, "Let your priority be the attainment of Allah's Reward in the abode of the Hereafter, because it is better than and more lasting." And at the same time, "...and forget not your portion of legal enjoyment in this world." (Soorah Al-Qasas 28:77) That is, take from your property what Allah has made lawful to you and enjoy yourself with it in a lawful manner. "...and be generous as Allah has been Generous to you" (Soorah Al-Qasas 28:77) means be good to Allah's creation, just as their Creator has been good to you. "...and seek not mischief in the land." (Soorah Al-Qasas 28:77) It means that do not act meanly toward them, do not spread corruption among them and do not treat them in a manner contrary to that which you were commanded to do, for (if you do that), He will punish you and take what He has given you away from you. "Verily, Allah likes not the mufsidoon." (Soorah Al-Qasas 28:77) But his reply to this correct and eloquent advice from his people was naught but to say, "This has been given to me only because of knowledge I possess." (Soorah Al-Qasas 28:78) That is, I have no need to act upon what you have mentioned or what

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you have indicated, because Allah has only given me this (wealth) because He knows that I deserve it and am worthy of it; and if I was not beloved by Him, He would not have given me what He has given me. But Allah answered him, saying, "Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the mujrimoon will not be questioned of their sins (because Allah knows them well, so they will be punished without

account)" (Soorah Al-Qasas 28:78) means We have destroyed previous generations because of their sins and offenses - and they possessed much greater power and wealth and more children than Qaroon. So if what he says is correct; We would not punish anyone who had more wealth than he. His wealth is not a proof of Our Love for him or Our Care for him, as He, Most High, says, "And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allah), but only he (will please Us) who believes (in Islamic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security." (Soorah Saba' 34:37) And He, Most High says, "Do they think that We enlarge them in wealth and children, We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not." (Soorah Al- Mu'minoon 23:55, 56)

Allah, Most High, says, "So he went forth before his people in his pomp." (Soorah Al-Qasas 28:79) Many of the scholars of tafseer said that he would set out with great pomp and ceremony, wearing fine clothes and riding in a beautiful carriage, with servants and retinue and when those who are impressed by the splendor of the life of this world saw him, they wished that they had wealth like his and were envious of his situation. When the scholars - those who possessed correct understanding, the intelligent and ascetic - heard their words, they said to them, "Woe to you! The Reward of Allah is better for those who believe and do righteous good deeds." (Soorah Al-Qasas 28:80)

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That is, Allah's Reward in the abode of the Hereafter is better, more lasting, more splendid and more exalted. Allah, Most High, says, "...and this none shall attain except those who are patient (in following the truth)" (Soorah Al- Qasas 28:80) means none shall attain this advice, this statement and this high-mindedness zeal for the abode of the Hereafter, which is much superior when compared to the embellishments of this inferior, Earthly life - except those whose hearts Allah guides and makes firm, whose understanding He supports and whose aims and

goals He causes to be achieved. And how fine is the saying of one of the Salaf, who said, "Verily, Allah loves penetrating insight in cases of doubt or obscurity and perfect rationality in cases of vain desire." Allah, Most High, says, "So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves." (Soorah AlQasas 28:81) After describing how he would set out with his pomp and his pride therein, showing disdain toward the people because of it, Allah said, "So We caused the earth to swallow him and his dwelling place."

As narrated in Saheeh Al-Bukhari in the Hadith of Az-Zuhri, who reported on the authority of Salim, who in turn reported on the authority of his father, who reported from the Prophet (Peace and Blessings of Allah be upon him) that he said, "While a man was dragging his izar (lower garment) on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

And Allah, Most High, says, "Then he had no group or party to help him against Allah, nor was he one of those who could save themselves." (Soorah Al-Qasas 28:81) There was no one to help him - neither he himself nor any other, as Allah says, "Then will (man) have no power, nor any helper." (Soorah At-Tariq 86:10) And when the swallowing of the earth, the loss of his wealth, the ruin of his house and the destruction of him, his family and his landed property befell him, those who had wished for wealth such as he had been given repented and

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thanked Allah, Who organizes the affairs of His slaves as He wills, in the best way. This is why they said, "Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful?" (Soorah Al-Qasas 28:82)

Then He, Most High, informs us of that "That home of the Hereafter (i.e. Paradise)" (Soorah Al-Qasas 28:83) - and that is the

everlasting abode, the abode which those who are given it will be happy and will be comforted by the (beautiful) women therein. And it is only prepared for those who desire not grandeur and greatness in this world, nor corruption. Grandeur is pride, arrogance and insolence and corruption is acts of disobedience, such as taking the wealth of the people by force, corrupting their way of life, treating them badly and not advising them. Then He, Most High, says, "And the good end is for the muttaqoon (pious)." (Soorah Al-Qasas 28:83)

Allah, Most High, has described the censure of Qaroon in more than one Verse of the Qur'an: He, Most

High, says, "And indeed We sent Moosa with Our Ayat, and a manifest authority, to Fir'awn, Haman and Qaroon, but they called (him) "a sorcerer, a liar!" (Soorah Ghafir 40:23,24)

And Imam Ahmad has narrated on the authority of 'Abdullah Ibn 'Amr (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that one day he mentioned the prayer, saying, "Whoever observes it (regularly and conscientiously) will have a light, a proof and salvation on the Day of Resurrection. But he who does not observe it will have no light, no proof and no salvation; and on the Day of Resurrection, he will be with Qaroon, Fir'awn, Haman and 'Ubayy Ibn Khalaf." Imam Ahmad was alone in narrating this.

Description of the Virtues, Good Qualities and

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Characteristics of Moosa and His Death

Allah, Most High, says, "And mention in the Book (this Qur'an) Moosa. Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him (Moosa). And We

bestowed on him his brother Haroon, (also) a Prophet, out of Our Mercy." (Soorah Maryam 19:51-53)

And He, Most High, says, (Allah) said, "O, Moosa! I have chosen you above men by My Messages, and by My speaking (to you)." (Soorah Al-A'raf 7:144)

And we have mentioned previously that it is recorded in the Saheehain from the Messenger of Allah

(Peace and Blessings of Allah be upon him) that he said, "Do not ascribe to me superiority over the other Prophets, for on the Day of Resurrection the people will become unconscious and I will (feel that) I am the first to regain consciousness. Then I will see Moosa holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain, (during his worldly life) was sufficient for him."

And Imam Abu 'Abdullah Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, '(Prophet) Moosa was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Isra'eel hurt him by saying, He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect. Allah wished to clear Moosa of what they said about him, so one day while Moosa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he finished

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the bath, he moved toward his clothes so as to take them, but the stone took his clothes and fled; Moosa picked up his stick and ran after the stone saying, 'O, stone! Give me my garment!' Till he reached a group of the Children of Isra'eel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moosa took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was

what Allah refers to in His Saying: "O, you who believe! Be you not like those who annoyed Moosa, But Allah cleared him of that which they alleged, and he was honorable in Allah's Sight." (Soorah Al-Ahzab 33.69)

And it is reported in the Saheehain in the narration of Qatadah, on the authority of Anas, who reported on the authority of Malik Ibn Sa'sa'ah, who reported from the Prophet (Peace and Blessings of Allah be upon him) that on the night when he was raised up to the heavens, he met Moosa (Peace be upon him) in the sixth heaven and Jibrael (Peace be upon him) said to him, "This is Moosa." So he greeted him with salutations of peace; he said, "I greeted him with salutations of peace and he said, 'Welcome to the righteous Prophet and righteous brother.' When I proceeded on, he started weeping and when he was asked why he was weeping, he said, 'I am weeping because followers of this youth who was sent after me will enter Paradise in greater number than my followers'."

Allah, Most High, has mentioned Moosa (Peace be upon him) in the Qur'an in many places, praised him and related his story in His Noble Book a number of times and He has repeated it at length and in brief. He has praised him eloquently and in many places, He has coupled mention of him and his Book (the

Towrah) with the mention of Muhammad (Peace and Blessings of Allah be upon him) and His Book (the

Qur'an), as in Soorah Al-Baqarah, where He says, "And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with

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them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!" (Soorah Al-Baqarah 2:101) And He, Most High, says "And indeed We granted to Moosa and Haroon the criterion (of right and wrong), and a shining light (i.e. the Tawrah) and a Reminder for Al-Muttaqoon. Those who fear their Lord without seeing Him, while they are afraid of the Hour. And this is a blessed Reminder (the Qur'an) which We have sent down, will you then (dare to) deny it?" (Soorah Al-Anbiya' 21:48-50)

And He, Most High, says, "Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqoon (the rebellious i.e. disobedient (of a lesser degree) to Allah. And We have sent down to you (O, Muhammad,) the Book (this Qur'an) in truth, confirming the Scripture that came before it and muhaiminan (trustworthy in highness and a witness) over it (old Scriptures)." (Soorah Al-Ma'idah 5:47,48) So He has made the Qur'an as a judge over all of the previous Scriptures, a confirmation of them and an explanation of the alterations and substitutions that have occurred therein, because the People of the Scripture were entrusted with the Scriptures that were in their hands, but they were unable to preserve them, retain them and protect them. This is why alterations and substitutions occurred therein - because of their poor understanding, their deficient knowledge, their bad intentions and their betrayal of their Deity - may Allah's Curse remain upon them until the Day of Resurrection. This is why their books contain clear errors regarding Allah and His Messengers - errors which are innumerable and indescribable, the like of which are not to be found and are unknown elsewhere.

In short, the law of Moosa (Peace be upon him) was great and the people of his nation were in large numbers; among them were Prophets, learned men, those who were devoted to worshipping Allah, ascetics, men of understanding, kings, princes, leaders and nobles. But they passed away and were replaced, and they altered their law and were turned into apes and swine. Then they abrogated

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them after all of the accounting of their nation and misadventures too numerous to mention befell them. However, we shall relate those which contain convincing arguments for those who wish to know it, if Allah wills. On Him we depend and on Him we rely.

Mention of the Pilgrimage of Moosa to the Ancient House and the Description of It

Imam Ahmad narrated on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) passed by Al-Azraq Valley and he asked, “Which valley is this?” They said, “It is Al-Azraq Valley.” He said, “It is as if I am now looking at Moosa coming down from the mountain track and he is calling upon Allah, the Almighty, the All-Powerful in a loud voice, saying, 'Here I am, at Your service, O, Allah!' - until he reached the mountain track of Harsha’.” He then asked them, “Which mountain track is this?” They said, “This is the mountain track of Harsha’.” He said, “It is as if I am now looking at Yoonus, son of Matta, riding on a red she-camel, with a cloak of wool around him and the reins of his she-camel are made from khulbah.” Hushaim said, “It (khulbah) means date-palm fibers - and he was calling upon Allah, saying, 'Here I am, at Your service, O, Allah!'”

Imam Ahmad narrated on the authority of Mujahid that he said, “We were with Ibn ‘Abbas (May Allah be pleased with him) and someone mentioned Ad-Dajjal and it was said, “It is written between his eyes: ‘Kaf, Fa’, Ra’ ’.” He said, “What do they say?” He said, “They say, “It is written between his eyes: ‘Kaf, Fa’, Ra’.’” Ibn ‘Abbas (May Allah be pleased with him) then said, “I did not hear him (i.e. the Prophet (Peace and Blessings of Allah be upon him)) say

that, but he said, "As for Ibraheem, look at your companion (i.e. look at me), while as for Moosa, he was a well- built man, with curly hair and he rode a red camel, whose reins were made of khulbah. It is as if I am seeing him now going down into the valley and calling out, 'Here I am, at Your service, O, Allah!'. " Hushaim said that khulbah means date-palm fibers.

Description of Moosa's Death

Al-Bukhari narrated in his Saheeh on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Angel of Death was sent to Moosa (Peace be upon him). When he came to Moosa, he struck him. The angel returned to his Lord and said, "You have sent me to a slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moosa said, "O, Lord! What will happen after that?" Allah replied, "Then death." Moosa said, "Let it come now!" Moosa then requested Allah to let him die close to the Holy Land so that he would be at a stone's throw distance from it." Abu Hurairah (May Allah be pleased with him) added, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'If I were there, I would show you his grave below the red sand dune at the side of the road'."

Imam Ahmad narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, The Angel of Death came to Moosa (Peace be upon him) and he said, "Answer your Lord." But Moosa struck the Angel of Death in the eye and knocked it out. The angel returned to Allah and said, "You sent me to a slave of Yours who does not wish to die." He added, "And he has knocked out my eye!" Allah then restored his eye and said, "Return to My slave and say to him, 'Is it life you desire? If you desire to live, then place your hand on the back of the bull. Then you will live as many years as the number of hairs covered by your hand'." Moosa (Peace be upon him) asked, "Then

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what?" He was told, "Then death." He said, "Then now, O, my Lord, or soon!" Imam Ahmad was alone in narrating this and it is mawqoof with this wording. It was narrated by Ibn Hibban in his Saheeh, on the authority of Abu Hurairah (May Allah be pleased with him) from the Messenger of Allah (Peace and Blessings of Allah be upon him). Ibn Hibban was doubtful about it, and he explained it, saying, "When the Angel of Death said this, Moosa (Peace be upon him) did not know him, because he came to him in a form which Moosa (Peace be upon

him) did not recognize, just as Jibrael (Peace be upon him) came to the Prophet (Peace be upon him) in the form of a Bedouin and the angels came to Ibraheem (Peace be upon him) and Lot (Peace be upon him) in the form of young men and Ibraheem (Peace be upon him) and Lot (Peace be upon him) did not recognize them at first. Similarly, it seems likely that Moosa (Peace be upon him) did not recognize him for the same reason, and so he struck him and knocked out his eye, because he entered his house without seeking permission. This is in agreement with our law, which permits the removal of the eye of one who looks at you in your house without permission."

Then he related the Hadith via 'Abdur-Razzaq, on the authority of Ma'mar, who reported on the authority of Hammam, who in turn reported on the authority of Abu Hurairah (May Allah be pleased with him) that he said, The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The Angel of Death came to Moosa in order to take his soul and he said to him, 'Answer your Lord.' But Moosa struck the Angel of Death in the eye and knocked out his eye."

It was as if he did not recognize him in that form; he did not know that the angel was speaking the truth, since at that time, he had not established that it was a noble angel, for there were many things that he hoped to see occur in his lifetime, such as their departure from the wilderness and their entry into the Holy Land. But it had already been ordained by Allah that he should die in the wilderness, after his brother, Haroon (Peace be upon him), as we shall make clear, if Allah, Most

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High, wills.

Some of them claimed that it was Moosa (Peace be upon him) who led them out of the wilderness and into the Holy Land - and this contradicts what the People of the Scripture and the majority of the Muslims believe.

Among the proofs for this is the saying of Moosa (Peace be upon him), when he chose death, saying, "My Lord! Bring as close as a stone's throw to the Holy Land," and if he had entered it, he would not have said that. But when he was with his people in the wilderness and the time of his death drew near, he wished to be close to the land to which he had migrated and he encouraged his people to go there. But fate intervened between them and it by a stone's throw.

Imam Ahmad narrated on the authority of Anas Ibn Malik (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "When I was raised up to the heaven, I passed by Moosa and he was standing in prayer in his grave, near the red sand dune."

The Story of Yoosha'

Prophethood and His Undertaking of the Burdens of the Children of Isra'eel After the Deaths of Moosa and Haroon

He was Yoosha', son of Noon, son of Afrayeem, son of Yoosuf, son of Ya'qoob, son of Ishaq, son of Ibraheem, Al-Khaleel (peace be upon them all). The People of the Scriptures say that he was the cousin of Hood (Peace be upon him) and Allah has mentioned him in the Qur'an, without specifying his name, in the story of Al-Khidr, as we mentioned previously: "And (remember) when Moosa said to his servant." (Soorah Al-Kahf 18:60) "So when they had passed further on (beyond that fixed place), Moosa said to his servant..." (Soorah Al-Kahf 18:62) And we have mentioned previously the authentic narration of Ubayy Ibn Ka'b (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him), in which he stated that he was Yoosha', son of Noon (Peace be upon him) and the People of the Scriptures concur with the view that he was a Prophet.

Imam Ahmad narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "One of the Prophets fought in a battle and he said to his people, 'Let no man follow me who has married a woman and wishes to consummate the marriage but has not yet done so, nor one who has built a house and has not

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yet erected its roof, nor one who has bought a sheep or a she-camel and he is waiting for it to deliver its young.' So he set out to do battle and neared the town at the time for 'Asr prayer, or thereabouts and he said to the sun, "You are commanded (by Allah) and I am commanded (by Allah). O, Allah! hold it (the sun) back for me for a little while." So it was held back for him until Allah granted him victory. Then they gathered the booty they had won and the fire came to burn it, but it refused to consume it. So he said,

“Among you there is someone who has stolen something from the booty. So let one man from every tribe swear an oath of allegiance to me. The hand of one of them stuck to his hand and he said, “Among you are the ones who have stolen something from the booty. Let your tribe swear an oath of allegiance to me.” So his tribe swore an oath of allegiance to him and the hands of two or three men stuck to his hand and he said, “Among you are those who have stolen the booty. You are the thieves who have stolen the booty.” Then they produced for him the equivalent of a cow’s head in gold and they put it with the wealth and it was on a plateau. Then the fire accepted it and consumed it. The Prophet (Peace and Blessings of Allah be upon him) added, “The spoils of war were not made lawful for any people before us. This is because Allah saw our weakness and humility and made them lawful for us.” Muslim was alone in narrating it from this source.

What is meant is that when he led them through the gate of the city, they were commanded to enter it while bowing in submission and thanks to Allah, the Almighty, the All-Powerful for the great victory which He had bestowed on them, and which He had promised them. And they were commanded to say as they entered the city, hittatun. That is, remove from us the sins that we committed in the past, i.e. our refusal to fight. This is why, when the Messenger of Allah (Peace and Blessings of Allah be upon him) entered Makkah on the day of the conquest, he entered it – and he was riding his she-camel – in a state of submission, in order to express praise and thanks to Allah. In fact, so low did he bow his head that the tip of his beard touched the

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saddle of his riding beast. And with him were the soldiers, in particular, the green regiment, of whom nothing was visible except their eyes (because of their armor). When he entered it, he first bathed and then prayed eight rak'ahs.

As for the Children of Isra'eel, they disobeyed the command given to them in word and in deed: They entered the gate, crawling on their posteriors and saying, "Habbatun fee sha'rah (a seed in a

hair),” or, according to another narration, “Hintatun fee sha’rah (a grain of wheat in a hair).” In short, they altered what they had been commanded to do and mocked it, as Allah, Most High, says about them in Soorah ALA’raf, which is a Makkan Soorah, And (remember) when it was said to them, “Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, ‘(O, Allah) forgive our sins.’ And enter the gate in prostration (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for those who do good.” But those among them who did wrong changed the word that had been told to them. So We sent on them a punishment from heaven in return for their wrongdoings. (Soorah ALA’raf 7:161-162)

And He, Most High, says in Soorah Al-Baqarah - which is a Madinan Soorah - addressing them, And (remember) when We said, “Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say, ‘Forgive us’, and We shall forgive you your sins and shall increase (reward) for those who do good.” But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers rijzan (a punishment) from the heaven because of their refusal to obey Allah. (Soorah AlBaqarah 2:58-59) (Tafseer At- Tabari, Vol. 1, Page 305)

Mention of the Stories of Al-Khidr and Ilyas (Elias) (Peace be upon them)

As for Al-Khidr (Peace be upon him), we have already said that Moosa (Peace be upon him) traveled to him in order to seek the hidden knowledge that he possessed; and Allah relates their stories in His Book, in Soorah Al-Kahf, which we have spoken of in the tafseer of that Soorah. And here we relate the Hadith which clearly mentions Al-Khidr (Peace be upon him) and describes how Moosa (Peace be upon him), son of 'Imran, the Prophet of the Children of Isra'eel, to whom the Towrah was sent down, traveled to see him.

Scholars have continued to disagree regarding his name, his lineage and whether or not he was a Prophet until now, voicing a number of opinions, which I will mention to you here, if Allah wills, by His Strength and His Power. Al-Hafiz Ibn 'Asakir said, "It is said that he was Al-Khidr, son of Adam (Peace be upon him), i.e. the fruit of his loins." Then he narrated a Hadith from Ad-Daraqutni, on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him), who said, "Al-Khidr is the son of Adam, the fruit of his loins. And Allah has prolonged his lifespan until the day when he will belie the Dajjal.

Ibn Qutaibah mentioned in Al-Ma'arif, on the authority of Wahb Ibn Munabbih that Al-Khidr's name was Balya. It was also said that he was Eelya, son of Malkan, son of Falagh, son of 'Abir, son of

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Shalakh, son of Arfakhshadh, son of Sham, son of Nooh (Peace be upon him). Isma'eel Ibn Abi Uwais said, "According to what has been conveyed to us, Al-Khidr's name was Al-Mu'ammarr, son of Malik, son of 'Abdullah, son of Nasr, son of Al-Azad - and Allah knows better."

And Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, "He was only known as Al-

Khidr because when he sat upon a piece of white, barren land, it became green with plantation (after he sat on it).”

The context of the story proves that he was a Prophet from a number of aspects; one of them is the Saying of Allah, Most High: Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. (Soorah Al-Kahf 18:65) Another is when Moosa (Peace be upon him) said to him, “May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?” He (Al-Khidr) said, “Verily! You will not be able to have patience with me! And how can you have patience about a thing which you know not?” Moosa said, “If Allah wills, you will find me patient, and I will not disobey you in aught.” He (Al-Khidr) said, “Then, if you follow me, ask me not about anything till I myself mention it to you.” (Soorah Al-Kahf 18:66-70) Now if he was a Wali and not a Prophet, Moosa (Peace be upon him) would not have addressed him in this manner and he would not have answered Moosa (Peace be upon him) in this way. Moosa (Peace be upon him) only asked to accompany him in order to acquire the knowledge with which Allah had favored him, and not Moosa (Peace be upon him). And if he was not a Prophet, he would not have been infallible and Moosa (Peace be upon him) – who was also a great Prophet and a noble Messenger and necessarily infallible – would not have felt any great need to acquire knowledge from a Wali, who was not necessarily infallible and he would not have decided to go to him and remain

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with him for an extended period of time - it was said that it was eighty years - and when he met with him, he behaved with humility toward him and followed in him in a manner that enabled him to benefit from him. This proves that he was a Prophet, like him and that he received Revelation, like him. And he was favored with hidden knowledge and Prophetic secrets which Moosa, Al-Kaleem, the noble Prophet (Peace be upon him) had not been made privy to. Ar-Rummani cited this as evidence of Al-Khidr's Prophethood. The third aspect

is that Al-Khidr killed the boy and he would not have done so unless he had been ordered to do so via Revelation from an angel. This is a separate proof of his Prophethood and a clear evidence of his infallibility, because it is not permissible for a Wali to embark on killing individuals simply based on what might enter his mind, because his notions are not infallible, since it is possible for him to make mistakes, according to the consensus of the scholars. And when Al-Khidr resolved to kill that boy, who had not yet reached maturity, it was because he knew that if he reached maturity, he would become a disbeliever and his parents might follow him into disbelief, because of their great love for him. So in killing him there was a great benefit for them, since it prevented them from falling into disbelief and being punished for that. This proves that he was a Prophet, and that he was supported by Allah with infallibility. I have seen Shaikh Abul Faraj Ibn Al-Jawzi following this path in citing the evidence for AlKhidr's Prophethood and it was declared authentic and cited as evidence by Ar-Rummani as well. The fourth aspect is that when Al-Khidr explained the reasons for his actions to Moosa (Peace be upon him) and made clear to him the truth of the matter, after all that, he said, "...as a Mercy from your Lord. And I did it not of my own accord." (Soorah Al-Kahf 18:82) That is, I did not do those things of my own accord; rather, I was commanded to do them and I received Revelation regarding them. These aspects prove that he was a Prophet and his attainment of the status of Wali, or even Messenger does not invalidate that, as others have said. As for the view that he was one of the angels, it is very strange. And if it is established that he was a Prophet, as we have mentioned, then

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those who claimed that he was a Wali have nothing to support their claim – although a Wali might become acquainted with the truth in matters, without being a Prophet or Messenger.

As for the difference of opinion regarding his existence in our time, the majority of scholars hold that he remains alive to this day. It was said that because Adam (Peace be upon him) was buried after they escaped from the flood, he was included in the supplication of his father, Adam (Peace be upon him), requesting long life. It was

said that his longevity was due to the fact that he drank from the spring of life and so he lives on. They also mentioned reports which they cited as evidence that he remains alive until now and we shall relate them if Allah wills. And this was his advice to Moosa (Peace be upon him), when he said this, (Al-Khidr) said, "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience." (Soorah Al-Kahf 18:78)

Numerous traditions which are munqati'ah have been narrated in this regard.

Shaikh Abul-Faraj Ibn Al-Jawzi - may Allah have Mercy on him - has dealt with the Ahadeeth related in this regard that are marfoo'ah in his book Ujalatul-Muntaziri Fee Sharhi Halat Al-Khidr and he has made clear that they are fabricated. As to the traditions from the Companions (y) and the Tabi'oon, he has shown that their asaneed are weak, by explaining them and the ignorance of their narrators and he has succeeded in this very well and delivered an expert critique.

As for those who claimed that he has died, they include Al-Bukhari, Ibraheem Al-Harbi, Abul-Husain Al-

Munadi and Ibn Al-Jawzi, who supported the idea and wrote a Ujalatul-Muntaziri Fee Sharhi Halat AlKhidr. And he argued on their behalf, citing a number of proofs, including the Words of Allah, Most

High: And We granted not to any human being immortality before you (O, Muhammad) (Soorah AlAnbiya' 21:34) So if Al-Khidr was human, then he

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must necessarily be included in the generality of this statement; and it is not permissible to exclude him from it without some authentic proof - and the basic principle is non- existence, unless until it is proven otherwise. And nothing has been reported from any infallible source that contains evidence that he is so excluded, which would necessitate acceptance. Another of the

proofs cited by Ibn Al-Jawzi is the Saying of Allah, Most High: And (remember) when Allah took the Covenant of the Prophets, saying, "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allah said, "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said, "We agree." He said, "Then bear witness; and I am with you among the witnesses (for this)." (Soorah Ali 'Imran 3:81) 'Abdullah Ibn 'Abbas (May Allah be pleased with him) said, "Allah did not send a Prophet except that He took from him a Covenant that if Muhammad (Peace and Blessings of Allah be upon him) should be sent while he was alive, he would certainly believe in him and support him. And He commanded each Prophet to take from his nation a covenant that if Muhammad (Peace and Blessings of Allah be upon him) was sent during their lifetime, they would believe in him and support him. Al-Bukhari narrated this from him. Now if Al-Khidr was a Prophet or a Wali, he would be included in this covenant and if he had been alive during the time of the Messenger of Allah (Peace and Blessings of Allah be upon him), he would have come to him and believed in what Allah revealed to him, and would have helped prevent any of his enemies reaching him, for if he was a Wali, then Abu Bakr As-Siddeeq was better than he; and if he was a Prophet, then Moosa (Peace be upon him) was better than he. Imam Ahmad has narrated on the authority of Jabir Ibn 'Abdullah (May Allah be pleased with him) that the Messenger of Allah

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(Peace and Blessings of Allah be upon him) said, "By Him in Whose Hand is my soul, If Moosa (Peace be upon him) was alive, he would have no alternative but to follow me." And this is conclusive argument. And this Verse has proved that if it had happened that all of the Prophets were alive and mukallafoon during the time of the Messenger of Allah (Peace and Blessings of Allah be upon him), all of them would have followed him and would have been under his orders, and they would have been obliged to live in accordance with the law that he was given, just

as when he met with them on the night of AlIsra (the Night Journey), he was raised above all of them and when they descended with him to Bait AlMaqdis, and the time for prayer came, Jibraeel (Peace be upon him) conveyed to them Allah's Command that he should lead them in the prayer, which he did, in the place of their wilayah (responsibility) and the abode in which they had lived. This proves that he is the greatest Imam and the Seal of the Messengers, who has been given precedence over all of them - may Allah's choicest Blessings and Peace be upon him and upon all of them. If this is known - and it is something known to every Believer - then it must be accepted that if Al-Khidr (Peace be upon him) was alive, he would have been one of the nation of Muhammad (Peace and Blessings of Allah be upon him) and among those who followed his Law and he would have had no alternative but to do so. And when 'Eesa, the son of Mary, (Peace be upon him) will descend at the end of time, he will judge in accordance with this pure Law and he will not depart from it or deviate from it; and he is one of the five Messengers known as Ulul- 'Azm and the Seal of the Prophets of Banu Isra'eel. And it is well- known that it has not been transmitted in any authentic or hasan narration that Al-Khidr (Peace be upon him) met with the Messenger of Allah (Peace and Blessings of Allah be upon him) on even a single day, or that he fought with him in any battle; and on the day of the Battle of Badr, the Prophet (Peace and Blessings of Allah be upon him) invoked his Lord, asking Him for help and victory against the disbelievers, saying, "O, Allah! If this small band of Muslims is destroyed, You will not be worshipped on this Earth." This small band of Muslims included the leaders of the

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Muslims and the leaders of the angels, including Jibrael (Peace be upon him), as Hassan Ibn Thabit said in a Verse of one of his poems which has been called "the most splendid verse spoken by the Arabs":

*"And (remember) the Battle of Badr, When they
were repelled by Jibrael, (Fighting) under our
banner, and Muhammad."*

Now if Al-Khidr had been alive, his standing under this banner would have been the noblest position he had ever occupied and the greatest battle in which he had ever fought. Also, if he had still been alive after that, he would have transmitted the Prophetic Ahadeeth and Qur'anic Verses that he heard from the Messenger of Allah (Peace and Blessings of Allah be upon him) and he would have denounced the fabricated Ahadeeth, the narrations that were maqloobah, the innovated opinions and the fanatical heresies. And he would have fought alongside the Muslims in their battles, attended their Friday prayers and their gatherings and benefited them (with his knowledge and wisdom) and repelled the harm that the disbelievers desired to inflict on them. He would have supported the scholars and lawmakers and corroborated their proofs and rulings. This would have the best thing said of him regarding his existence throughout time, his traversing of the deserts and tracts of land, his meetings with peoples, many of whose circumstances are unknown. No one has any doubts regarding these things that we have mentioned after he has been made to understand - and Allah guides whom He wills to the Straight Path.

And it has been authentically reported in the Saheehain and elsewhere on the authority of 'Abdullah Ibn 'Umar (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) performed the 'Isha' prayer one night and then he said, "Do you know the importance of this night? Nobody present on the face of the Earth tonight will be living after one hundred years from this night." In another version, it was reported that he said, "no eye will be

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moving....”

Ibn Al-Jawzi said, “These authentic Ahadeeth prove conclusively that the claim that Al-Khidr is alive is incorrect. The scholars said that if Al-Khidr did not reach the era of the Messenger of Allah (Peace and Blessings of Allah be upon him) - as appears most apparent - then there is no ambiguity in the matter. And if he reached his era, then this Hadith must mean that he was not alive a

hundred years after that night, in which case, he must now be dead, because he is included in the generality of this statement; and the fundamental principle is that there is no exception to such a general statement, unless it is confirmed by some authentic proof which must be accepted. And Allah knows better.

As For Ilyas ...(Elias)

Allah, Most High, says, after relating the story of Moosa and Haroon (peace be upon them both) in Soorah As-Saffat, And verily, Ilyas was one of the Messengers. When he said to his people, "Will you not fear Allah? Will you call upon Ba'l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, Allah, your Lord and the Lord of your forefathers?" But they denied him (Ilyas), so they will certainly be brought forth (to the punishment), except the chosen slaves of Allah. And We left for him (a goodly remembrance) among generations (to come) in later times. Salamun (peace) be upon Ilyaseen (Ilyas)!" Verily, thus do We reward the Muhsinoon (those who do good, who perform good deeds totally for Allah's sake only). Verily, he was one of Our believing slaves. (Soorah As-Saffat 37:123-132)

The scholars of genealogy said that he was Ilyas Ibn Tusba. It was also said that he was the son of Ya Seen, son of Finhas, son of Al- 'Eezar, son of Haroon (Peace be upon him).

And it was said that he was Ilyas, son of Al'azir, son of Al-'Eezar, son of Haroon (Peace be upon him), son of 'Imran. They (the scholars) said that he was sent to the people of Ba'labak, which lies to the east
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of Damascus. He called upon them to believe in Allah, the Almighty, the All-Powerful and to abandon the worship of their idol, which they called Ba'l.

It was said that the idol was a woman called Ba'l, but the first explanation is more correct. This is why he said to them, "Will you not fear Allah? Will you call upon Ba'l and forsake the Best of

creators, Allah, your Lord and the Lord of your forefathers?" (Soorah As-Saffat 37:124-126) But they belied him and opposed him and attempted to kill him. It was said that he fled from them and that he hid from them.

Makhool narrated on the authority of Ka'b that he said, "Four Prophets are living: two of them are on Earth - Ilyas and Al-Khidr - and two of them are in the heavens - Idrees and 'Eesa (peace be upon them all)."

Mention of a Number of Prophets From Banu Isra'eel After Moosa

Ibn Jareer At-Tabari said in his Tareekh, "There is no disagreement among the scholars of the history of the people of the past and their affairs from among our nation and others, that the one who took over the affairs of Banu Isra'eel after Yoosha' (Peace be upon him) (Joshua) was Caleb (Kalab), son of Yuafanna, i.e. one of the companions of Moosa (Peace be upon him) and his brother-in-law. He was one of the two men from among those who feared Allah - Joshua and Caleb - and it was they who said to the Children of Isra'eel, when they refused to fight in Allah's Cause, "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are indeed Believers." (Soorah Al- Ma'idah 5:23)

Ibn Jareer At-Tabari said, "Then after him, the one who undertook responsibility for the affairs of Banu Isra'eel was (Hizqeel) Ezekiel (Peace be upon him), son of Boozi, and it was he who invoked Allah and He revived ...those who went forth from their homes in thousands, fearing death. (Soorah Al-Baqarah 2:243)

The Story of Hizqeel (Ezekiel) - Peace be upon him

Allah, Most High, says, Did you (O Muhammad,) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not. (Soorah Al- Baqarah 2:243)

And Muhammad Ibn Ishaq reported on the authority of Wahb Ibn Munabbih that he said, "When Allah took Kalab, the son of Yoofanna to Him after Yoosha', he appointed as his successor to lead the Children of Isra'eel, Hizqeel, son of Boozi, who was the son of Al-'Ajooz and it was he who supplicated for the people whom Allah mentioned in His Book, according to what has been conveyed to us: those who went forth from their homes in thousands, fearing death... (Soorah Al-Baqarah 2:243) Ibn Ishaq said, "They fled from the plague and they camped on a raised area of land; and Allah said to them, "Die," and they all died."

And it was reported on the authority of As-Suddi, who in turn reported on the authority of 'Abdullah Ibn

'Abbas (May Allah be pleased with him) and 'Abdullah Ibn Mas'ood and on the authority of other Companions that they said regarding Allah's Words: Did you (O Muhammad,) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. (Soorah Al-Baqarah 2:243) that they were the people of a town known as Dawardan, in the direction of Wasit, where the

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plague broke out. As a result of that, the majority of the population fled and camped in an area near to it. And (most of) those who remained in the town were destroyed, while others were saved and not many of them died. When the plague ended, they returned safely and (those who still lived from) those who had remained alive said, "These companions of ours were more prudent than we; had we done as they did, we would (all) have survived. And if the plague

returns, we shall certainly leave with them." So when the plague returned, they fled and they numbered more than thirty thousand and they camped in a place which was a wide valley. There, an angel called them from the floor of the valley and another from the top of it, saying, "Die!" And they died. Then, when they were dead and their bodies remained lying there (decomposed), a Prophet named Hizqeel (Peace be upon him) passed by them and when he saw them, he stopped and began to think about them, twisting the corners of his mouth and his fingers. Then Allah revealed to him, "Do you wish Me to show you how I will return them to life?" He said, "Yes," thinking only of his amazement at Allah's Power over them. It was said to him, "Call!" So he called, "O, you bones! Allah commands you to unite!" upon which, the bones flew together until they became skeletal bodies. Then Allah revealed to him that he should call, "O, you bones! Allah commands you to be clothed in flesh!" upon which, they became covered with flesh and blood and (even) the garments in which they had died. Then it was said to him, "Call." So he called, "O, you bodies! Allah commands you to stand up!" upon which, they stood up. Some said that Mansoor claimed, on the authority of Mujahid, that when they were brought back to life, they said, "Glorified be You, O Allah, and all praise and thanks be to You. None has the right to be worshipped except You." Then they returned to their people alive, and their people knew that they had been dead, for they had the pallor of death on their faces and they were wearing rotted garments. Then they lived on until the time written for them. Imam Ahmad and the compilers of the Saheehain (Al-Bukhari and Muslim) narrated on the authority of

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'Abdullah Ibn 'Abbas (May Allah be pleased with him) that 'Umar Ibn Al-Khattab (May Allah be pleased with him) set out for Ash-Sham (Syria) and when he reached Sargh, the Commanders of the (Muslim) army, Abu 'Ubaidah Ibn Al-Jarrah (May Allah be pleased with him) and his Companions met him and told him that an epidemic had broken out in Ash-Sham. 'Umar (May Allah be pleased with him) said, "Call for me the early emigrants." So 'Umar (May Allah be pleased with him) called them, consulted them and informed them that an epidemic had

broken out in Ash-Sham. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to 'Umar), "You have along with you other people and the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him), so do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the Ansar for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now," and added, "Call for me the old people of Quraish who emigrated in the year of the Conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar (May Allah be pleased with him) made an announcement, "I will ride back to Madinah in the morning, so you should do the same." Abu 'Ubaidah Ibn Al-Jarrah said (to 'Umar), "Are you running away from what Allah has ordained?" 'Umar (May Allah be pleased with him) said, "Would that someone else had said such a thing, O Abu 'Ubaidah! Yes, we are running from what Allah has ordained to what Allah has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had ordained that?" At that time 'Abdur-Rahman Ibn 'Awf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'If you hear

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about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.' 'Umar (May Allah be pleased with him) thanked Allah and returned to Madinah."

I say: We have already related the story of Ilyas (Peace be upon him) (Elias) following on from the story of Al-Khidr (Peace be upon him), because they are frequently mentioned together and

because their story is after the story of Moosa (Peace be upon him) in Soorah As-Saffat and so we have advanced his story because of this. And Allah knows better. It has been reported that Muhammad Ibn Ishaq narrated on the authority of Wahb Ibn Munabbih that he said, "Then Ilyas' successor, Al-Yasa' (Elisha) (Peace be upon him) was raised to Prophethood after him and this is his story:

The Story of Al-Yasa'a (Elisha) - Peace be upon him

Allah has mentioned him among the Prophets in Soorah Al-An'am in His Saying: And Isma'eel (Ishmael) and Al-Yasa'a (Elisha), and Yoonus (Jonah) and Loot (Lot), and each one of them We preferred above Al-'Alameen (of their times). (Soorah Al-An'am 6:86) And He, Most High says in Soorah Sad, And remember Isma'eel, Al-Yasa'a, and Zul-Kifl (Isaiah), all are among the best. (Soorah Sad 38:48). Ishaq Ibn Bishr Abu Huzaifah said, "Sa'eed informed us on the authority of Qatadah, who reported on the authority of Al-Hasan that he said, "After Ilyas (Peace be upon him) was Al-Yasa'a (Peace be upon him) and he remained for as long as Allah willed, calling them to Allah and holding fast to the teachings of Ilyas (Peace be upon him) and the law given to him until Allah, the Almighty, the All-Powerful took him.

After that, changes and corruption spread among them, innovations and sins became widespread, tyrants became numerous and they killed the Prophets. Among them was a willful, obstinate and despotic king.

Al-Hafiz Abul-Qasim Ibn 'Asakir said in "the letter Ya'" in his Tareekh, "Al-Yasa'a - and he was AlAsbat, son of 'Adiyy, son of Shootlam, son of Afratheem, son of Yoosuf, son of Ya'qoob, son of Ishaq, son of Ibraheem, Al-Khaleel (peace be upon them all). It was also said that he was the paternal cousin of Ilyas (Peace be upon him). And it was said that he hid with him on the mountain known as Qasiyoon, from the king of Ba'labak, that then he went

with him to that land and that when Ilyas (Peace be upon him) was raised up, Al-Yasa'a (Peace be upon him) succeeded him as leader of his people and Allah appointed him as a Prophet after him.

The Story of Shamweel (Samuel) - Peace be upon him

And Therein Begins the Case of Dawood (David)

He was Shamweel (Samuel), son of Bali, son of 'Al-Qamah, son of Yarkham, son of Aleehoo, son of Tahoo, son of Zoof, son of 'Al-Qamah, son of Mahath, son of Amusa, son of Ezria. Muqatil said that he was descended from Haroon (Peace be upon him), while Mujahid said that he was Asamweel, son of Halfaqa, but he did not give details of his lineage more than this. And Allah knows better.

Allah, Most High, says in His Noble Book, Have you not thought about the group of the Children of Isra'eel after (the time of) Moosa? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Cause." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Cause, while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is Aware of the Zalimoon. And their Prophet (Samuel) said to them, "Indeed Allah has appointed Taloot (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than he for the kingdom, and he has not been given enough wealth?" He
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said, "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and body. And Allah grants His Kingdom to whom He wills. And Allah is Sufficient for His creature's needs, All-Knowing." And their Prophet (Samuel) said to them, "Verily! The sign of His Kingdom is that there shall come to you At-Taboot (a wooden box), wherein is Sakeenah (peace and reassurance) from your Lord and a remnant of that which Moosa and Haroon left

behind, carried by the angels. Verily, in this is a sign for you if you are indeed Believers." Then, when Taloot set out with the army, he said, "Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet they drank thereof, all except a few of them. So when he had crossed it (the river), he and those who believed with him, said, "We have no power this day against Jaloot (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said, "How often a small group overcame a mighty host by Allah's Leave?" And Allah is with As-Sabireen (the patient, persevering ones). And when they advanced to meet Jaloot (Goliath) and his forces, they invoked (Allah, saying), "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people." So they routed them by Allah's Leave and Dawood (David) killed Jaloot, and Allah gave him (Dawood) the kingdom (after the death of Taloot and Samuel) and Al-Hikmah (Prophethood) and taught him of that which He willed. And if Allah did not check one set of people by means of another, the Earth would indeed be full of mischief. But Allah is full of Bounty to Al-'Alameen. (Soorah Al- Baqarah 2:246-251)

Most of the scholars of tafseer said that the Prophet of the people mentioned in this story is Shamweel (Peace be upon him). It was also said that it is Sham'oon and it was said they are one and the same person. And it was also said that it is Yoosha' (Peace be upon him), but this is very improbable, according to what Imam Abu Ja'afar Ibn Jareer At-Tabari has narrated in his Tafseer, which states

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that between the death of Yoosha' (Peace be upon him) and the sending of Shamweel (Peace be upon him) was a period of four hundred and sixty years. And Allah knows better.

What is meant by this is that when these people had become exhausted by wars and they had been vanquished by enemies, they asked the Prophet of Allah (Peace be upon him) at that time to appoint for them a king to whom they would pledge their obedience

and alongside whom they would fight their enemies. He said to them, "Would you then refrain from fighting, if fighting was prescribed for you? They said, "Why should we not fight in Allah's way". (Soorah Al-Baqarah 2:246) That is, what prevents you from fighting? "...while we have been driven out of our homes and our children (families have been taken as captives)?" (Soorah Al- Baqarah 2:246) They said, "We have been fought against and wronged and so it is only fitting that we should fight in defense of our children who have been taken by force and the weak among them and those who have taken away by them. He, Most High, says, But when fighting was ordered for them, they turned away, all except a few of them. And Allah is Aware of the Zalimoon. (Soorah Al-Baqarah 2:246). As Allah says at the end of the story, none crossed the river with the king except a few, while the rest returned and refused to fight.

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Taloot as a king over you." (Soorah Al-Baqarah 2:247) 'Ikrimah and As-Suddi said that he was a water carrier. Wahb Ibn Munabbih said that he was a tanner. Others mentioned other occupations. And Allah knows better. This is why they said, "How can he be a king over us when we are better fitted than he for the kingdom, and he has not been given enough wealth?" (Soorah Al- Baqarah 2:24) He said, "Verily, Allah has chosen him above you and has increased him abundantly in knowledge..." (Soorah Al- Baqarah 2:247) It was said that the knowledge was in matters pertaining to warfare; and it was said that rather, it was in all matters. "...and body." (Soorah Al-Baqarah 2:247) It was said that it means

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in height and also that it means in handsomeness. But it would appear from the context that he was the most handsome of them and the most knowledgeable of them after their Prophet (Peace be upon him). "And Allah grants His Kingdom to whom He wills." (Soorah Al-Baqarah 2:247) Judgment is for Him, as is the creation and all matters. "And Allah is Sufficient for His creature needs, All-Knowing." And their Prophet (Samuel) said to them,

“Verily! The sign of His Kingdom is that there shall come to you at-taboot (the wooden box), wherein is Sakeenah (peace and reassurance) from your Lord and a remnant of that which Moosa and Haroon left behind, carried by the angels. Verily, in this is a sign for you if you are indeed Believers.” (Soorah AlBaqarah 2:247,248) This is also from the blessing of the appointment of this righteous man over them and good fortune bestowed on them, that Allah returned to them the Taboot, which had been forcibly taken from them by their enemies. And aforesaid, they had been aided in achieving victory over their enemies because of it. “...wherein is Sakeenah from your Lord and a remnant of that which Moosa and Haroon (Aaron) left behind.” (Soorah Al-Baqarah 2:248) It was said that in it were pieces of the Tablets (on which the Ten Commandments were written) and some of the manna that had descended on them when they were in the wilderness. “...carried by the angels” (Soorah Al-Baqarah 2:248) means the angels will come to you bearing it and you will witness that with your own eyes, so that it will be a proof from Allah against you and a clear evidence of the truth of what I say to you and of the correctness of the appointment of this righteous king over you. This is why he said, “Verily, in this is a sign for you if you are indeed Believers.” (Soorah Al-Baqarah 2:248) It was said that the Amalekites had seized this box, which contained the things we have mentioned, such as the Sakeenah and the blessed remnants.

And it was said that it also contained the Towrah and while it was in their possession, they placed it under an idol belonging to them in their land and in the morning they found it on the head of the idol, so

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they placed it under it again, but on the following day, they found the box on top of the idol. When this was repeated, they realized that it was the Work of Allah, Most High, and so they sent it out of their city, to one of their villages. But a disease afflicted their necks. When this situation had persisted for some time, they put it in a cart and tied two cows to it and sent them forth. It was said that the angels gave them water until they came to the leaders

of the Children of Isra'eel, who were waiting for it, in according with the information given to them by their Prophet regarding it.

And He, Most High, says, Then, when Taloot set out with the army, he said, "Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." (Soorah Al-Baqarah 2:249) 'Abdullah Ibn 'Abbas (May Allah be pleased with him) and several scholars of tafseer said that it was the River Jordan, which was known as Ash-Sharee'ah. One of the commands given by Taloot to his army at the edge of the river - which was conveyed to him by the Prophet of Allah (Peace be upon him) as a test and a trial - was that if any of them drank from the river, he could not accompany Taloot into battle, except those who only took a handful of water.

Allah, Most High, says, Yet, they drank thereof, all except a few of them. (Soorah Al-Baqarah 2:249) AsSuddi said, "The army consisted of eighty thousand men and seventy-six thousand of them drank from it, leaving only four thousand men remaining with Taloot." And Al-Bukhari narrated in his Saheeh, on the authority of Al-Bara' Ibn 'Azib (May Allah be pleased with him) that he said, "We, the Companions of Muhammad (Peace and Blessings of Allah be upon him), used to say that the number of the warriors of Badr was the same as the number of Taloot's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a Believer, and they were over three hundred and more than ten Believers."

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As-Suddi's claim that the number of soldiers was eighty thousand is questionable, because it is not likely that an army of warriors reaching eighty thousand could have assembled in the land of Bait Al-Maqdis. And Allah knows better. Allah, Most High, says, So when he had crossed it (the river), he and those who believed with him, they said, "We have no power this day against Jaloot and his

hosts.” (Soorah AlBaqarah 2:249). That is, they deemed themselves too few in numbers and too weak to stand against their enemies, when they compared their own small force with the huge numbers of their enemies. But those who knew with certainty that they were to meet their Lord, said, “How often has a small group overcome a mighty host by Allah’s Leave!” And Allah is with As-Sabiroon (the patient ones, etc.).” (Soorah AlBaqarah 2:249. Meaning the cavalry among them; and the cavalry were those who possessed faith and certainty and they were patient in the face of argument and abuse. And when they advanced to meet Jaloot (Goliath) and his forces, they invoked, “Our Lord! Pour forth on us patience and make us victorious over the disbelieving people.” (Soorah Al-Baqarah 2:250) They asked Allah to pour on them patience, i.e. to immerse them in it from above, so that their hearts would remain steadfast and they would not fear, make their feet firm on the battlefield and strengthen the brave ones in the turmoil of battle. So they asked Allah to grant them steadfastness, both open and hidden, that He grant them victory against their enemies and His enemies among the disbelievers and the rejecters of His Signs and His Blessings and He, the Almighty, the Omnipotent, the All-Hearing, the All-Seeing, the Most Wise, the All-Knowing granted their request and caused them to achieve their objectives. This is why He says, So they routed them by Allah’s Leave. (Soorah Al-Baqarah 2:251) That is, by Allah’s Power, not by their own power and by Allah’s Strength and Help, not by their own strength and their numbers; and they won this victory in spite of the great numbers of the enemy, as Allah, Most High, says, And Allah has already made you
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victorious at Badr, when you were a weak little force. So, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful. (Soorah Aal 'Imran 3:123) And in the Words of Him, Most High: ...and Dawood killed Jaloot, and Allah gave him (Dawood) the kingdom (after the death of Taloot and Samuel) and Al-Hikmah (Prophethood), and taught him of that which He willed. (Soorah Al-Baqarah 2:251) There is evidence of

the bravery of Dawood (Peace be upon him) and that he killed Jaloot and humiliated thereby his army and broke it; and there is no greater battle than the one in which a king kills his enemy and due to that, he captures (as booty) a huge amount of wealth, their champions are taken as captives, the word of faith is elevated over the idols, Allah's Awliya' are given ascendancy over His enemies and the Religion of Truth is made victorious over falsehood and its adherents.

The Story of Dawood (David) - Peace be upon him

He was Dawood, son of 'Eesha, son of Uwaid, son of Ba'az, son of Salmoon, son of Nahshoon, son of 'Uwainazab, son of 'Iram, son of Hisroon, son of Faras, son of Yahooza, son of Ya'qoob, son of Ishaq, son of Ibraheem, Al-Khaleel (peace be upon them): Allah's slave and His Prophet, and His Khaleefah in the land of Bait Al- Maqdis. Allah combined in him kingship and Prophethood, the best of this earthly life and the Afterlife. Kings belonged to one lineage and Prophets to another, but in the case of Dawood (Peace be upon him), both were combined in him. This is as Allah, Most High, says, ...and Dawood killed Jaloot, and Allah gave him (Dawood) the kingdom (after the death of Taloot and Samuel) and AlHikmah (Prophethood), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the Earth would indeed be full of mischief. But Allah is full of Bounty to Al'Alameen. (Soorah Al-Baqarah 2:251) It means that if kings were not set up to rule over the people, the strong would devour the weak. And Allah says,

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And indeed We bestowed Grace on Dawood from Us (saying), "O, you mountains! Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him." Saying, "Make you perfect coats of mail, balancing well the rings of chain armor, and work you (men) righteousness. Truly, I see all that you do." (Soorah Saba' 34:10,11) And He, Most High, says,

And We subjected the mountains and the birds to glorify Our Praises along with Dawood, And it was We Who was the doer (of all these things). And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? (Soorah Al-Anbiya' 21:79,80) Allah helped him in the making of iron coats of mail, to strengthen them against their enemies and He guided him as to how to make them. He says, "...balancing well the rings of chain armor." (Soorah Saba' 34:11) That is, do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right. This was said by Mujahid, Qatadah, Al-Hakam and 'Ikrimah.

And it has been confirmed in an authentic Hadith: "The best thing that a man can eat is that which he has earned by working with his own hands. The Prophet of Allah, Dawood, used to eat from the earnings of his own hands."

And He, Most High, says, and remember Our slave Dawood, Dhul- Aydi. Verily, he was ever oftreturning in all matters and in repentance (toward Allah). Verily, We made the mountains to glorify Our Praises with him (Dawood) in the 'ashiyy (i.e. after midday till sunset) and ishraaq (i.e. after sunrise till midday). And (so did) the birds assemble, all with him (Dawood) did turn (to Allah i.e. glorified His Praises). We made his kingdom strong and gave him Al-Hikmah and sound judgment in speech and decision. (Soorah Sad 38:17-20) 'Abdullah Ibn 'Abbas (May Allah be pleased with him) and Mujahid said that Dhul-Aydi (literally, the Owner of Hands) means possessor of

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strength in obedience (to Allah); i.e. strong in worship and the performance of righteous deeds. Qatadah said, "He was given strength in worship and understanding of Islam." He added, "And it was reported to us that he used to stand at night (in prayer) and he would fast half of the time." And it has been confirmed in the Saheehain that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The prayer most beloved by Allah is the prayer of Dawood

(Peace be upon him) and the fast most beloved by Allah is the fast of Dawood (Peace be upon him): he used to sleep for half of the night, then he would stand (in prayer) for a third of it and then sleep for a sixth of it. And he would fast for a day and break his fast for a day and he would not flee if he encountered (an enemy).”

And He, Most High, says, Verily, We made the mountains to glorify Our Praises with him (Dawood) in the ‘ashiyy and ishraq. And (so did) the birds assemble: all with him (Dawood) did turn (to Allah i.e. glorified His Praises). (Soorah Sad 38:18,19) This is, like His Saying: “O, you mountains! Glorify with him! And you birds (also)!” (Soorah Saba’ 34:10) This was said by ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him), Mujahid and others in the explanation of this Verse. Verily, We made the mountains to glorify Our Praises with him (Dawood) in the ‘ashiyy and ishraq (Soorah Sad 38:18) means at the end of the forenoon and at the start of it. This was because Allah had bestowed on him a beautiful voice, the like of which He had not given to anyone before him, so that whenever he recited His Book (the Zaboor [Psalms]), the birds would stop in the air and sing with him and glorify (Allah) with him, and likewise, the mountains responded to him and glorified (Allah) with him, singing praises with him every morning and evening - may the blessings and peace of Allah be upon him.

Imam Ahmad narrated on the authority of ‘A’ishah, may Allah be pleased with her, that she said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) heard the voice of Abu Moosa AlAsh’ari (May Allah be pleased with him) when he was

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reciting (the Qur'an) and he said, "Abu Moosa has been given one of the Psalms of the people of Dawood (Peace be upon him)." And this is in accordance with the conditions for acceptance stipulated by the two Shaikhs (Al-Bukhari and Muslim), though they did not narrate it via this route. In addition to his pleasant voice, he was swift in reciting the Psalms, according to the narration of Imam Ahmad on the authority of Abu Hurairah (May Allah be pleased with him), who said, The Messenger of

Allah (Peace and Blessings of Allah be upon him) said, "Recitation was made easy for Dawood (Peace be upon him); he used to order that his riding beast be saddled and he would finish his recitation before it was saddled and he would not eat except from the fruits of his own labor."

And He, Most High, says, We made his kingdom strong and gave him Al-Hikmah and sound judgment (Soorah Sad 38:20) means, We gave him a great kingdom and insightful judgment.

As to His Saying: ...and gave him Al-Hikmah. (Soorah Sad 38:20) That is, Prophethood. ...and sound judgment. Shuraih Al-Qadi, Ash-Sha'bi and Qatadah said that and sound judgment is testimony and oaths. Qatadah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgment." This is the sound judgment which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu 'Abdur-Rahman As-Sulami. Mujahid and As-Suddi said that it means passing the right judgment and understanding the case. Mujahid also said, "It is soundness in speech and in judgment, and this includes all of the above." This is what is meant, and it is the view favored by Ibn Jareer At-Tabari.

And Allah, Most High, says, And has the news of the litigants reached you? When they climbed over the wall into (his) mihrab (a praying place or a private room). When they entered upon Dawood, he was terrified of them, they said, "Fear not! (We are) two litigants, one of whom has wronged the other,

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therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. Verily, this my brother (in religion) has ninety- nine ewes, while I have (only) one ewe, and he says, "Hand it over to me, and he overpowered me in speech." (Dawood) said (immediately without listening to the opponent), "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and

do righteous good deeds, and they are few.” And Dawood guessed that We had tried him and he sought Forgiveness of his Lord, and he fell down prostration and turned (to Allah) in repentance. So We forgave him that, and verily, for him is a near access to Us and a good place of (final) return (Paradise). (Soorah Sad 38:21-25)

Many of the scholars of tafseer from among the earlier and later scholars have related stories and reports in explanation of these Verses, but most of them are Isra’eeliyyat and they include fabricated stories which we have no alternative but to omit from our book. So it is better to speak briefly of this story and refer knowledge of it to Allah, may He be exalted. And Allah guides whom He wills to the Straight Path.

Allah, Most High, says, So We forgave him that, and verily, for him is a near access to Us and a good place of (final) return (Paradise). (Soorah Sad 38:25) That is, on the Day of Resurrection, he will be brought close to Allah by virtue of his good deeds, as confirmed in the Hadith: “Behold! the Dispensers of Justice will be seated on pulpits of light, on the right side of the Merciful, Exalted and Glorious. Either side of Him is the right side, both being equally meritorious. (The Dispensers of Justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.”

Scholars have differed regarding whether the prostration of Soorah Sad is obligatory or one of thanks. There are two opinions in this matter:

Al-Bukhari narrated on the authority of Al-'Awwam that he said, "I asked Mujahid about the prostration of Soorah Sad and he said, "I asked Ibn 'Abbas (May Allah be pleased with him), "Why do you prostrate?" He said, "Have you not read ...and among his progeny Dawood, Sulaiman. (Soorah Al-An'am 6:84) (and) They are those whom Allah had guided. So follow their guidance. (Soorah Al-An'am 6:90) So Dawood (Peace be upon him) was one

of those whom your Prophet was commanded to follow. Dawood (Peace be upon him) prostrated here so the Messenger of Allah (Peace and Blessings of Allah be upon him) also prostrated here.”

Imam Ahmad narrated on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that he said regarding the prostration in Soorah Sad, “It is not one of the obligatory prostrations, but I have seen the Messenger of Allah (Peace and Blessings of Allah be upon him) prostrating in it.”

Al-Bukhari, Abu Dawood, At-Tirmidhi and An-Nasa’i narrated likewise on the authority of Ayyoob and At-Tirmidhi said that it is hasan-saheeh. An-Nasa’i said, “Ibraheem Ibn Al-Hasan Al- Maqsemi told me: ‘Hajjaj Ibn Muhammad related to us on the authority of ‘Umar Ibn Dharr, who in turn reported on the authority of his father, who likewise reported on the authority of Sa’eed Ibn Jubair, on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) prostrated in Soorah Sad and he said, Dawood (Peace be upon him) performed this prostration out of repentance and we perform it out of thanks’.” Ahmad was alone in narrating this, but all of the men (in the chain of narrators) are trustworthy.

Ibn Abi Hatim said, “It was reported on the authority of Malik Ibn Deenar that he said regarding the Words of Allah: ...and verily, for him is a near access to Us and a good place of (final) return (Paradise). (Soorah Sad 38:25) “Dawood will stand on the Day of Resurrection at the foot of the

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Throne and Allah will say, "O, Dawood! Glorify Me on this Day with that fine and pleasant voice with which you used to glorify Me in the life of the world." Dawood (Peace be upon him) will say, "How, when You have taken it?" Then Allah will say, "Verily, I return it to you." Then Dawood (Peace be upon him) will lift up his voice in a manner that will bring forth all of the felicities and delights of the Gardens (of Paradise)." O, Dawood! Verily! We have placed you as a successor on Earth, so judge you between men in truth (and justice) and

follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe punishment, because they forgot the Day of Reckoning. (Soorah Sad 38:26) This was an address from Allah, Most High, to Dawood (Peace be upon him) and what is meant by this is the rulers and governors of the people; He commanded them to be just and to follow the truth sent down from Allah and no other opinions or fancies. And He warned those who follow something other than that and judge according to something other than that, of a severe punishment. And Dawood (Peace be upon him) was the model at that time of justice and frequent worship and all deeds through which one may draw near to Allah (taqarrubat), to such a degree that he would pass an hour of the day or night without the members of his household being engaged in acts of worship, as He, Most High, says, "Work you, O, family of Dawood, with thanks!" But few of My slaves are grateful. (Soorah Saba' 34:13)

Al-Hafiz Ibn 'Asakir reported many pleasant and agreeable things in The Biography of Dawood (Peace be upon him), such as his saying: "Be toward the orphan as a compassionate father." And: "Know that as you sow, so shall you reap." And he narrated with a chain of narrators that is ghareeb and marfoo' that Dawood (Peace be upon him) said, "O, you sower of evil deeds! You shall reap their thorns and their hasak." And it was reported from Dawood (Peace be upon him) that he said, "The likeness of a foolish orator in the meeting place of the people is as the likeness of the one who sings at the head of a dead person." He also said, "How ignominious is poverty after wealth, yet how much worse than that

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is error after guidance.” And he said, “Think of something that you would hate to be said of you in the meeting place of the people and do not do it when you are alone.” And he said, “Never promise your brother that which you do not fulfill for him, for that is enmity between you and him.”

And the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The best fast is the fast of Dawood (Peace be upon

him).” He used to recite the Zaboor in seventy different recitations... and he used to bow in prayer at night and weep in it and everything would weep along with him; and his voice would alleviate the troubled and the sick.

A Description of Dawood's Death

As for his death – may Allah’s Peace be upon him – Imam Ahmad narrated in his Musnad, on the authority of Abu Hurairah (May Allah be pleased with him), that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Dawood (Peace be upon him) was intensely protective and solicitous of his family and whenever he went out, he would lock the door and no one would visit his family until he returned. He went out one day and the house was locked. His wife happened to look out and saw a man standing in the middle of the courtyard. She said to those within in the house, “From where did this man enter when the house is locked? By Allah, we will bring disgrace on Dawood.” Then Dawood (Peace be upon him) arrived and found the man standing in the middle of the house and he said to him, “Who are you?” He said, “I am the one who fears not the kings and who may not be prevented by a barrier.” Dawood (Peace be upon him) said, “Then by Allah, you are the Angel of Death; I welcome Allah’s Commandment.” Then he remained until his soul had been taken. When he had been washed and shrouded and all matters pertaining to him had been completed, the sun rose upon him and Sulaiman (Peace be upon him) said to the birds, “Shade Dawood,” so they shaded him until the earth covered him. Then Sulaiman (Peace be upon him) said to the birds, Sunniconnect.

“Grasp your wings.” Abu Hurairah (May Allah be pleased with him) said that at this point in the story, the Messenger of Allah (Peace and Blessings of Allah be upon him) grasped his hand to show them what the birds did. On that day, most of the shade was provided by falcons with large wingspans.

The Story of Sulaiman (Solomon), Son of Dawood - Peace be upon him

Al-Hafiz Ibn 'Asakir said that he was Sulaiman, son of Dawood, son of 'Eesa, son of 'Owaid, son of Ba'az, son of Salmoon, son of Nahshoon, son of Aminazab, son of Iram, son of Hasroon, son of Faras, son of Yahooda, son of Ya'qoob, son of Ishaq, son of Ibraheem, Abur-Rabee' (peace be upon them), the Prophet of Allah, son of the Prophet of Allah.

Allah, Most High, says, And Sulaiman inherited Dawood. He said, "O, mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident Grace." (Soorah An-Naml 27:16) That is, he inherited Prophethood and the throne of his father. It does not refer to wealth, because Dawood (Peace be upon him) had other sons and he would not favor him over the others. It has been confirmed in authentic Ahadeeth from more than one source, on the authority of a number of the Companions that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "We do not bequeath our property to anyone; what we leave is given in charity." And in another version: "We, the community of Prophets, are not inherited." So the Prophet (Peace and Blessings of Allah be upon him) has informed us that the Prophets' wealth is not inherited from them, as other people's wealth is inherited. Rather, their wealth is given in charity after their death to the poor and needy. It is not given to their kin, because the life of this world was

considered of too little value by them for them to do that, as it was in the Sight of Him Who sent them, chose them and preferred them. He says, "O, mankind! We have been taught the language of birds." (Soorah An-Naml 27:16) This means that Sulaiman (Peace be upon him) understood the language by which the birds used to converse with each other and was able to interpret for the people their meanings and their desires.

And He, Most High, says, "...and on us have been bestowed all things." (Soorah An-Naml 27:16) That is, everything that the king

needs, including numbers, materials, troops, armies, hosts from among the Jinn and mankind, birds, wild animals, free roaming devils, knowledge, understanding and the ability to read the minds of Allah's creatures, both those that speak and those that do not.

Then He says, "This, verily, is an evident Grace" (Soorah An-Naml 27:16) means from the Originator of all creatures and the Creator of the heavens and the Earth, as He, Most High says, And there were gathered before Sulaiman his hosts of Jinn and men and birds, and they all were set in battle order (marching forward). Till when they came to the valley of the ants, one of the ants said, "O, ants! Enter your dwellings, lest Sulaiman and his hosts crush you, while they perceive not." So he (Sulaiman) smiled, amused at her speech and said, "My Lord! Awzi'nee that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." (Soorah An- Naml 27:17-19)

Allah, Most High, informs us about His Prophet, the son of His Prophet, Sulaiman, son of Dawood, of how he rode with his army one day, all of them from the jinn, mankind and the birds; the jinn and men marched with him, while the birds flew over him, shading him and the others with their wings from the heat of the sun. And there were three men charged with the task of keeping each row straight, i.e. officers who organized the ranks into straight lines, so that no one advanced from his designated marching place or lagged behind it. Allah, Most

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High, says, Till when they came to the valley of the ants, one of the ants said, "O, ants! Enter your dwellings, lest Sulaiman and his hosts crush you, while they perceive not." (Soorah An-Naml 27:18) So it commanded and warned and excused Sulaiman (Peace be upon him) and his armies, due to the fact that they were unaware (of the ants' presence). Wahb said that he (Sulaiman) was sitting on a carpet in a valley in At-Ta'if and that this ant's name was Jarsa and that it belonged to a colony called Banu Shaisaban, that she was lame and that she was the same size

as a wolf, but these claims are doubtful. Indeed, the wording of the Verse indicates that he was riding with his army at the time, not, as some claimed, sitting on a carpet. This is because, if it had been as they said, the ants would not have been harmed in any way by him, nor would they have been trampled.

What is intended is that Sulaiman (Peace be upon him) understood the words of good advice which that ant addressed to its community and he smiled at that, out of a feeling of delight and happiness at the gift which Allah had bestowed on him alone. It is not as some of the foolish people claim, that before Sulaiman (Peace be upon him), the animals of the earth used to converse with mankind, until Sulaiman, son of Dawood took from them a covenant which silenced them, after which they did not converse with mankind. All of this is only claimed by those who do not know. If it were so, Sulaiman (Peace be upon him) would not have any superiority over others due to his understanding of their languages, since all of mankind – according to their claim – would have understood them. And if he had taken a covenant from them not to speak to anyone other than him, while he understood them, there would have been no benefit in this either. This is why he said, My Lord “Awzi’nee...” (Soorah An-Naml 27:19). That is, inspire me and guide me “... that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.” (Soorah An-Naml 27:19) So he asked Allah to ordain for him gratitude for the Blessing that He had bestowed on him and the superiority that He

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had granted to him over other men. He also asked Him to make it easy for him to perform righteous deeds and to gather him when he should, with His righteous slaves. And Allah, Most High, acceded to his supplication. What is meant by his parents is his father, Dawood (Peace be upon him) and his mother, who was one of the righteous slaves (of Allah).

He, Most High, says, He inspected the birds, and said, "What is the matter that I see not the hoopoe? Or is he among the absentees? I will surely punish him with a severe punishment, or slaughter him, unless he brings me a clear reason." But the hoopoe stayed not long, he said, "I have grasped that which you have not grasped and I have come to you from Saba' (Sheba) with sure news. I found a woman ruling over them, and she has been given all things and she has a great 'arsh. I found her and her people worshipping the sun instead of Allah, and Shaitan has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance Al-la (this word has two interpretations) (a) (as Shaitan has barred them from Allah's Way) so that they do not worship (prostrate before) Allah, or (b) So that they may worship (prostrate before) Allah, Who brings to light what is hidden in the heavens and the Earth, and knows what you conceal and what you reveal." (Tafseer At-Tabari, Vol. 19, page 149) Allah, la ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! (Sulaiman) said, "We shall see whether you speak the truth or you are (one) of the liars. Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return." She said, "O, chiefs! Verily! Here is delivered to me a noble letter. Verily, it is from Sulaiman, and verily! It (reads), "In the Name of Allah, the Most Gracious, the Most Merciful: "Be you not exalted against me, but come to me as Muslims (true Believers who submit to Allah with full submission)." She said, "O, chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." They said, "We have great strength, and great fortitude, but it is

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for you to command; so think over what you will command." She said, "Verily! kings, when they enter a town (country), they despoil it, and make the most honorable amongst its people low. And thus they do. But verily, I am going to send him a present, and see with what (answer) the messengers return." So when (the messengers with the present) came to Sulaiman, he said, "Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!" (Then Sulaiman said to the chief of her messengers who brought

the present), "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." (Soorah An-Naml 27:20-37)

Allah, Most High, tells us about the affair of Sulaiman (Peace be upon him) and the hoopoe, describing how the birds of all kinds came, fulfilling what he requested from them and coming to him in rotation, as is the custom of armies with kings. And the job of the hoopoe - according to what Ibn 'Abbas (May Allah be pleased with him) and others said - was, when they were in need of water in the deserts during their travels, it would come and see if there was water for them in a certain spot. It had an ability given to it by Allah, Most High, which allowed it to see water underground. When it had shown them where to find it, they would dig for it, find it, extract it and use as much of it as they needed. So when Sulaiman (Peace be upon him) called for it one day, he did not find it in its place of service. He inspected the birds, and said, "What is the matter that I see not the hoopoe? Or is he among the absentees?" (Soorah An-Naml 27:20) means why is he missing from here? Has he absented himself from my sight, so that I do not see him before me? "I will surely punish him with a severe punishment." (Soorah An-Naml 27:21). He threatened him with some kind of punishment. Scholars disagreed as to what the nature of that punishment was, but the result is the same, no matter what kind of punishment it was. "...or slaughter him, unless he brings me a clear reason" (Soorah An-Naml 27:21) means a reason that saves him from this predicament. Allah, Most High says,

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But the hoopoe stayed not long. (Soorah An-Naml 27:22). That is, the hoopoe remained absent for only a short time, then he came back and he said to Sulaiman (Peace be upon him), "I have grasped that which you have not grasped..." (Soorah An-Naml 27:22) That is, I have obtained information of something which is unknown to you. "...and I have come to you from Saba' (Sheba) with sure news" (Soorah An-Naml 27:22) meaning with true information. "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the Earth, and she has a great

throne.” (Soorah An-Naml 27:23) He described the great kingdom ruled over by the kings of Saba’ in Yemen. At that time, the crown had been inherited by a woman from among them, who was the daughter of a king who had not left any other heir besides her, so they made her their queen.

Ath-Tha’labi narrated on the authority of Abu Bakrah that he said, “I mentioned Bilqees in the presence of the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said, “Any people who appoint a woman to rule over them will not be successful.” Isma’eel Ibn Muslim (one of the narrators) is Al- Makki and he is weak. But it has been confirmed in Saheeh Al- Bukhari on the authority of Abu Bakrah (May Allah be pleased with him) that when the Messenger of Allah (Peace and Blessings of Allah be upon him) was informed that the people of Persia had crowned the daughter of Kisra (Khosrau) as their queen he said, “A people who appoint a woman as their leader will never be successful.”

And He, Most High, says, “...and she has been given all things.” (Soorah An-Naml 27:23) That is, everything that kings are given. “...and she has a great ‘arsh” (Soorah An-Naml 27:23) means the throne of her kingdom, which was inlaid with all kinds of precious stones, pearls, gold and dazzling gems. Then he mentioned their disbelief in Allah, their worship of the sun, to the exclusion of Allah, Shaitan's misguidance of them and his hindering of them from worshipping Allah, Alone, without partners Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. (Soorah An-Naml 27:25) It

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means that He knows everything that is hidden in the heavens and on earth and He knows what His servants say and do in secret, and what they say and do openly. Allah, la ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! (Soorah An-Naml 27:26) That is, to Him belongs the Supreme Throne, besides which there is no greater throne among the created things. On hearing this, Sulaiman (Peace be upon him)

sent with him a letter containing an invitation to declare their obedience to Allah and to His Messenger (Peace be upon him), to turn to Him in repentance and to submit in humility to His Dominion and His Authority, which is why He said to them, "Be you not exalted against me..." (Soorah An-Naml 27:31) That is, do arrogantly refuse to obey me and follow my commands. "...but come to me as Muslims (true Believers who submit to Allah with full submission)." (Soorah An-Naml 27:31) That is, come to me as those who hear and obey, without argument or hesitation. When the letter came to them with the bird, then the people took the letter but what has the ground to do with the Pleiades? This paper was with a bird who heard and obeyed, who understood and had knowledge of what was said. And more than one of the scholars of tafseer and other scholars have mentioned that the hoopoe bore the letter and arrived at her palace, where he dropped it on her while she was alone. Then he stood at one side and waited to see what her reply to the letter would be. She gathered her governors, ministers and the leading members of the country in order to seek their advice. She said, "O, chiefs! Verily, here is delivered to me a noble letter." (Soorah An-Naml 27:29) Then she read the first line of the letter to them: "Verily, it is from Sulaiman." (Soorah An-Naml 27:30) Then she read the letter: "In the Name of Allah, the Most Beneficent, the Most Merciful, Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission)." (Soorah An-Naml 27:30) Then she asked their advice regarding the letter and what had befallen her. She behaved courteously toward them and addressed them and they listened to her.

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She said, "O, chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." (Soorah An-Naml 27:32) That is, I do not settle or determine any matter unless you are present. They said, "We have great strength and great fortitude" (Soorah An-Naml 27:33) means, we possess (military) strength and have the ability to fight and oppose their warriors, so if you desire us to do that, we are fully able to do so. "...but it is for you to command; so think over what you will command." (Soorah An-Naml 27:33) So they expressed their commitment to hear and obey and they

informed her of their readiness for war, but they left it to her to decide what the best guidance for her and for them was. Her opinion was better and more correct than theirs, for she realized that the writer of this letter could not be defeated, thwarted, opposed or deceived. She said, "Verily! kings, when they enter a town (country), they despoil it, and make the most honorable amongst its people low. And thus they do." (Soorah An-Naml 27:34) She gave her sensible opinion, which was that if this king defeated her kingdom, the responsibility would be hers alone and their enmity would be mainly directed toward her, as the ruler. "But verily, I am going to send him a present, and see with what (answer) the messengers return." (Soorah An-Naml 27:35). She decided to cooperate with him, in order to protect herself and her people, by sending a gift to Sulaiman (Peace be upon him), but she did not know that Sulaiman (Peace be upon him) would not accept a gift from them in such circumstances, because they were disbelievers and he and his armies were able to defeat them, which is why when (the messengers with the present) came to Sulaiman, he said, "Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!" (Soorah An-Naml 27:36) This was in spite of the fact that those gifts were magnificent, according to what the scholars of tafseer have said.

Then he said to her messenger and the delegation she had sent to him - while the people were gathered and were listening - "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." (Soorah

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An-Naml 27:37) He said: Return with the gifts that you have presented to me to the one who bestowed them, for the wealth, gifts and men with which Allah has blessed me are better and more numerous than that which pleases you so much and due to which you glory over the rest of mankind. "We verily shall come to them with hosts that they cannot resist." (Soorah An-Naml 27:37) It means that I will surely send upon them armies against which they will be unable to defend themselves and I will surely expel them from their land, their estates, their

businesses and their country belittled. "...and they will be abased." (Soorah An-Naml 27:37) That is, upon them will be heaped humiliation, disgrace and ruin. When this was conveyed to them from the Prophet of Allah (Peace be upon him), they had no alternative but to hear and obey. They hastened to answer him in that hour and they went to their queen together in obedience to Sulaiman's command. When Sulaiman (Peace be upon him) heard of their delegation, he said to those of the Jinn who were in his presence and who were subjugated to him, "O, chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" An 'Ifreet from the Jinn said, "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work." One with whom was knowledge of the Scripture said, "I will bring it to you within the twinkling of an eye!" then, when (Sulaiman) saw it placed before him, he said, "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, certainly, my Lord is Rich (Free of all wants), Bountiful." He said, "Disguise her throne for her that we may see whether she will be guided (to recognize her throne), or she will be one of those not guided." So when she came, it was said (to her), "Is your throne like this?" She said, "(It is) as though it were the very same." And (Sulaiman) said, "Knowledge was bestowed on us before her, and we submitted to Allah (in Islam as Muslims before her)." And that which she used to worship besides Allah has prevented her, for she was of a disbelieving people. It was said to her, "Enter as-sarh," (a glass surface

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with water underneath it or a palace), but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaiman said, "Verily, it is sarh (a glass surface with water underneath it or a palace) paved smooth with glass." She said, "My Lord! Verily, I have wronged myself, and I submit (in Islam), together with Sulaiman, to Allah, the Lord of Al'Alameen." (Soorah An-Naml 27:38-44)

When Sulaiman requested from the jinn that they bring him the throne of Bilqees (Saba'), which was the seat of her kingdom on which she used to sit when passing judgment, before her arrival in Sulaiman's court. An 'Ifreet from the jinn said, "I will bring it to you before you rise from your place (council)" (Soorah An-Naml 27:39) means, before he could complete his judgments. It was said that this council customarily took place from early in the morning until just before midday; during this council, he would busy himself with the affairs and concerns of Banu Isra'eel. "And verily, I am indeed strong and trustworthy for such work." (Soorah An-Naml 27:39) That is, I possess the ability to bring it to you and I can be trusted with the precious stones in it. One with whom was knowledge of the Scripture said... (Soorah An-Naml 27:40) It is well-known that his name was Asif Ibn Barkhiya, who was the maternal cousin of Sulaiman (Peace be upon him). It was also said that he was a man from among the Believers of the jinn who knew the Greatest Name of Allah. It was also said that he was a man from among Banu Isra'eel and that he was one of their scholars. And it was said that he was Sulaiman (Peace be upon him), but this is a very strange claim. It was dismissed as weak by As-Suhaili, on the basis that it was incompatible with the wording. It was also said that there was a fourth opinion, which was that the speaker was Jibraeel. "I will bring it to you within the twinkling of an eye!" (Soorah An-Naml 27:40) It was said that the meaning is: before you can send a messenger to the farthest point on the Earth which your eye can see and he can return to you. It was also said that it means: before the farthest person you can see can reach you. And it was said that it means: before

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your glance becomes weary and you blink your eye. It was also said that it means: before you can close your eyes. And it was also said that it means: before your glance can return to you, when you look toward the farthest point from you, then you close your eyes. And this seems most likely of all these sayings. Then, when (Sulaiman) saw it placed before him... (Soorah An-Naml 27:40) means when he saw the throne of Bilqees placed in front of him in this short space of time from the land of Yemen to Bait Al-Maqdis, in the blink of an eye, he said,

"This is by the Grace of my Lord to test me whether I am grateful or ungrateful!" (Soorah An-Naml 27:41) That is, this is from Allah's Favor upon me and upon His slaves, to test us and see if we are grateful for that Favor or not. And whoever is grateful, truly, his gratitude is for (the good of) his ownself. (Soorah An-Naml 27:40) That is, the benefit of that gratitude will only accrue to him. "and whoever is ungrateful, certainly, my Lord is Rich (Free of all wants), Bountiful." (Soorah An-Naml 27:40) means that He is in no need of the thanks of those who show gratitude and He is not harmed by the ingratitude of those who are ungrateful to Him. Then Sulaiman (Peace be upon him) ordered that the throne's adornments be altered and disguised so that she would not recognize it, in order to test her understanding and her intelligence, which is why he said, "Disguise her throne for her that we may see whether she will be guided (to recognize her throne), or she will be one of those not guided." So when she came, it was said (to her), "Is your throne like this?" She said, "(It is) as though it were the very same." (Soorah An-Naml 27:41,42) This was due to her astuteness and deep understanding, because she considered it unlikely that it could be her throne, since she had left it behind in the land of Yemen and she knew of no one who was able to do such an amazing thing. Allah, Most High, says, informing us about Sulaiman (Peace be upon him) and his people, "Knowledge was bestowed on us before her, and we submitted to Allah (in Islam as Muslims before her)." And that which she used to worship besides Allah has prevented her, for she was of a disbelieving people. (Soorah An-Naml 27:42,43) That is, the worship of the sun, before which she and her people used to

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prostrate, instead of to Allah, prevented her from embracing Islam. They did this because they followed the religion of their fathers and their forefathers; no evidence led them or urged them to do so. Sulaiman (Peace be upon him) had ordered the construction of a palace made of glass and he ordered them to make a passageway of water, over which a glass floor was placed. In the water he had placed fish and other aquatic creatures. The Queen of Saba' was ordered to enter the palace, where she found Sulaiman (Peace be upon him) sitting on his

throne. ...But when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaiman said, "Verily, it is sarh (a glass surface with water underneath it or a palace) paved smooth with glass." She said, "My Lord! Verily, I have wronged myself, and I submit (in Islam), together with Sulaiman, to Allah, the Lord of Al'Alameen." (Soorah An-Naml 27:44)

And He, Most High, says, And to Dawood We gave Sulaiman. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! When there were displayed before him in the afternoon, welltrained horses of the highest breed (for jihad [holy fight in Allah's Cause]). And he said, "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)," till the time was over and it had hidden in the veil (of night). Then he said, "Bring them (horses) back to me." Then he began to pass his hand over their sooq and their a'naq (till the end of the display). And indeed We did try Sulaiman and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allah and he did return) to Allah with obedience and in repentance. He said, "My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me: verily, You are the Bestower." So We subjected to him the wind; it blew gently to his order whithersoever he willed, and also the Shayateen (devils) from the Jinn (including) every kind of builder and diver. And also others bound in fetters. (Saying of Allah to Sulaiman), "This is Our gift, so spend you or withhold, no account will be asked." And verily, he enjoyed a near access to Us and a

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good final return (Paradise).” (Soorah Sad 38:30-40)

Allah, Most High, relates how He granted Dawood (Peace be upon him) a son, Sulaiman (Peace be upon him), then He praises them both, saying, How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! (Soorah Sad 38:30) That is, oft- returning to Allah and obedient to Him. Then Allah relates the story

of the horses which were safinat, i.e. those which stand on three legs and raise the fourth. They were outstanding horses, lean and swift. And he said, "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)," till the time was over and it had hidden in the veil (of night) (Soorah Sad 38:32) means the sun, or it was said, the horses. "Bring them (horses) back to me." Then he began to pass his hand over their sooq and their a'naq (till the end of the display). (Soorah Sad 38:33) It was said that their hamstrings and their necks were struck with swords. It was also said that he began patting the horses' heads and legs out of love for them. Most of the Salaf supported the first interpretation; they said that he was busily engaged with the presentation of those horses until the time for offering the 'Asr prayer had departed and the sun had set. This was narrated on the authority of 'Ali Ibn Abi Talib (May Allah be pleased with him) and others. What is certain is that he did not intentionally neglect the prayer, without permission, though it was said that he was engaged in watering them and so he delayed the prayer for reasons of jihad - and the presentation of the horses was a part of that.

He, Most High, says, And indeed We did try Sulaiman and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return (to Allah with obedience and in repentance, and to his throne and kingdom by the Grace of Allah. (Soorah Sad 38:34) Ibn Jareer At-Tabari, Ibn Abi Hatim and other scholars of tafseer related here a number of traditions from a group of the Salaf, but most, if not all of them are taken from Isra'eeliyyat

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- and in many of them there are extremely unacceptable things.

It is reported on the authority of 'Abdullah Ibn 'Amr Ibn Al-'As (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "When Sulaiman (Peace be upon him) built Bait Al-Maqdis, he asked his Lord, the Almighty, the All-powerful for three things; Allah granted him two of them and we hope that the third will be granted to us. He asked Him for judgment that concurred with His

Judgment and He granted him that; he asked Him for a kingdom the like of which no one after him would ever enjoy and He granted him that; He also asked Him that if any man left his house desiring nothing but prayer in this mosque, he would leave behind his sins, like he was on the day on which his mother gave birth to him. And we hope that Allah has granted this to us.”

As for the judgment which agreed with Allah’s Judgment, Allah has praised him and his father, Dawood (Peace be upon him) in His Words: And (remember) Dawood and Sulaiman, when they gave judgment in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgment. And We made Sulaiman to understand (the case), and to each of them We gave Hukman (right judgment of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawood, And it was We Who was the Doer (of all these things). (Soorah Al-Anbiya’ 21:78,79) Shuraih Al-Qadi and more than one of the Salaf have mentioned that these people owned grapevines and the sheep of some other people ate them during the night, consuming the whole vine. They took their case to Dawood (Peace be upon him) for judgment and he ruled in favor of the owners of the grapevines, saying that the owners of the sheep must pay them the full value of what their sheep had consumed. When they came out, Sulaiman asked them, “What did the Prophet of Allah judge for you?” They said, “Such-and-such.” He said, “Were I the judge, I would have not ruled except that the owners of the sheep hand them over to the owners of the grapevines, so that they could

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benefit from their offspring and milk, until the owners of the sheep had repaired the grapevines and returned them to the condition they were in previously, after which their sheep would be returned to them. When this was conveyed to Dawood (Peace be upon him), he ruled accordingly.

In Soorah Sad, Allah, Most High, says, So We subjected to him the wind, it blew gently to his order whithersoever he willed and also

the Shayateen (devils) from the Jinn (including) every kind of builder and diver and also others bound in fetters. (Saying of Allah to Sulaiman), "This is Our gift, so spend you or withhold, no account will be asked." And verily, he enjoyed a near access to Us and a good final return (Paradise). (Soorah Sad 38:36-40) When he gave up the horses, seeking thereby Allah's Countenance, Allah replaced them for him with the wind, which is faster, stronger and greater and entailed no trouble or expense for him (unlike the horses). ...it blew gently to his order whithersoever he willed. (Soorah Sad 38:36) That is, wherever he wished from any country; it seems that he had a wooden platform, on which he could place all that he needed, such as erected houses, palaces and tents, goods, horses, camels, loads, men from among mankind and the jinn and other things, such as animals and birds. Then, when he wanted to travel or go on a pleasure trip, or make war on a king or enemies from any land that Allah willed, when the aforementioned things had been loaded on the platform, he would command the wind and it would get underneath it and raise it up. Then, when it was raised up between the heaven and the Earth, he would order it to blow gently and it would proceed with him. If he wanted to go faster than that, he would command the storm and it would carry him at the fastest possible speed and put him down in any place he wished, so that he would set out from Bait Al-Maqdis in the early part of the day and the wind would come and take him to Istakhr (in Persia) and he would remain there throughout the morning hours until midday, then the wind would return him to Bait Al-Maqdis, as Allah, Most High, says, And to Sulaiman We subjected the wind, its morning

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(stride from sunrise till midday) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of qitr to flow for him, and there were Jinn that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the punishment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, jifan like jawab and qudoor rasiyat. "Work you, O

family of Dawood, with thanks!" But few of My slaves are grateful. (Soorah Saba' 34:12,13) Al-Hasan Al-Basri said, "He used to set out in the morning from Damascus and he would alight at Istakhr, where he would take lunch. From there he would travel to Kabul (in Turkey); and the distance between Damascus and Istakhr was one month's travel, while the distance between Istakhr and Kabul is also one month's travel." I say: The scholars of buildings and towns say that Istakhr was built by the jinn of Sulaiman (Peace be upon him) and that in ancient times, it had been the seat of power of the Turks. They said that likewise, numerous cities, such as Tadmur, Bait Al-Maqdis, Bab Jairoon and Bab Al-Bareed, which are both in Damascus were built by them.

As for qitr, according to 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Mujahid, 'Ikrimah, Qatadah and a number of others, it means (molten) copper. Qatadah said, "It was in Yemen that Allah brought it forth for him." As-Suddi said, "In just three days, He extracted for him all that he needed for buildings and other things."

And He, Most High, says, ...and there were Jinn that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the punishment of the blazing Fire. (Soorah Saba' 34:12) That is, Allah subjected to him workers from among the Jinn, who worked for him on whatever he wished and did not disobey him; as for those who did refuse to obey his commands he punished and shackled them. They worked for him what he desired, (making) high rooms. (Soorah Saba' 34:13)

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And they are beautiful places, the best and innermost parts of meeting places. This was permissible under their law and their religious code. jifan. Ibn 'Abbas (May Allah be pleased with him) said that a jafnah (jifan is the plural) is like a pit in the ground, or in another narration on his authority, like a water basin. Mujahid said likewise, as did Al- Hasan, Qatadah, Ad-Dahhak and others. Based on this narration,

the word jawab would be the plural of jabiyah, which is a basin in which water collects, as Al-A'sha said in Al-Bahr At-Taweel:

"A pool of water passes by the family of Al-Muhallaq, Like the reservoir of As-Saih Al-'Iraqi, it fills to overflowing."

As for the qudoor rasiyat, 'Ikrimah said that they are fixed cooking cauldrons. Mujahid and others concurred with this, and they were placed thus for the purpose of feeding people and giving charity to mankind and the jinn. Allah, Most High, says, "Work you, O family of Dawood, with thanks!" But few of My slaves are grateful. (Soorah Saba' 34:13) and He, Most High, says, And also the Shayateen (devils) from the jinn, (including) every kind of builder and diver and also others bound in fetters. (Soorah Sad 38:37,38) means, some of them had been subjugated to him as builders, while others had been subjugated to him as divers, whose job it was to dive in the sea and collect precious stones and pearls and other things which were not present with them. and also others bound in fetters (Soorah Sad 38:38) means that they had disobeyed and so they had been shackled in pairs. All of these were among the things that Allah had prepared for him and subjugated to his will and which were a part of the completeness of his kingdom, the like of which was not given to anyone before him or after him.

And Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Verily, an 'ifreet from among the Jinn came to me yesterday suddenly, so as to spoil my

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prayer, but Allah enabled me to overpower him, and I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Sulaiman: 'My Lord! Forgive me, And grant me a kingdom such as shall not belong to any other after me.' (Soorah Sad 38:35) so I let him go cursed."

And more than one of the Salaf have mentioned that Sulaiman (Peace be upon him) had a thousand wives; seven hundred of them had been wedded to him after the payment of dowries and three hundred had been taken as captives. It was also said that it was the other way around, that they were three hundred free women and seven hundred slaves. It was said that he had a huge appetite for women. Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Sulaiman, the son of Dawood, said, 'Tonight I will sleep with seventy women each of whom will conceive a child who will be a knight fighting for Allah's Cause.' His companion said, 'if Allah wills.' But Sulaiman did not say so; therefore none of those women got pregnant except one who gave birth to a half child.' The Prophet further said, 'If Prophet Sulaiman had said it (i.e. if Allah wills) he would have begotten children who would have fought in Allah's Cause'." Shu'aib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy)." Al-Bukhari was alone in narrating it from this source.

He, Most High, says, He said, "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: verily, You are the Bestower." (Soorah Sad 38:35). And Allah gave him all of that, according to the testimony of the Prophet (Peace and Blessings of Allah be upon him). And when Allah, Most High, mentioned the great and complete blessings that He had bestowed on him, He said, "This is Our gift, so spend you or withhold, no account will be asked." (Soorah Sad 38:39) That is, give to whom you will and deny

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whom you will, for you will not be held accountable for it, i.e. dispose of the wealth as you will, because Allah has permitted whatever you may do with it and He will not ask you to account for it. This was the case with the Prophet-King, unlike the slave-Messenger, who neither gave nor denied without Allah's Permission. And Allah allowed our Prophet (Peace and Blessings of Allah be upon him), to choose between these two

situations (slave-Messenger or Prophet-King), and he chose to be a slave-Messenger.

When Allah described what He had granted to His Prophet, Sulaiman (Peace be upon him) of the goodness of this life, He described the reward, abundance and beautiful recompense that He has prepared for him in the Hereafter, in addition to the nearness to Him, the great success and the honor that he will enjoy before Him. All of this will be on the Day of Return and Recompense, as He, Most High, says, And verily, he enjoyed a near access to Us and a good final return (Paradise). (Soorah Sad 38:40)

A Description of His Death

Allah, Most Glorified, Most High, says, Then ,when We decreed death for him (Sulaiman), nothing informed them (the Jinn) of his death except a crawling creature of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating punishment. (Soorah Sad 34:14)

And Ibn Jareer At-Tabari, Ibn Abi Hatim and others narrated the Hadith of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him), in which he reported on the authority of the Prophet (Peace and Blessings of Allah be upon him) that he said, “Sulaiman (Peace be upon him), the Prophet of Allah used to see a tree growing before him and he would say to it, “What is your name?” The tree would answer, “So-and-so.” He said, “For what purpose are you? If it was for seeds, it would be allowed to go to seed. If

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it was for medicine, it would be allowed to grow. One day, when he was praying, he saw a tree before him and he said to it, "What is your name?" It said, "Al-Kharroobah." He said, "For what purpose are you?" It replied, "For the destruction of this house." He said, "O, Allah! Keep my death hidden from the jinn until the humans realize that the jinn do not know the unseen." So he carved a stick from it and he leaned on it for a whole year, while the jinn

continued working. The stick was eaten by a termite (causing him to fall down), after which it was clear to mankind that if the jinn had known the unseen, they would not have remained for a year in humiliating punishment.”

Mention of a Number of Prophets from Banu Isra'eel after Dawood and Sulaiman and before Zakriyya and Yahya

Among them were those whose lifetime cannot be precisely pinpointed, except to say that they lived after Dawood (Peace be upon him) and before Zakariyya (Peace be upon him) and (Yahya (Peace be upon him)). They included: Sha'ya, son of Amsiya; Muhammad Ibn Ishaq said, "He was before Zakariyya and Yahya (peace be upon them both) and he was one of those who gave the glad tidings of 'Eesa and Muhammad (peace be upon them both)." During his lifetime there was a king over the Children of Isra'eel whose name was Sadeeqah, in the land of Bait Al-Maqdis. He used to listen to Sha'ya (Peace be upon him) and obey whatever he commanded him to do and refrain from whatever he forbade. Affairs had become difficult among the Children of Isra'eel and the king became ill, suffering from an ulcer in his leg. The king of Babylon set out for Bait Al-Maqdis at that time, and his name was Sanhareeb. Ibn Ishaq said that he had six hundred thousand troops with him.

The people were greatly terrified. The king asked Sha'ya, "What did Allah reveal to you regarding Sanhareeb and his army?" He replied, "He has not yet revealed anything to me." Then the revelation came down for King Sadeeqah to appoint a successor, as he wished, because his end was at hand. When Sha'ya told him this, the king turned to the Qiblah (the direction faced in prayer); he prayed, glorified Allah, invoked Him, and wept.

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Weeping and invoking Allah, the All-Powerful, and majestic with a sincere heart, trust and patience, he said, "O, Lord of lords, and God of gods! O, Benevolent and Merciful One Whom neither sleep nor nodding can overpower, remember me for my deeds and my just judgment over

the Children of Isra'eel; and all that was from You, and You know it better than I do, my open acts and my secrets are with You."

Allah answered his prayers had compassion on him. He revealed to Sha'ya to tell him the glad tidings that He had compassion for his weeping and would extend his life for a further fifteen years and save him from the enemy, Sanhareeb. When Sha'ya told this to Sadeeqah, his disease was healed. Evil and sadness departed, and he fell in prostration, saying, "O, Lord, it is You Who grants kingship to whomsoever You wish and dethrones whomsoever You wish and elevates whomsoever You wish and degrades whomsoever You wish, Knower of the Unseen and the evident. And lo! You are the First and the Last; the Manifest and the Perceived; You grant Mercy and answer the prayers of the troubled ones." When he raised his head, Allah revealed to Sha'ya to command the king to extract the juice of the fig and apply it to his ulcer, and he would be whole and cured. He did so and was cured.

Then Allah sent death upon the army of Sanhareeb. In the morning, they were all corpses, except Sanuhareeb and five of his companions, among them Nebuchadnezzar (Bukhtunassar). The king of Isra'eel immediately sent for them, put them in shackles and displayed them in the land for seventy days to spite and insult them. Every day each of them was fed a loaf of barley bread; after seventy days he confined them in prison. Allah then revealed to Sha'ya that the king should send them back to their country so that they might warn their people what would happen to them. When they returned, Sanhareeb gathered his people and told

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them what had happened to them. The priests and magicians said to him, "We told you about their Lord and their prophets, but you did not listen to us. It is a nation which, with their God, nobody can overcome." So, Sanhareeb was afraid of Allah. He died seven years later.

A Description of the Destruction of Bait Al- Maqdis

Allah, Most High, says, And We gave Moosa the Scripture and made it a guidance for the Children of Isra'eel (saying), "Take not other than Me as (your) Wakil (Protector, Lord, or Disposer of your affairs, etc). O offspring of those whom We carried (in the ship) with Nooh (Noah)! Verily, he was a grateful slave." And We decreed for the Children of Isra'eel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant! So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower. (And We said), "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. (And We said in the Tawrah,) "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers. (Soorah Al-Isra 17:2-8)

Wahb Ibn Munabbih said, "When sins became prevalent among the Children of Isra'eel, Allah revealed to a Prophet from among them, whose
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name was 'Armiya (Jeremiah) that he should stand up in the midst of them and inform them that: "You have hearts, yet you do not understand; you have eyes, yet you do not see; and you have ears, yet you do not hear. I thought of the righteousness of their fathers and that made Me feel compassion for their children." (Allah said,) "So ask them, how did they find the outcome of obedience to Me? And was anyone who disobeyed Me made fortunate as a result of his disobedience? And was anyone who

obeyed Me made wretched as a result of his obedience? The animals remember their homes and they feel a desire for them, yet these people have abandoned the Religion which I commanded their fathers to follow and sought blessings from other than it. As for their rabbis, they denied My Truth; and as for their (Towrah) reciters, they worshipped other (gods) than Me; and as for their devout, learned men, they did not benefit from what they knew; And as for their rulers, they lied against Me and against My Messengers and they harbored deception in their hearts and accustomed their tongues to lying. I swear by My Majesty and My Might that I will surely incite armies against them whose languages they will not understand and whose faces they will not recognize and they will show no mercy for their tears. And I will surely send to them a tyrannical and cruel king with armies like racing clouds and retinues like mountain trails, as if the flapping of their banners were the wings of eagles, and as if the attacks of their cavalry were the attacks of hawks. They will demolish the buildings and leave the towns deserted, then woe to their inhabitants, how I will subject them to killing and captivity! And I will replace the raised voices in their wedding celebrations with screams and the whinnying of the horses with howling of wolves. And I will turn the galleries of their palaces into the dwellings of beasts of prey. I will replace the lamplight with flames and smoke, might with humiliation and blessings with slavery. And I will surely replace the perfume of their women with dust and their soft carpets will be walked on by their enemies. I will surely make their bodies as fertilizer for the earth and their bones will be bleached by the sun. I will

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surely humiliate them with all kinds of punishment, then I will surely command the heaven and it will become as a cover of iron, while the earth will become as a copper smelter. If it rains, the earth will not bring forth vegetation. And if anything comes forth from it at that time, it will be by My Mercy toward the grazing animals. Then I will withhold it (the rain) at the time of sowing and send it at the time of harvesting. So if they have grown anything during that time, it will be ruined. And if anything is saved from it, it will be devoid of any blessing. If they call upon Me, I will not answer them and if

they ask anything, I will not give it. If they weep, I will not show Mercy to them and if they humble themselves, I will turn My Face away from them." It was narrated by Ibn 'Asakir with this wording.

Hisham Ibn Muhammad Ibn As-Sa'ib Al-Kalbi said, "Then (Bukhtunassar) Nebuchadnezzar advanced upon Bait Al-Maqdis and its king made a peace treaty with him. He was of the family of Dawood (Peace be upon him) and he bribed him into leaving the Children of Isra'eel. He took from him captives and set out to return home. When he reached Tabariyyah, word reached him that the Children of Isra'eel had rebelled against their king and killed him, because of the peace treaty he had made with him. So he beheaded the captives who were with him and returned to them and took the city by force, killing the fighters and taking the children captive." Hisham said, "We were informed that he found Prophet 'Armiya (Peace be upon him) in jail and he set him free..." Then he related his story and his relations with them, how he warned them about these things, and how they belied him and imprisoned him. Bukhtunassar said, "How wretched are a people who disobey the Messenger of Allah (Peace be upon him) and abandon his Path!" He treated him well and the weak ones who remained from the Children of Isra'eel gathered to him and they said, "We have done wrong and have been unjust and we turn in repentance to Allah, the Almighty, the All-Powerful for what we have done, so ask Allah to accept our repentance." So he asked his Lord, but Allah revealed to him that He would not do so, and if they were truthful, they should reside with him in that city, and He told him to inform them of what Allah, Most High, had

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commanded them to do. But they said, “How shall we reside in this city, when it has been destroyed and Allah is Angry with its inhabitants?” So they refused to reside therein.

Ibn Al-Kalbi said, “From that time, the Children of Isra’eel became dispersed throughout the land; a group of them settled in Al-Hijaz, while another group settled in Yathrib (Madinah), still another group settled in Wadi Al-Qura and a small number of them went to

Egypt. Bukhtunassar wrote to its king, asking him to return those who had fled there, but he refused and so he set out with his army and fought him, vanquishing him and taking his people captive. Then he rode to the land of Al-Maghrib (Morocco) until he reached the farthest borders of that land. Then he departed therefrom with numerous captives from the land of Al-Maghrib, Egypt, Bait Al- Maqdis, the land of Palestine and Jordan - and included among the captives was Danyal (Daniel (Peace be upon him))."

I say, "It would appear that he was Danyal (Daniel), son of Hizqeel (Ezekiel) - the younger, not the elder - according to what was related by Wahb Ibn Munabbih. And Allah knows better."

Some Details About Danyal (Daniel) - Peace be upon him

Yoonus Ibn Bukair reported on the authority of Muhammad Ibn Ishaq, who in turn reported on the authority of Abu Khaldah Khalid Ibn Deenar, that he was informed by Abul-'Aliyah: "When we conquered Tustar, we found among the property of Hurmuzan a couch on which there was a dead man and at his head was a book. We took the book and carried it to 'Umar Ibn Al-Khattab (May Allah be pleased with him). He called for Ka'b, who translated it for him into Arabic. I was the first Arab man to read it as I read this Qur'an." (The sub-narrator said,) "I said to Abul-'Aliyah, "What was in it?" He replied, "Your stories, your affairs, your speech and what will be in the future." I said, "What did you do with the (dead) man?" He said, "We dug thirteen different graves

by the river and when it was nighttime, we buried him and leveled all of the graves, so that the people should not know where he was buried and dig him up." I said, "And what did they hope from him?" He said, "When rain did not fall on them, they used to bring out his couch and supplicate for rain." I said, "Who do you think the man was?" He said, "A man who was known as Danyal." I asked, "How long

ago did he die?" He replied, "Three hundred years ago." I said, "Had nothing changed in him?" He said, "No, except some hairs at the back of his head. Verily, the flesh of the Prophets does not decompose in the earth and it is not eaten by wild beasts." The isnad of this narration is authentic up to Abul-'Aliyah, but if it is correct that he had lived three hundred years before them, then he was not a Prophet, but some other righteous man, because there was no Prophet between 'Eesa (Peace be upon him), the son of Maryam, and the Messenger of Allah (Peace and Blessings of Allah be upon him), according to the text of a Hadith which is found in Saheeh Al-Bukhari.

An Account of the Reconstruction of Bait Al- Maqdis

Allah, Most High, says in His Book - and He is the Most Truthful of speakers - Or like the one who passed by a town and it had tumbled over its rooves. He said, "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said, "How long did you remain (dead)?" He (the man) said, "(Perhaps) I remained (dead) a day or part of a day." He said, "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things." (Soorah Al-Baqarah 2:259)

Hisham Ibn Al-Kalbi said, "Then Allah, Most High, revealed to 'Armiya (Peace be upon him), according to what has been conveyed to me: I will rebuild Bait Al-Maqdis, so go out to it and take up quarters there." So he set out for it and as he approached it and saw it destroyed, he said to himself, "Glorified be Allah! Allah commanded me to take up quarters in this city and He informed me

that He will rebuild it. When will Allah rebuild it and when will He revive it after its death?" Then he laid his head down and slept; with him was his donkey, and also a basket of food. He remained sleeping for seventy years until Bukhtunassar had died and his successor, Lahrasab had ascended to the throne. His reign lasted for a hundred and twenty years and after him, his son, Bashtasab Ibn Lahrasab became king. News of the death of Bukhtunassar had reached Bashtasab that Ash-Sham was in utter ruin. The wild beasts had multiplied in Palestine, for it had become empty of men. Bashtasab therefore called to the Children of Isra'eel in Babylon, "Whoever wants to return to Ash-Sham may do so." It was ruled by one from the House of Dawood, who was ordered by Bashtasab to rebuild Jerusalem and its mosque, so they returned and rebuilt it. Then 'Armiya opened his eyes, blinked from the seventy year sleep, and saw how the city was being reconstructed. He remained in that sleep of his until he had completed one hundred years. When Allah awoke him, he thought that he had slept not more than an hour. He had known the city as a devastated land; when he saw it rebuilt and peopled, he said: "I know (now) that Allah is Able to do all things." (Soorah Al-Baqarah 2:259) Ibn Al-Kalbi said that the Isra'eelites settled in it, and Allah rebuilt their glory. It remained so until Rome vanquished them in the era of the tribal kings; then they lost their community and their authority after the appearance of Christianity. This is how Ibn Jareer tells their story in his Tareekh.

The Story of 'Uzair (Ezra) - Peace be upon him

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Ishaq Ibn Bishr reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said that 'Uzair (Ezra) (Peace be upon him) was a righteous and wise slave. He went out one day to his own farm, as was his custom. About noon he came to a deserted, ruined place and felt the heat. He entered the ruined town and dismounted his donkey, taking figs and grapes in his basket. He went under the shade of the kharibah tree and ate his food. Then he got up to look at what remained of the ruins. The

people had long been lost, and he saw bones. "Oh! How will Allah ever bring it to life after its death?" (Soorah Al-Baqarah 2:259) He said this not out of doubt but out of curiosity. Allah sent the Angel of Death to take his life. He remained dead for a hundred years. After a hundred years had passed and there had been changes in the affairs of the Children of Isra'eel, Allah sent an angel to 'Uzair (Peace be upon him) to revive his heart and his eyes in order for him to feel and see how Allah revives the dead. The angel said to him, "How long did you remain (dead)?" He (the man) said, "(Perhaps) I remained (dead) a day or part of a day." (Soorah Al-Baqarah 2:259) He said this because he knew he had slept early in the afternoon and woken up late in the afternoon. The angel said, Nay, you have remained (dead) for a hundred years, look at your food and your drink. (Soorah Al-Baqarah 2:259) His food was dry bread and his drink was juice that he had pressed in his bowl. When he looked at them, he saw that they had not changed. Likewise, the figs and grapes had not changed and were still fresh. It was as if he doubted in his heart and so the angel said to him, "Do you doubt what I have told you? Look at your donkey." So he looked at his donkey and saw that its bones had become dried and decayed. So the angel called the donkey's bones and they responded and gathered from every side and the angel reconstructed them, while 'Uzair (Peace be upon him) looked on. Then he dressed them with veins and nerves, then he clothed them with muscles and then he grew skin and hair over them. Then the angel breathed into the donkey and it stood up and raised its head and its ears to the heaven and brayed, thinking that the Resurrection had begun. This is why he said, ...and look at your

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donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.” (Soorah Al-Baqarah 2:259) That is, look at the bones of your donkey, how they are connected to one another in their joints until they form the skeleton of a donkey, without flesh. Then see how we clothe them in flesh. When this was clearly shown to him, he said, “I know (now) that Allah is Able to do all things.” (Soorah Al-Baqarah 2:259) That is, to give life to the dead and other things. He rode on his donkey and entered

his native place, but the people did not recognize him, nor did his household, except the maid, now an old woman. She had been a girl of twenty years of age when he had left. He asked her, "Is this the house of 'Uzair?" She wept and said, "Yes, but I have not seen anyone since the year such-and-such speaking of 'Uzair, and the people have forgotten him." He said, "I am 'Uzair, Allah had taken my life for a hundred years and then he returned it to me." She said: "Glorified be Allah! We had lost 'Uzair a hundred years ago and we have heard no mention of him." He repeated, "I am 'Uzair." She said, "'Uzair used to be answered when he prayed to Allah; he would ask Allah to grant wellbeing and recovery to the sick and those afflicted by disaster. So ask Allah to return my sight to me, so that I may see you. If you are 'Uzair, I will recognize you." So he supplicated for her and massaged her eyes with his hands and she was cured. Then he took her by the hand and said, "Get up, by Allah's Permission," Allah freed her legs and she stood up, cured, as if she had been released from a hobbling rope. She looked and said, "I bear witness that you are 'Uzair," and she rushed to the place of Children of Isra'eel and found them in their assembly. 'Uzair's son was a hundred and eighteen years old, and his children's children now were chiefs of the assembly. She called out to them saying, "This is 'Uzair come to you." They accused her of lying. She said, "I am soand-so, your old maid. He supplicated his Lord for me, and He has returned my sight to me and cured my lameness. He claims that Allah caused him to do for a hundred years, then He returned him to life." The people stood up and looked at him. His son said, "My father had a black mole between his shoulders." So he uncovered his

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shoulders and they saw that he was 'Uzair. They said: "None among us memorized the Towrah except 'Uzair, according to what we have been told, and Bukhtunassar burned the Towrah, so nothing remains of it except what the men have memorized. So write it for us." There was only one copy of the Towrah, which was hidden by his father, Sarookh. He buried it in the days of Bukhtunassar in a place none but 'Uzair knows." 'Uzair led the people to the hidden place and took out that copy of the Towrah. Its leaves had rotted, and the book itself

crumbled. 'Uzair (Peace be upon him) sat under the shade of a tree surrounded by the Children of Isra'eel and copied out the Towrah for them. And it was said that two shooting stars descended from the heaven and entered him and he recalled the Towrah and copied it out for the Children of Isra'eel. It was from this time that the Jews began to say that 'Uzair (Peace be upon him) is the son of Allah, because of the two shooting stars, his re-copying of the Towrah and his undertaking of the affairs of the Children of Isra'eel.

He had been copying the Towrah for Hizqeel in the rural region, in Dair Hizqeel. The village in which he died was said to be Sayirabaz. 'Abdullah Ibn 'Abbas (May Allah be pleased with him) remarked, "So it is as Allah said: And thus We have made of you a sign for the people." (Soorah Al-Baqarah 2:259) That is, for the Children of Isra'eel, in that he was sitting among his children, and they were old men, while he was a young man, because he died when he was forty years old and so Allah resurrected him as he had been on the day he died. 'Abdullah Ibn 'Abbas (May Allah be pleased with him) said, "He was resurrected after Bukhtunassar had died." Al-Hasan concurred with this.

Conclusion

It is well-known that 'Uzair (Peace be upon him) was one of the Prophets sent to the Children of Isra'eel, that his mission was after Dawood and Sulaiman (peace be upon them both) and before Zakariyya and Yahya (peace be upon them both) and that no one remained among the Children of

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Isra'eel who had memorized the Towrah. Because of this, Allah inspired him with the memorization of it and he recited it to the Children of Isra'eel, as Wahb Ibn Munabbih said, "Allah commanded an angel to descend with a large ladle filled with light; the angel emptied it over 'Uzair (Peace be upon him) and he copied the Towrah, letter by letter, until he had completed it."

Ibn 'Asakir narrated on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he asked 'Abdullah Ibn Salam (May Allah be pleased with him) about the Words of Allah, Most High: And the Jews say, " 'Uzair (Ezra) is the son of Allah." (Soorah At-Tawbah 9:30), saying, "Why did they say this?" Ibn Salam (May Allah be pleased with him) then related to him from what he had memorized of the written Towrah that was in the hands of the Children of Isra'eel and of how they had said, "Moosa could not bring us the Towrah except as a book, but 'Uzair brought it to us without a book." So a group of them claimed that he was the son of Allah. This is why many of the scholars say that the continuity of the Towrah was interrupted during the time of 'Uzair (Peace be upon him).

The Story of Zakariyya and Yahya (Peace be upon them)

Allah says in His Noble Book, Kaf Ha Ya 'Ain Sad. (These letters are one of the miracles of the Qur'an, and none but Allah, Alone, knows their meanings). (This is) a mention of the Mercy of your Lord to His slave Zakariyya. When he called out to his Lord (Allah) a call in secret, saying, "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblessed in my invocation to You, O, my Lord! And Verily! I fear the mawali after me, since my wife is barren. So give me from Yourself an heir, who shall inherit me, and inherit (also) the posterity of Ya'qoob. And make him, my Lord, one with whom You are Well-pleased!" (Allah said), "O Zakariyya! Verily, We give you the glad tidings of a son, his name will be Yahya. We have given that name to none before (him)." He said, "My Lord! How can I have a son, when my wife is barren, and I have reached extreme old age?" He said, "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!" He (Zakariyya) said, "My Lord! Appoint for me a sign." He said, "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." Then he came out to his people from Al-Mihrab (a praying place or a private room, etc.), he revealed to them that they should glorify Allah's Praises in the morning and in the afternoon. (It was said to his son), "O, Yahya! Hold fast to the Scripture (the Tawrah)." And We gave him wisdom while yet a child. And (We gave him) Hanan from

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Us, and (made him) pure from sins (i.e. Yahya) and he was righteous, and dutiful toward his parents, and he was neither arrogant nor disobedient (to Allah or to his parents). And Salamun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)! (Soorah Maryam 19:1-15)

And He, Most High, says, So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put

her under the care of Zakariyya. Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said, "O Maryam! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit." At that time Zakariyya invoked his Lord, saying, "O my Lord! Grant me from You a good offspring. You are indeed the Hearer of (all) invocations." Then the angels called him, while he was standing in prayer in AlMihrab, (saying), "Allah gives you glad tidings of Yahya, confirming (believing in) the Word from Allah (i.e. the creation of 'Eesa, the Word from Allah ["Be!" - and he was!]), noble, hasoor, a Prophet, from among the righteous." He said, "O, my Lord! How can I have a son when I am very old, and my wife is barren?" Allah said, "Thus Allah does what He wills." He said, "O, my Lord! Make a sign for me." Allah said, "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning." (Soorah Aal 'Imran 3:37-41)

What is meant by these Verses is that Allah, Most High, commanded His Messenger (Peace and Blessings of Allah be upon him) to relate to the people the story of Zakariyya (Peace be upon him) and the events that transpired when Allah, Most High, granted him a son in his old age, when his wife was barren, due to her advanced age, so that no one should give up hope or despair of His Bounty and His Mercy. He, Most High, says, (This is) a mention of the Mercy of your Lord to His slave Zakariyya. When he called out to his Lord (Allah) a

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call in secret. (Soorah Maryam 19:2,3) Qatadah said in his explanation of these Verses, "Verily, Allah knows the pure heart and hears the secret call." Some of the Salaf said that he stood up for a part of the night and called to his Lord in secret, so that those present in the house should not hear him, saying, "O, my Lord!" His Lord answered, "I am here, I am here, I am here." He said, "My Lord! Indeed my bones have grown feeble..." (Soorah Maryam 19:4) That is, they have grown weak and declined in vigor, due to old age. "...and grey hair has spread

on my head.” (Soorah Maryam 19:4) That is, as fire spreads over kindling, i.e. white hair has overcome the black hair, as Ibn Duraïd said in his poetic verses:

*“Do you not see my head, how its color
resembles, The sprouting of morning
under the tail of night, And the white
has spread through the black,
Like the spreading of fire through hot coals,
And the youthful branch has become dry and
withered, Having formerly been flexible and
moist?”*

He said that weakness has overcome him, both internally and externally and that was what Zakariyya

(Peace be upon him) said: “Indeed my bones have grown feeble and grey hair has spread on my head.”

(Soorah Maryam 19:4) And he said, “...and I have never been unblessed in my invocation to You, O my Lord!” (Soorah Maryam 19:4) That is, you have accustomed me to naught in supplications to You, except that You have answered them. What caused him to make this request was that after he became the guardian of Maryam, daughter of Mathan, he found that whenever he entered her room, she had
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fruits which were not in season and these were among the blessings of Allah's Awliya' and he realized that the Provider of something outside its season is Able to provide him with a son, even though he has become old. At that time Zakariyya invoked his Lord, saying, "O my Lord! Grant me from You, a good offspring. You are indeed the Hearer of (all) invocations." (Soorah Aal 'Imran 3:38)

And He, Most High, says, "And Verily! I fear the mawali after me, since my wife is barren." (Soorah Maryam 19:5) It is said that what is meant by mawali is relatives; it was as if he feared that whoever managed the affairs of the Children of Isra'eel after his death might do so in accordance with ideas that were not consistent with Allah's Law and obedience to Him. So he asked Allah to produce a son for him from his loins, who would be pious and pure and would seek to please his Lord, which is why he said, "Grant me from Yourself..." (Soorah Maryam 19:5) That is by Your Power and Your Strength. "...an heir, who shall inherit me" (Soorah Maryam 19:5,6) means in Prophethood and judgment among the Children of Isra'eel. "...and inherit (also) the posterity of Ya'qoob. And make him, my Lord, one with whom You are Well-pleased!" (Soorah Maryam 19:6) That is, just as his fathers and forefathers from the descendants of Ya'qoob (Peace be upon him) were Prophets, make him like them in the Honor that You bestowed upon them by granting them Prophethood and Revelation. This does not refer to the inheritance of wealth, as some of the Shiites have claimed.

And Imam Ahmad narrated on the authority of Abu Hurairah (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Zakariyya was a carpenter."

And He, Most High, says, (Allah said,) "O Zakariya! Verily, We give you the glad tidings of a son, His name will be Yahya. We have given that name to none before (him)." (Soorah Maryam 19:7) This is explained by His Words: Then the angels called him, while he was standing in prayer in Al-Mihrab

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(saying), "Allah gives you glad tidings of Yahya, confirming (believing in) the Word from Allah (i.e. the creation of 'Eesa, the Word from Allah ["Be!" - and he was!]), noble, keeping away from sexual relations with women, a Prophet, from among the righteous." (Soorah Aal 'Imran 3:39). Zakariyya (Peace be upon him) was surprised to hear these glad tidings, to hear that a son could be conceived in such circumstances, which is why he said, "My Lord! How can I have a

son, when my wife is barren, and I have reached extreme old age?" (Soorah Aal 'Imran 3:40) That is, how can an old man father a son? It was said that his age at that time was seventy-seven years, but it seems more likely - and Allah knows better - that he was older than that. "...when my wife is barren" (Soorah Aal 'Imran 3:40) means at the time of her old age, she has become barren and cannot bear a child - and Allah knows better - as Al-Khaleel (Peace be upon him) said, "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?" (Soorah Al- Hijr 15:54) and Sarah said, She said (in astonishment), "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!" They said, "Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O family (of Ibraheem). Surely, He (Allah) is Most Praiseworthy, Most Glorious." (Soorah Hood 11:72,73). And in the same way was Zakariyya (Peace be upon him) answered. Said the angel to whom Revelation was given, by the Command of his Lord, "So (it will be). Your Lord says, "It is easy for Me." (Soorah Maryam 19:9) That is, a simple matter, posing no difficulty for Him. "Certainly I have created you before, when you had been nothing!" (Soorah Maryam 19:9) That is, His Ability to do all things brought you into being after you had previously not existed, so can He not then produce a son from you, even though you are an old man?

And He, Most High, says, So We answered his call, and We bestowed upon him Yahya, and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call

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on Us with hope and fear, and used to humble themselves before Us. (Soorah Al-Anbiya' 21:90) And the meaning of curing his wife is that she had not had menses and how she had them once more.

And He, Most High, says, He said, "O, my Lord! Make a sign for me." (Soorah Aal 'Imran 3:41) That is, make a sign that alerts me that the child will come. Allah said, "Your sign is that you shall not

speak unto mankind for three nights, though having no bodily defect.” (Soorah Maryam 19:10) Allah tells him that his sign is that he will be afflicted by silence, which will leave him unable to speak for three days and that he will only be able to communicate by signs, but that in spite of this, he would be in good health. And He commanded him to mention Allah frequently at this time in his heart and to remember Him much at night and in the morning. When he was given these glad tidings, he went out happily to his people from his mihrab. He revealed to them that they should glorify Allah’s Praises in the morning and in the afternoon. (Soorah Maryam 19:11) Revealing here means silently communicating with them, either by writing, as Mujahid and As-Suddi said, or by signs, as Mujahid also said, and Wahb and Qatadah concurred with this. Mujahid, ‘Ikrimah, Wahb, As-Suddi and Qatadah said that his tongue was stilled, without him being afflicted by any illness. Ibn Zaid said, “He used to recite and glorify Allah, but he could not speak to anyone.”

And Allah, Most High, says, (It was said to his son), “O, Yahya! Hold fast to the Scripture (the Tawrah).” And We gave him wisdom while yet a child. (Soorah Maryam 19:12) Allah, Most High, informs us about the birth of the son, in accordance with the Divine Tidings given to, Zakariyya (Peace be upon him) and

He tells us that He taught him the Scripture and wisdom while he was still a child. ‘Abdullah Ibn AlMubarak said, “Ma’mar said, “The children said to Yahya, son of Zakariyya, “Come with us and we will play.” But he replied, “We were not created for play.” This is the explanation of His Words: And We

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gave him wisdom while yet a child. (Soorah Maryam 19:12) As for His Saying: And (We gave him) Hanan from Us. (Soorah Maryam 19:13) Ibn Jareer At-Tabari narrated on the authority of 'Amr Ibn Deenar, who in turn narrated on the authority of 'Ikrimah, who narrated on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "I do not know what Hanan is." It was also narrated on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Mujahid, 'Ikrimah, Qatadah and Ad-

Dahhak that And (We gave him) Hanan from Us means: as a Mercy from Us; through it We showed Mercy to Zakariyya (Peace be upon him) and blessed him with a son. It was reported on the authority of 'Ikrimah that Hanan means: Love. It is possible that this was an attribute to make Yahya (Peace be upon him) beloved by the people, in particular, by his parents, who loved him, for he was dutiful and solicitous toward them. As for the purity, it means purity of the heart and freedom from defects and vices. As for the righteousness, it means showing obedience to Allah, by fulfilling His Commands and avoiding the things that He has prohibited. Then He mentioned his dutifulness toward his parents, his obedience to their commands and prohibitions and his avoidance of showing disrespect to them in word and deed. And He, Most High, says, And dutiful toward his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents). (Soorah Maryam 19:14) Then He says, And Salamun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)! (Soorah Maryam 19:15) These three times are the most difficult for mankind, because in each case, he transfers from one state to another. He loses the first, after he becomes familiar with it and comes to know it and he goes onto another state in which he knows not what is before him, which is why he cries out when he emerges from the womb and leaves it softness and its embrace and comes into this world, where he will endure its anxieties and its sorrows. Likewise, when he departs from this life and goes onto AlBarzakh, which is between the life of this world and the permanent abode of the Hereafter. After living in houses and palaces, he takes up

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residence among the dead, in the graves. There he waits for the blow of the Trumpet, which will herald the arrival of the Day of Resurrection and Gathering. On that Day, a group will be in Paradise and another will be in the blazing Fire. One of the poets put it well when he said:

*When your mother gave birth to you, you
were crying and
screaming,*

And the people around you were laughing and happy,

So take care of yourself, so that when, on the day of your death, they weep,

You will be laughing, happy.

And since these three stages are the most difficult for mankind, Allah sent peace upon Yahya (Peace be upon him) in all three of them, saying, And Salamun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)! (Soorah Maryam 19:15) Sa'eed Ibn Abi 'Aroobah reported on the authority of Qatadah that Al-Hasan said, "Yahya and 'Eesa met and 'Eesa said to Yahya, "Ask forgiveness for me, for you are better than I." Yahya said, "Ask forgiveness for me, for you are better than I." 'Eesa answered, "You are better than I, because I invoked peace on myself, but Allah sent peace on you."

And He says in another Verse, "...noble, hasoor, a Prophet, from among the righteous." (Soorah Aal 'Imran 3:39) What is meant by hasoor is that he avoids sexual relations with women. Other explanations have been given for this, but it is similar to His Words: "Grant me from You a good offspring." (Soorah Aal'Imran 3:38)

And Imam Ahmad has narrated on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There is none among the sons of Adam who has not committed a sin or intended to do so except Yahya, son of

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Zakariyya; and it is not right that anyone should say that I am better than Yoonus, son of Matta.”

And Imam Ahmad narrated on the authority of Al-Harith Al-Ash'ari that the Prophet (Peace and Blessings of Allah be upon him) said, “Verily, Allah commanded Yahya, son of Zakariyya, to act upon five things and to order the Children of Isra'eel to act upon them. But Yahya was slow in carrying out these commandments.

'Eesa said to Yahya, "You were ordered to implement five commandments and to order the Children of Isra'eel to implement them. So either order it, or I will order it." Yahya said, "My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet." So Yahya called the Children of Isra'eel to Bait Al-Maqdis, until they filled the Mosque. He sat on the balcony, thanked Allah and praised him and then said, "Allah ordered me to implement five commandments and He commanded me to order you to adhere to them. The first is that you worship Allah alone and not associate anyone with Him. The example of this commandment is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that? Allah created you and sustains you. Therefore, worship Him alone and do not associate anything with Him. I also command you to pray, for Allah directs His Face toward His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro. I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odour of the mouth of a fasting person is better before Allah than the scent of musk. I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his head. He said to them, "Can I pay a ransom for myself?" He kept ransoming himself with small and large

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amounts until he liberated himself. I also command you to always remember Allah. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the slave remembers Allah, the Almighty, the AllPowerful, he will be resorting to the best refuge from Shaitan." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "And I order you to fulfill five commandments that Allah has ordered me to fulfill. Hold fast to the Jama'ah (Community of the Faithful), listen to and obey (your leaders) and perform hijrah

(migration) and jihad for the sake of Allah. Whoever abandons the Jama'ah, even the distance of a hand span, will have removed the tie of Islam from his neck, unless he returns. Whoever uses the slogans of Jahiliyyah (the pre-Islamic period of ignorance) he will be among those kneeling in Jahannam (Hellfire). He said, "O, Messenger of Allah! Even if he prays and fasts?" He said, "Even if he prays, fasts and claims to be Muslim. So call the Muslims with the names with which Allah has called them: the Muslims, the believing slaves of Allah, the Almighty, the All-Powerful."

Explanation of the Cause of Yahya's Killing

Scholars have cited numerous reasons for the killing of Yahya (Peace be upon him); among the most well-known of them is that one of the kings at that time in Damascus desired to marry a member of his family who was unlawful to him and Yahya (Peace be upon him) forbade him from doing so, but he insisted on marrying her. Dressing attractively, she sang and danced before him. She succeeded in arousing his lust. Embracing her, he offered to fulfill whatever she desired. She then asked for Yahya (Peace be upon him) to be killed. The king granted this request and sent men to kill him and bring his head and his blood to her in a bowl. It was said that she died immediately upon holding it. It was also said that the wife of that king loved Yahya (Peace be upon him) and so she sent a message to him, but he refused her. When she despaired of him, she requested of the king that he kill him, but he refused. However, she kept on insisting until he

agreed; then he sent some men to kill him and bring his head and his blood in a bowl.

Scholars differed regarding the killing of Yahya (Peace be upon him): Did it happen in Al-Aqsa Mosque, or somewhere else? There are two opinions in the matter: Ath-Thawri reported on the authority of AlA'mash, who in turn reported on the authority of Shimr Ibn 'Atiyyah that he said, "Seventy Prophets were killed on the rock that is in Bait Al-Maqdis, including Yahya, son of Zakariyya (peace be upon them both)."

Abu 'Ubaid Al-Qasim Ibn Sallam said, "We were informed by 'Abdullah Ibn Salih, who reported on the authority of Al-Laith, who in turn reported on the authority of Yahya Ibn Sa'eed, who likewise reported on the authority of Sa'eed Ibn Al-Musayyib that he said, "Bukhtunossar advanced on Damascus and he found the blood of Yahya boiling. He asked about it and they told him about it. On account of his blood, he killed seventy thousand, after which it became still." The isnad of this narration is authentic up to Sa'eed Ibn Al-Musayyib and this must mean that he was killed in Damascus and that the story of Bukhtunassar was after 'Eesa (Peace be upon him), as claimed by 'Ata' and Al-Hasan Al-Basri. And Allah knows better.

Al-Hafiz Ibn 'Asakir narrated by way of Al-Waleed Ibn Muslim, on the authority of Zaid Ibn Waqid, who said, "I saw the head of Yahya, son of Zakariyya, when they intended to build the Damascus Mosque; it was taken from beneath one of the pillars of the Qiblah, which is next to the mihrab, adjacent to the east. The skin and the hair were unaffected by decay and remained unchanged." In another version, it was stated that: "...it was as if he had just been killed."

It was reported regarding the building of Damascus Mosque that it was placed under the pillar which is known as As-Sakasikah. And Allah knows better.

Al-Hafiz Ibn 'Asakir narrated in Al-Mustaqsa Fi Fada'ilil-Aqsa by way of Al-'Abbas Ibn Subh, who reported on the authority of Marwan, who in turn reported on the authority of Sa'eed Ibn 'Abdul-'Azeez, who likewise reported on the

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authority of qusaim, the freed slave of Mu'awiyah that he said, "The king of this city (i.e. Damascus) was Hadad Ibn Hadad and he had married his niece, Aryal, Queen of Saida. Included among its territories was Sooq Al-Mulook in Damascus. He had sworn to divorce her three times, but then he wished to return her to him and so he sought a religious verdict from Yahya. Yahya (Peace be upon him) told him,

“She is not lawful for you until she has married another man (and been divorced by him).” She harbored feelings of hatred toward him because of this and so she requested from the king that he give her the head of Yahya. This was at the instigation of her mother, but he refused her at first, then later he agreed and sent some men to Jairoon Mosque, where they found him praying; they then killed him and brought the king his head. The head said to him, “She will not be lawful to you until she marries another man (and is subsequently divorced from him).” The woman took the plate and carried it on her head to her mother and it was still repeating the words it had said to the king. When she stood before her mother, the earth opened up at her feet and she sank down to her loins. Her mother began to wail and the servants screamed and slapped their faces. Then she sank down to her shoulders and so her mother ordered the swordsman to strike her neck and cut off her head, so that at least she could keep her head. Then the earth spat out her body. They were then humiliated and destroyed and the blood of Yahya (Peace be upon him) continued to boil until Bukhtunassar arrived and killed seventy-five thousand people on account of it.”

The Story of ‘Eesa, Son of Maryam (Peace be upon them)

Allah, Most High, says, Allah chose Adam, Nooh (Noah), the family of Ibraheem (Abraham) and the family of ‘Imran above Al- ‘Alameen (of their times). Offspring, one of the other, and Allah is the AllHearing, All-Knowing. (Remember) when the wife of ‘Imran said, “O, my Lord! I have vowed to

You what (i.e. the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearing, the AllKnowing." Then, when she delivered her child, she said, "O, my Lord! I have delivered a female child..." - and Allah knew better what she had delivered - "And the male is not like the female, and I have named her Maryam, and I seek refuge with You (Allah) for her and for her

offspring from Shaitan, the outcast." So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya. Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said, "O, Maryam! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whomever He wills, without limit. (Soorah Aal 'Imran 3:33-37)

Allah, Most High, describes how He chose Adam (Peace be upon him) and the purest of his progeny, who observed His Law and were resolute in their obedience to Him. Then He made a particular specification, saying, "...the family of Ibraheem." (Soorah Aal 'Imran 3:33) and He included among them the children of Isma'eel (Peace be upon him) and the children of Ishaq (Peace be upon him). Then He spoke of the virtue of this pure and noble house, i.e. the family of 'Imran. The 'Imran referred to is the father of Maryam (peace be upon her). Muhammad Ibn Ishaq said, "He was 'Imran, son of Basham, son of Amoon, son of Mansha, son of Hizqiya, son of 'Ahzeeq son of Motham, son of 'Azariya, son of 'Amsiya, son of Yawash, son of 'Ahzeehoo, son of Yaram, son of Yahfashat, son of 'Aish, son of Aban, son of Rahab'am, son of Yaram, son of Dawood (peace be upon them)."

Muhammad Ibn Ishaq and others also said that Mary's mother was unable to conceive. Then one day, she saw a bird feeding its chick and she wanted a child and so she vowed that if she became pregnant, she would surely devote the child to be a servant of Bait Al-Maqdis. It was said that she immediately was afflicted by menses, and that when

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she became purified from it, her husband was intimate with her and she became pregnant with Maryam (peace be upon her). When she delivered her, she said, "O, my Lord! I have delivered a female child..." - and Allah knew better what she had delivered. (Soorah Aal 'Imran 3:36) This was also recited in a manner that would mean: "And Allah knows better what I have delivered." "And the male is not like the female." (Soorah Aal 'Imran 3:36). That is, regarding service to Bait Al-

Maqdis; at that time, they used to pledge their sons to the service of Bait Al-Maqdis.

Her saying: "...and I have named her Maryam." (Soorah Aal 'Imran 3:36) proves that the naming of a child is done on the day of its birth. Likewise, it has been confirmed in the Saheehain on the authority of Anas (May Allah be pleased with him) that he went with his (newborn) brother to the Messenger of Allah

(Peace and Blessings of Allah be upon him), who performed tahneek for his brother and named him 'Abdullah. It was also mentioned in the Hadith of Al-Hasan from Samurah (May Allah be pleased with him) in a marfoo' form that: "Every child is held in pledge for his 'aqeeqah which is sacrificed for him on his seventh day and he is named on it and his head is shaved." This was narrated by Imam Ahmad and the compilers of the Sunan and it was declared authentic by At-Tirmidhi. In some versions, it was said, "tadmiyyah should be performed on him," instead of: "he is named." And Allah knows better. And she said, "...and I seek refuge with You (Allah) for her and for her offspring from Shaitan, the outcast." (Soorah Aal 'Imran 3:36) This supplication was answered by Allah, just as her pledge was accepted.

Imam Ahmad narrated on the authority of Abu Hurairah (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) said, "Every newborn is touched by Shaitan when he is born, causing him to cry out, except Maryam and her son." Then Abu Hurairah (May Allah be pleased with him) said, "And recite if you wish: "...and I seek refuge with You (Allah) for her and for her offspring from Shaitan, the outcast." (Soorah

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Aal 'Imran 3:36)."

Allah, Most High, says, So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya. (Soorah Aal 'Imran 3:37). Many of the scholars of tafseer said that when her mother delivered her, she wrapped her in her garments and went out to the mosque with her. She presented her to the worshippers who lived there and

because she was the daughter of their Imam and prayer leader, they vied with one another to be her guardian.

It would appear that she only presented her to them after she had completed breastfeeding her. Then, when she presented her to them, they vied with one another regarding which of them would be her guardian. Zakariyya (Peace be upon him) was their Prophet at that time and he wished to be alone in being her guardian, because his wife was her sister or her maternal aunt, according to two different opinions. But they did not agree to this and so they requested that he allow them to draw lots for her. They did so and Zakariyya (Peace be upon him) was the successful one. This was because a maternal aunt is of the same status as a mother.

Allah, Most High, says, and put her under the care of Zakariyya. (Soorah Aal 'Imran 3:37) That is, because he defeated them in the drawing of lots, as He, Most High, says, This is a part of the news of the ghaib (Unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed. (Soorah Aal 'Imran 3:44) Scholars said that it means that all of them threw their pens, which were recognizable. Then they carried them and placed them in a certain location and ordered a sinless boy to select one of them.

He did so and it was the pen of Zakariyya (Peace be upon him). They then requested that they might

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cast their pens again, but that this time, they might throw them into the river and that whichever of them remained still, in spite of the current, its owner would be Mary's guardian. It was Zakariyya's pen that resisted the current. They then requested that they might cast them a third time. This time, they said that whichever pen flowed with the river's current, while the others flowed in a contrary direction, the owner of that pen would win. They did this, and again, it was Zakariyya (Peace be upon him) who was the winner. So he became her guardian,

since he had the greatest right, according to the Divine Law and based on numerous (other) reasons. Allah, Most High, says, Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said, "O, Maryam! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whomever He wills, without limit. (Soorah Aal 'Imran 3:37) The scholars of tafseer said that Zakariyya (Peace be upon him) appointed for her a noble place in the mosque which none but she could enter. There she used to worship Allah and undertake the duties incumbent upon her, such as acting as caretaker of the mosque, when it was her turn to do so. The days and nights she would spend in the worship of Allah, until her name became a byword for devotion among the Children of Isra'eel. She also became known for the miracles with which she was blessed and for her noble character, to such a degree that, whenever the Prophet of Allah, Zakariyya (Peace be upon him), came to see her in her place of worship, he would find with her strange sustenance which was not in season; he would find with her summer fruits in winter and winter fruits in summer. He asked her, "From where have you got this?" (Soorah Aal 'Imran 3:37), to which she replied, "This is from Allah." (Soorah Aal 'Imran 3:37) That is, this is sustenance which Allah has provided for me. Verily,

Allah provides sustenance to whomever He wills, without limit. (Soorah Aal 'Imran 3:37). At this point, Zakariyya (Peace be upon him) conceived a desire for a son of his own, even though he was well advanced in years. He said, "O, my Lord! Grant me from You a good offspring. You are indeed the AllHearing of invocation." (Soorah Aal 'Imran 3:38).

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Some of the scholars said that he said, "O, You Who provides Maryam with fruits that are out of season, grant me a son, even though I am "out of season" (i.e. no longer of the age when one might normally father a child)." And we have already told what happened to him in his story.

Allah, Most High, says, And (remember) when the angels said, "O Maryam! Verily, Allah has chosen you, purified you (from polytheism and disbelief) and chosen you above the women of Al-

‘Alameen. O, Maryam! Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and irka’i (bow down, etc.) along with Ar-Raki’oon (those who bow down, etc.).” This is a part of the news of the ghaib (Unseen, i.e. the news of the past nations of which you have no knowledge) with which We inspire you (O Muhammad). You were not with them when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed. (Remember) when the angels said, “O Maryam! Verily, Allah gives you the glad tidings of a Word (“Be!” - and he was! i.e. ‘Eesa the son of Maryam [Mary]) from Him, his name will be the Maseeh, ‘Eesa, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. He will speak to the people in the cradle and in manhood, and he will be one of the righteous.” She said, “O my Lord! How shall I have a son when no man has touched me.” He said, “So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only, “Be!” and it is. And He (Allah) will teach him (‘Eesa) the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Tawrah and the Injeel. (And He will make him ‘Eesa) a Messenger to the Children of Isra’eel (saying), “I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s Leave; and I heal him who was born blind and the leper, and I bring the dead to life by Allah’s Leave. And I inform you of what you eat and what you store in your houses. Surely, therein is a sign for you, if you believe. And

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I have come confirming that which was before me of the Tawrah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me. Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path. (Soorah Aal 'Imran 3:42-51)

Allah, Most High, says that the angels informed Maryam (peace be upon her) that Allah had chosen her from among all of the women

of her time to bear a son, without a father. She was also informed that he would be a noble Prophet. "He will speak to the people in the cradle." (Soorah Aal 'Imran 3:46) That is, when he is an infant, he will call them to the worship of Allah, Alone, without partners. He will also do so when he is a man of mature age. This proves that he attained middle age and called the people to Allah in it. She was commanded to worship Allah much, to be pious and devout, to prostrate and bow, in order to be deserving of this generosity and to show gratitude for this blessing. It was said that she used to stand in prayer until the skin of her feet split - may Allah be pleased with her and show Mercy to her and to her mother and father. The angels said, "O, Maryam! Verily, Allah has chosen you." (Soorah Aal 'Imran 3:42) That is, He has selected you and preferred you over the low creatures and given you beautiful characteristics. "...and chosen you above the women of Al-'Alameen." (Soorah Aal 'Imran 3:42) It is possible that this means the women of her time, as in Allah's Words to Moosa (Peace be upon him): "I have chosen you above men..." (Soorah Al-A'raf 7:144) and as in His Words regarding the Children of

Isra'eel: And We chose them (the Children of Isra'eel) above Al- 'Alameen with knowledge. (Soorah AdDukhan 44:32). And it is well known that Ibraheem (Peace be upon him) is better than Moosa (Peace be upon him) and that Muhammad (Peace and Blessings of Allah be upon him) is better than both of them. And likewise, this nation (of Islam) is better than all of the other nations, greater in numbers, superior in knowledge and purer in deeds than the Children of Isra'eel and others.

It is also possible that: "...and have chosen you above the women of Al-'Alameen." (Soorah Aal 'Imran 3:42) is a general statement, meaning that she is the best of women in this world, including all those before her and all those after her, because she was a Prophetess, according to those who opine that she, Sarah, the mother of Ishaq (Peace be upon him) and the mother of Moosa (Peace be upon him) were Prophetesses. Ibn Hazm and others cite as evidence for this the words of the angels and the Revelation

given to the mother of Moosa (Peace be upon him). According to this, it is not impossible that Maryam might be better than Sarah and the mother of Moosa (Peace be upon him), based on the generality of Allah's Words: "...and have chosen you above the women of Al-'Alameen." (Soorah Aal 'Imran 3:42), if it (the generality) is not contradicted by any other evidence. And Allah knows better. As for the opinion of the majority, according to what has been related by Abul-Hasan Al-Ash'ari and others, on the authority of Ahl As-Sunnah Wal-Jama'ah, which states that the Prophethood is conferred exclusively on men and there are no Prophetesses. So the status of Maryam would be as Allah, Most High, says, The Maseeh ('Eesa, son of Maryam), was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam was a Siddiqah (i.e. she believed in the words of Allah and His Books). (Soorah Al-Ma'idah 5:75) Based on this, it is not impossible that she might be the best of the renowned and celebrated Siddeeqat - including those before her and those after her. And Allah knows better. She has been linked with Asiyah Bint Muzahim, Khadeejah Bint Khuwailid and Fatimah Bint Muhammad, may Allah be pleased with them all.

Imam Ahmad, Al-Bukhari and Muslim, At-Tirmidhi and An-Nasa'i narrated on the authority of 'Ali Ibn Abi Talib (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Maryam, the daughter of 'Imran, was the best among the women (of the world of her time) and Khadeejah is the best amongst the women (of this nation)."

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And Imam Ahmad narrated on the authority of Ibn Al-Musayyib that he said, "Abu Hurairah (May Allah be pleased with him) said that the Prophet (Peace and Blessings of Allah be upon him) said, "The best women are the riders of the camels and the righteous among the women of Quraish; and show affection to their children and zealously guard the wealth of their husbands." Abu Hurairah said that Maryam, the daughter of 'Imran, never rode a camel.

And Abu Ya'la Al-Mawsili narrated on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) drew four lines in the earth and he said, "Do you know what this is?" They said, "Allah and His Messenger know better." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The best among the women of Paradise are Khadeejah Bint Khuwailid, Fatimah Bint Muhammad, Maryam Bint 'Imran and Asiyah Bint Muzahim, the wife of Fir'awn."

As for the Hadith narrated by Ibn Marduyayih, on the authority of Shu'bah, who reported on the authority of Mu'awiyah Ibn Qurrah, who in turn reported on the authority of his father that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Many men attained perfection, but no women attained perfection except three: Mary, the daughter of 'Imran, Asiyah, the wife of and Khadeejah, the daughter of Khuwailid. And the superiority of 'A'ishah over other women is as the superiority of thareed over all other foods."

And likewise, the following Hadith narrated by the Jama'ah - aside from Abu Dawood - is also authentic.

It was reported on the authority of Abu Moosa Al-Ash'ari (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Many men attained perfection but no women attained perfection except Asiyah, the wife of Fir'awn and Maryam, the daughter of 'Imran; and verily, the superiority of

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‘A’ishah over other women is as the superiority of thareed over all other foods.” As you see, the Shaikhain (Al-Bukhari and Muslim) agreed upon it. And its wording necessitates that perfection in women was confined to Maryam and Asiyah; and it is likely that what is meant by this is in their times, because each of them was the guardian and protector of a Prophet during his formative years: Asiyah was the guardian of Moosa (Peace be upon him) and Mary was the guardian of her son, the slave of Allah and His Messenger, ‘Eesa (Peace be upon him).

And this does not negate the possibility that other women from this nation, such as Khadeejah and Fatimah (may Allah be pleased with them) attained perfection. Khadeejah (may Allah be pleased with her) served the Messenger of Allah (Peace and Blessings of Allah be upon him) before his mission started for fifteen years, and after it for more than ten years. She was his adviser and she devoted herself and her wealth in the cause of Islam - may Allah be Pleased with her and gratify her. As for Fatimah (may Allah be Pleased with her), the daughter of the Messenger of Allah (Peace and Blessings of Allah be upon him), she was favored with greater excellence than her sisters, for she outlived the Prophet (Peace and Blessings of Allah be upon him), while all of her sisters died during his lifetime. And as for 'A'ishah (May Allah be Pleased with her), she was the most beloved wife of the Messenger of Allah (Peace and Blessings of Allah be upon him) to him and he did not marry any virgin except her. In addition, no woman in this nation - or in any other nation - is known of who was superior to her in (religious) knowledge and understanding. And Allah protected her (honor) when the slanderers lied about her, by revealing to the Prophet (Peace and Blessings of Allah be upon him) from above seven heavens that she was innocent. She lived for about fifty years after the Messenger of Allah (Peace and Blessings of Allah be upon him), during which time she conveyed what she had learned of the Qur'an and Sunnah from him and acted as peacemaker between those who differed. She was the noblest of the Mothers of the Faithful, even Khadeejah, the daughter of Khuwailid (may Allah be Pleased with her), the mother of the sons and daughters of the Prophet (Peace and Blessings of Allah be upon him).

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of Allah be upon him), according to the opinion of one group of scholars. But it is better to refrain from making pronouncements regarding which of them was superior. This is because the Prophet's statement: "And the superiority of 'A'ishah over other women is as the superiority of thareed over all other foods." - may be understood to be a general statement, including the aforementioned and others, or it may be a general statement with regard to other women only. And Allah knows better.

What is intended here is to discuss matters pertaining to Maryam, (peace be upon her) daughter of 'Imran, for Allah purified her and chose her over the women of her time; and it is also possible that her superiority was over all women, as we have said. It has been reported in a Hadith that she will be one of the wives of the Prophet (Peace and Blessings of Allah be upon him) in Paradise, along with Asiyah, the daughter of Muzahim. We have related in the Tafseer on the authority of some of the Salaf that when he said that, he drew support from the Words of Allah: ...previously married and virgins. (Soorah AtTahreem 66:5) He said, "The previously married refers to Asiyah, while among the virgins is Maryam, the daughter of 'Imran." And we have spoken of this at the end of Soorah At-Tahreem. And Allah knows better.

The Description of the Birth of 'Eesa - Peace be upon him

Allah, Most High, says, And mention in the Book (the Qur'an, O Muhammad, the story of) Maryam, when she withdrew in seclusion from her family to a place facing east. She placed a barrier (to screen herself) from them; then We sent to her Our Rooh (Angel Jibraeel), and he appeared before her in the form of a man in all respects. She said, "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you are truly taqiyy." He said, "I am only a Messenger from your Lord, to give you a pure boy." She said, "How can I have a son, when no man has touched me, nor am I unchaste?" He said, "So your Lord said; (He said,) "That is easy for Me (Allah). And We will appoint him as a sign to mankind and a

Mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).” So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). And the pains of childbirth drove her to the trunk of a date-palm. She said, “Would that I had died before this, and had been forgotten and out of sight!” Then he who was below her cried unto her, saying, “Grieve not! Your Lord has provided a water stream under you;

and shake the trunk of the date-palm toward you, it will let fall fresh ripe-dates upon you. So eat and drink and be glad, and if you see any human being, say, "Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day." Then she brought him (the baby) to her people, carrying him. They said, "O, Mary! Indeed you have brought a thing fariyan. O sister of Haroon (Aaron)! Your father was not a man who used to commit adultery, nor was your mother an unchaste woman." Then she pointed to him. They said, "How can we talk to one who is a child in the cradle?" He ('Eesa) said, "Verily! I am a slave of Allah; He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I may be, and He has enjoined on me salah (prayer) and zakah as long as I live. And dutiful to my mother, and made me not arrogant and unblessed. And salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!" Such is 'Eesa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allah that He should beget a son (this refers to the slander of Christians against Allah, by saying that 'Eesa is the son of Allah). Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is. ('Eesa said), "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)." (Soorah Maryam 19:16-37) (Tafseer At-Tabari) Then the sects differed (i.e. they differed regarding 'Eesa), so woe unto the disbelievers (those who gave false witness by saying that 'Eesa is the son of Allah)

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from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

Allah, Most High tells this story after the story of Zakariyya (Peace be upon him), which is like an introduction and a preparation before it.

We have already said that when Maryam's mother pledged her to the service of Bait Al-Maqdis, her sister's husband or her maternal aunt's husband, Zakariyya (Peace be upon him), the Prophet of that time, became her guardian. He appointed for her a mihrab in which to worship, and that was a noble place in the Mosque, in which none could visit her except he. Allah also informed us that when she came of age, she devoted herself to worship and she was without equal at that time in all aspects of worship. That which caused Zakariyya (Peace be upon him) to envy her befell her and she was spoken to by the angels, who indicated to her that Allah had chosen her and that He would bestow on her a pure son, who would be a Noble Prophet, purified, venerated and aided by miracles. She was amazed at the idea that she might have a child without a father, because she was not married, nor was she among those who would marry. The angels informed her that Allah is Able to anything that He wills and that when he ordains a thing, He merely says to it, "Be!" and it is. On hearing this, she submitted to it and surrendered herself to Allah's Command. She knew that in this there was a great trial for her, because people would speak about her due to it, for they would be unaware of the truth of the matter. She would simply judge by appearances without reflection or understanding. She only used to leave the Mosque when she was menstruating or in order to fulfill some essential need, such as drawing water or bringing food. One day, when she had left the Mosque to take care of her affairs, when she withdrew in seclusion (Soorah Maryam 19:17) she went alone to the eastern corner of Al-Aqsa Mosque and lo, Allah sent to her the Angel Jibraeel (Peace be upon him), the Trustworthy

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Spirit, and he appeared before her in the form of a man in all respects. (Soorah Maryam 19:17) When she saw him, She said, "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you are truly taqiyy." (Soorah Maryam 19:18)

Abul-'Aliyah said, "I learned that taqiyy means the one who possesses intellect and understanding. This is a reply to those who claimed that among the Children of Isra'eel there was a man who

was well known for his immorality and sinfulness and that his name was taqiyy, for this claim is false and baseless; indeed, it is ridiculous saying. He said, "I am only a Messenger from your Lord." (Soorah Maryam 19:19) That is, the angel addressed her, saying, "I am only a Messenger from your Lord, not a human being and He has sent me to you." "...to give you a pure boy." (Soorah Maryam 19:19) That is, to give you news of a pure and righteous son. She said, "How can I have a son..." (Soorah Maryam 19:20) This means that Maryam was amazed at this. She said, "How can I have a son..." meaning: "In what way would a son be born to me..." "...when no man has touched me, nor am I unchaste?" (Soorah Maryam 19:20) That is, I have no husband and I am not a woman who commits sinful acts (i.e. unlawful sexual intercourse). He said, "So your Lord said; (He said,) "That is easy for Me (Allah)." (Soorah Maryam 19:21) That is, the angel responded to her amazement that she should have a son in such circumstances by saying, "So your Lord said" (Soorah Maryam 19:21) means He has promised that He will create from you a son, even though you have no husband and you are not among those who commit outrages. "That is easy for Me (Allah)." (Soorah Maryam 19:21) That is, it is an easy thing for Him to do, because He is Able to do all things.

And He, Most High, says, "And We will appoint him as a sign to mankind" (Soorah Maryam 19:21) means We will make his creation in these circumstances a proof for the completeness and perfection of Our Ability to create all kinds of things, for He, Most High, created Adam (Peace be upon him) without a male or a female and Eve from

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a male, without a female. And He created 'Eesa (Peace be upon him) from a female, without a male. The rest of the mankind, He created from a male and a female.

And He, Most High, says, "...and a mercy from Us (Allah)." (Soorah Maryam 19:21) means through him We shall show Mercy to the slaves, by him calling them to Allah in his infancy and in his adult life, and in his middle age, asking them to worship

Allah, Alone, without partners and to declare Him above taking a wife or having sons, or having partners or equals. "...and it is a matter (already) decreed, (by Allah)." (Soorah Maryam 19:21) It is possible that these words are part of Jibraeel's dialogue with Maryam, i.e. he informed her that this matter was preordained by Allah's Power and Will. Muhammad Ibn Ishaq gave this interpretation and Ibn Jareer At-Tabari preferred it, but it was not related by anyone besides Ibn Ishaq. And Allah knows better.

It is also possible that His Words: "...and it is a matter (already) decreed, (by Allah)" (Soorah Maryam

19:21) are an allusion to Jibraeel breathing into her, as He, Most High, says, Andv (the example of) Maryam, the daughter of 'Imran, who guarded her chastity, so We blew into (her garment) through Our Spirit (i.e. Jibraeel) (Soorah At-Tahreem 66:12) So she conceived him. (Soorah Maryam 19:22)

...and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). (Soorah Maryam 19:22) This was because when Maryam (peace be upon her) conceived, she was unable to bear it, for she knew that many of the people would gossip about her situation. More than one of the Salaf, including Wahb Ibn Munabbih said that when the signs of pregnancy became obvious in her, among the first persons to notice it was a man from among the slaves of Banu Isra'eel, whose name was Yoosuf, son of Ya'qoob, the carpenter. He was her maternal cousin and he expressed great amazement at her state. This was because he knew how religious, decent and devout she was, and yet in spite of this, he observed that she was pregnant

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when she had no husband. So one day, he confronted her, saying, "O, Maryam! Can there be cultivation without a seed being planted?" She said, "Yes, for who made the first cultivation grow?" Then he asked, "Then can a tree grow without water or rain?" She replied, "Yes, for who created the first tree?" Then he asked her, "Then can there be a son without a male (i.e. a father)?" She answered, "Yes, for verily, Allah created Adam without a male or a female." He said, "Then tell me your news (i.e. how you came to be pregnant)." She said, "Verily, Allah

gave me glad tidings. (Remember) when the angels said, "O Maryam! Verily, Allah gives you the glad tidings of a Word ("Be!"

- and he was! i.e. 'Eesa the son of Maryam) from Him, his name will be the Maseeh 'Eesa, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. He will speak to the people in the cradle and in manhood, and he will be one of the righteous." (Soorah Aal 'Imran 3:45,46) And something like this has been narrated about Zakariyya (Peace be upon him), that he asked her and she answered him in the same way. And Allah knows better.

He, Most High, says, And the pains of childbirth drove her to the trunk of a date-palm. (Soorah Maryam 19:23) That is, her labor pains caused her to make for the trunk of a date-palm tree and this interpretation is substantiated by a Hadith narrated by An-Nasa'i, with a chain of narrators that is not objectionable (i.e. there are no weak narrators in it): It is reported on the authority of Anas (May Allah be pleased with him) in a marfoo' form and by Al-Baihaqi, with a chain of narrators that he declared to be authentic, on the authority of Shaddad Ibn Aws, which is also in a marfoo' form. According to this narration, this took place at Baitlahm (Bethlehem). And Allah knows best. She said, "Would that I had died before this, and had been forgotten and out of sight!" (Soorah Maryam 19:23) In this there is evidence that it is permissible to wish for death when afflicted by trial and tribulation. This is because she knew that the people would accuse her (of unlawful sexual intercourse) and they would not believe her. Instead they would accuse her of lying when she

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came to them with a son in her arms, in spite of the fact that she had been with them in performing acts of worship, religious rites and used to seclude herself in the Mosque. Because of this she wished that she might have died before this or that she had been "...forgotten and out of sight!" (Soorah Maryam 19:23) means that she had never been created at all. And He, Most High, says, Then he who was below her cried unto her. (Soorah Maryam 19:2) This was also recited as Then he called to her from below her. There are two opinions with regard to

who the personal pronoun “he” refers to. One is that it refers to Jibraeel (Peace be upon him). This was said by Al-‘Awfi, who reported it on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him). He said, “ ‘Eesa did not speak except in the presence of the people.” Sa‘eed Ibn Jubair concurred with this, as did ‘Amr Ibn Maimoon, Ad-Dahhak, As-Suddi and Qatadah. Mujahid, Al-Hasan, Ibn Zaid and Sa‘eed Ibn Jubair – according to another narration – said that it refers to her son, ‘Eesa (Peace be upon him). This was the preferred view of Ibn Jareer At-Tabari and it is authentic.

But the correct interpretation is the first one, based on the Words of Allah, Most High, “And shake the trunk of date-palm toward you, it will let fall fresh ripe-dates upon you.” (Soorah Maryam 19:25) So He mentions food and drink, which is why He says, “So eat and drink and be glad.” (Soorah Maryam 19:26). Then it was said that the trunk of the date-palm was dry. It was also said that the date-palm was bearing fruit. And Allah knows better. It is possible that it was a date-palm, but that it was not bearing fruit at that time, because the time of his birth was in the winter – and that is not the time when date-palms bear fruit. This might be understood from the Words of Allah, Most High, as being a Grace (from Allah): it will let fall fresh ripe-dates upon you.” (Soorah Maryam 19:26) ‘Amr Ibn Maimoon said, “There is nothing better for the woman in childbirth than dried dates and fresh dates.” Then he recited this Verse. And He, Most High, says, “...and if you see any human being, say, “Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human

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being this day." (Soorah Maryam 19:26) That is, if you see any person, say to him, by mute expression and sign, "Verily! I have vowed a fast unto the Most Beneficent (Allah)." (Soorah Maryam 19:26) That is, I have vowed to remain silent; according to Qatadah, As-Suddi and Ibn Aslam, it was a part of their religious law that when a person fasted, he would refrain from speaking and from eating. This is proven by the Words of Allah: "...so I shall not speak to any human being this day."

(Soorah Maryam 19:26) But in our religious law, it is disliked for the fasting person to remain silent from morning till night.

And He, Most High, says, Then she brought him (the baby) to her people, carrying him. They said, "O Mary! Indeed you have brought a thing fariyan. O sister of Haroon! Your father was not a man who used to commit adultery, nor was your mother was an unchaste woman." (Soorah Maryam 19:27,28)

What is meant is that when they saw her carrying her son, They said, "O Mary! Indeed you have brought a thing fariyan." (Soorah Maryam 19:27) The word fariyah means a shocking and terrible deed or statement. Then they said, "O sister of Haroon (Aaron)!" (Soorah Maryam 19:28) It was said that they compared her to one of the devout men of their time, whom she sought to surpass in worship and that his name was Haroon. It was also said that they compared her with an adulterous man of their time, whose name was Haroon. This was said by Sa'eed Ibn Jubair. It was also said that they were referring to Haroon (Peace be upon him), the brother of Moosa (Peace be upon him), and that they were comparing her to him because of her devoutness in worship.

And Imam Ahmad narrated on the authority of Al-Mugheerah Ibn Shu'bah that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) sent me to Najran and they said, "You read: "O sister of Haroon..." (i.e. Maryam) in the Qur'an, whereas Moosa was born much before 'Eesa." When I came back to the Messenger of Allah (Peace and Blessings of Allah be upon him), I

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asked him about that, whereupon he said, "Did you not inform them that they (the people of former times) used to be named after the Prophets and righteous people who had gone before them?"

What is meant by this is that they (Maryam's people) said, "O sister of Haroon!" (Soorah Maryam 19:28) and the Hadith has prove that she had a brother in lineage whose name was Haroon, and that he

was wellknown for his devoutness, his righteousness and his charitable deeds, which is why they said, "Your father was not a man who used to commit adultery, nor was your mother an unchaste woman" (Soorah Maryam 19:28) means you are not from a family who possessed these evil traits, nor were your parents or your brother ever accused of committing such major sins. Then she pointed to him (Soorah Maryam 19:29) meaning: address him and speak to him, because your answer is his responsibility and that which you seek you may hear from him. When she indicated the baby, those among them who were arrogant and nasty said, "How can we talk to one who is a child in the cradle?" (Soorah Maryam 19:29) That is, how can you refer us for an answer to a small baby, who is unable to speak, and is a suckling infant in his crib, unable to distinguish between pure milk, unadulterated by water - and buttermilk. And by this suggestion of yours you are merely mocking, ridiculing and belittling us. You are also making light of us, when you do not answer us in words; instead, you refer us for an answer to a child in his crib. At this point, He ('Eesa) said, "Verily! I am a slave of Allah; He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I may be, and He has enjoined on me salah (prayer) and zakah as long as I live." (Soorah Maryam 19:30,31) These were the first words uttered by 'Eesa, the son of Maryam (Peace be upon him), and the very first words he spoke were: "Verily! I am a slave of Allah." (Soorah Maryam 19:30) - in which he acknowledged that he worships his Lord and that Allah is his Lord, and so he declared himself to be innocent what the unjust people attribute to him, i.e. that he is the son of

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Allah. Rather, he is His slave and His Messenger, and the son of his people. Then he declared his mother innocent of what the ignorant folk attributed to her and accused her of, saying, "He has given me the Scripture and made me a Prophet." (Soorah Maryam 19:30), for Allah does not give Prophethood to one who is as they claim, may Allah curse them and disgrace them. He, Most High, says, And because of their (the Jews') disbelief and (their) uttering against Maryam a grave false charge... (Soorah An- Nisa' 4:156) This was that a group from among the Jews at that

time said, "She became pregnant with him due to having committed unlawful sexual intercourse during the time of her menses," may Allah curse them. So Allah declared her innocent of that and informed us that she was honest and upright and that He had taken her child as a Prophet sent by Him, one of the Ulul-'Azm, the five greatest Prophets. This is why He says, "And He has made me blessed wheresoever I may be." (Soorah Maryam 19:31) This is because wherever he was, he used to call the people to the worship of Allah, Alone, without partners and deny the imperfection or deficiency which is implicit in the claim that He had taken a son or a consort. Far above that is He. "...and He has enjoined on me salah (prayer) and zakah as long as I live." (Soorah Maryam 19:31). This is the obligation of slaves (of Allah), to fulfill the rights of the Almighty, Most Praiseworthy, to offer prayers and to do good to His creatures, through zakah. The word zakah includes the purification of souls from mean, despicable traits and the purification of wealth, by giving to all kinds of needy folk, offering hospitality to guests, providing for wives, slaves and kinfolk, and all acts of obedience (to Allah) and deeds through which one seeks closeness to Him. Then He says, "And dutiful to my mother, and made me not arrogant and unblessed." (Soorah Maryam 19:32) That is, He has made me dutiful to my mother. This He did by confirming her rights upon him, for he had no parent except her. So Glorified be He Who created all things, showered His Benevolence on them and offered every soul its true guidance. "...and made me not arrogant and unblessed" (Soorah Maryam 19:32) means I am neither rude nor impolite and no words or deeds that contradict Allah's Commands

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or the obligation to obey Him ever emanate from me.

Then Allah, Most High, related his true story, made clear his situation and fully explained it, saying, Such is 'Eesa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allah that He should beget a son (this refers to the slander of Christians against Allah, by saying that 'Eesa is the son of Allah). Glorified be He (and Exalted above

all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is. (Soorah Maryam 19:34,35), as He, Most High, says in Soorah Aal 'Imran, after relating his story and his situation: This is (what We recite to you, O Muhammad) of the Verses and the Wise Reminder (i.e. the Qur'an). Verily, the likeness of 'Eesa before Allah is the likeness of Adam. He created him from dust, then (He) said to him, "Be!" - and he was. (This is) the truth from your Lord, so be not of those who doubt. Then whoever disputes with you concerning him ('Eesa) after (all this) knowledge that has come to you, (i.e. 'Eesa being a slave of Allah, and having no share in Divinity) say, (O Muhammad), "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of

Allah upon those who lie." Verily! This is the true narrative (about the story of 'Eesa), and La ilaha illAllah (none has the right to be worshipped but Allah, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allah is the Almighty, Most Wise. And if they turn away (and do not accept these true proofs and evidences), then surely, Allah is Most Aware of those who do mischief. (Soorah Aal 'Imran 3:58-63)

What is meant is that when Allah, Most High, made clear the situation of the Maseeh (Peace be upon him), He said to His Messenger (Peace and Blessings of Allah be upon him), "Such is 'Eesa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). (Soorah Maryam 19:34) That is, that he is a created slave, born of a woman from among Allah's slaves, which is why He says,

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"It befits not (the Majesty of) Allah that He should beget a son (this refers to the slander of Christians against Allah, by saying that 'Eesa is the son of Allah). Glorified be He (and Exalted above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is. (Soorah Maryam 19:35) That is, nothing is impossible for Him, nothing troubles Him and nothing, for He is Omnipotent and the Doer of whatever He wills. "Verily, His Command, when He intends a thing, is only that He

says to it, "Be!" and it is!" (Soorah Ya Seen 36:82) And as for His Saying: "Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path" (Soorah Aal 'Imran 3:51) it is the completion of 'Eesa's speech to them in the cradle, in which he informed them that Allah is their Lord, the God Whom he worshipped and the God Whom they were obliged to worship and that it was the Straight Path. He, Most High, says, Then the sects differed (i.e. regarding 'Eesa), so woe unto the disbelievers (those who gave false witness by saying that 'Eesa is the son of Allah) from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire). (Soorah Maryam 19:37) That is, the people of that time and those after them differed regarding him. Among the Jews there were those who claimed that he was the illegitimate son of an adulteress and persisted in their disbelief and obstinacy. Another group went to the other extreme and claimed that he is the son of Allah. But the true Believers said that he is Allah's slave and His Messenger, the son of his nation and Allah's Word, which He bestowed on Maryam, and a spirit created by Him. These people are the saved ones, who will be rewarded (by Allah) and they are supported and helped (by Him). And those who contradicted them in any of these things are disbelievers, they are astray and they are ignorant. And Allah has warned them (of the punishment that awaits them) in His Words: So woe unto the disbelievers (those who gave false witness by saying that 'Eesa is the son of Allah) from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire). (Soorah Maryam 19:37)

And Al-Bukhari narrated on the authority of 'Ubadah Ibn As- Samit, who reported from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Whoever bore witness that none has the right to be worshipped but Allah, Alone, Who has no partners, that Muhammad is His slave and His Messenger, and that 'Eesa is Allah's slave and His Messenger and His Word, which He bestowed on Maryam and a Spirit created by Him, that Paradise is true and Hell is true, Allah will admit him into Paradise with the

deeds which he had done even if those deeds were few.” (Junadah, the sub-narrator said, “ ‘Ubadah added, “Such a person can enter Paradise through any of its eight gates he likes.”)

Chapter on Declaration that Allah, Most High, Has no Son

Allah, Most High, says at the end of this Soorah, And they say, "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair is the son of Allah, the Christians say that He has begotten a son ('Eesa), and the pagan Arabs say that He has begotten daughters (angels, etc.)]. Indeed you have brought forth (said) a thing 'iddan! That is, a terrible, evil saying and a lie. Whereby the heavens are almost torn, and the Earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Beneficent (Allah). But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). (Soorah Maryam 19:88-95) Thus Allah, Most High, has made it clear that it is not fitting that He should have a son, because He is the Creator of all things and the Owner of all things and every thing is in need of Him, submits to Him and is humbled before Him. And all of the inhabitants of the heavens and the Earth are His slaves, while He is their Lord, La ilaha illa Huwa (none has the right to be worshipped but He) - and there is no lord but He, as He, Most High, says, Yet, they join the Jinn as partners in
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worship with Allah, though He has created them (the Jinn), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him. He is the Originator of the heavens and the Earth. How can He have children when He has no wife? He created all things and He is the Knower of everything. Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator

of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things. No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things. (Soorah Al-An'am 6:100-103) So He has made clear that He is the Creator of all things, so how can He have a son, when a son cannot be produced except from two like beings - and Allah, Most High, has no like or equal, so He can have no consort and therefore, no son, as He, Most High, says, Say (O Muhammad, "He is Allah, (the) One. Allah-us Samad (the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; and there is none coequal or comparable unto Him." (Soorah Al-Ikhlâs 112:1-4) He has determined that He is the One, Who has no equal in His Divine Essence, in His Attributes or His Actions. "Allah-us Samad (the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks)." He is the Master, Who is

Complete in His Knowledge, His Wisdom, His Mercy and all of His Attributes. "He begets not." That is, No son has come from Him "...nor was He begotten" means He was not born to anyone or anything that existed before Him (because nothing existed before Him). "...and there is none coequal or comparable unto Him." That is, there is nothing equal to Him, nor anything similar to Him. So He is without equal in all ways and all senses, to it is not possible that he could have a son, since a son can only be begotten of two equal things, or similar things. Far Above that is Allah, Most High.

He, Most High, says, And they say, "The Most Beneficent (Allah) has begotten a son (or children)."

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Glory to Him! They (those whom they call children of Allah, i.e. the angels, 'Eesa son of Maryam, 'Uzair, etc.), are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is Pleased. And they stand in awe for fear of Him. And if anyone of them should say, "Verily, I am an ilah (a

god) besides Him (Allah),” such a one We should recompense with Hell. Thus We recompense the zalimoon (polytheists, wrongdoers, etc.). (Soorah Al-Anbiya’ 21:26-29)

And He, Most High, says at the beginning of Soorah Al-Kahf, which was revealed in Makkah, All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad) the Book (the Qur’an), and has not placed therein any crookedness. (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah, Islamic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise). They shall abide therein forever. And to warn those (Jews, Christians, and pagans) who say, “Allah has begotten a son (or offspring or children).” No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. that He begot (took) sons and daughters). They utter nothing but a lie. (Soorah Al-Kahf 18:1-5)

And He, Most High, says, They (Jews, Christians and pagans) say, “Allah has begotten a son (children).” Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the Earth. No warrant have you for this. Do you say against Allah what you know not? Say, “Verily, those who invent a lie against Allah will never be successful.” - A brief enjoyment in this world!

- And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve (in Allah, belie His

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Messengers, deny and challenge His Ayat.) (Soorah Yoonus 10:68-70)

The Noble Verses, which were revealed in Makkah include a reply to all of those disbelieving parties, such as the philosophers, the pagan Arabs, the Jews and the Christians, who claimed - without knowledge - that Allah has a son (or children). Glorified be He! He is Far Above what the unjust wrongdoers say.

And since the Christians – may Allah’s Curse be on them in perpetuity, until the Day of Resurrection – were among the foremost of those who made this claim, they were mentioned frequently in the Qur’an, in order for Allah to reply to their claims and to expose their contradictions, their lack of knowledge and their deep ignorance.

Their sayings of disbelief take manifold forms and this is because falsehood has a way of diversifying into many branches, varieties and mutual contradictions. As for the truth, it does not vary and it does not suffer from any confusion or contradiction. Allah, Most High, says, Had it been from other than Allah, they would surely have found therein much contradictions. (Soorah An-Nisa’ 4:82) This proves that truth is one and is in agreement and conformity with itself, while falsehood is contradictory and confused. A party from among their ignorant and misguided folk claimed that the Maseeh (Peace be upon him) is Allah, Most High, while another party said that he is the son of Allah, the Almighty, the All- Powerful.

Another group said that he is the third part of a trinity of which they claim that Allah consists. He, Most

High, says, Surely, in disbelief are they who say that Allah is the Maseeh, son of Maryam. Say (O Muhammad), “Who then has the least power against Allah, if He were to destroy the Maseeh, son of Maryam, his mother, and all those who are on the earth together?” And to Allah belongs the dominion of the heavens and the Earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. (Soorah Al-Ma’idah 5:17)

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So Allah, Most High, informs us about their disbelief and their ignorance and He makes it clear that He is the Creator, Who is Able to do all things, and it is He Who disposes of the affairs of all things, and He is the Lord of all things, the Owner of all things and the God Who should be worshipped by all things. At the end of Soorah Al-Ma'idah, He, Most High, says, Surely, they have disbelieved

who say, "Allah is the Maseeh ('Eesa), son of Maryam." But the Maseeh said, "O, Children of Isra'eel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimoon there are no helpers. Surely, disbelievers are those who said, "Allah is the third of the three (in a trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God - Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them. Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. The Maseeh, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam) was a Siddiqah (i.e. she believed in the Words of Allah and His Books. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat clear to them, yet look how they are deluded away (from the truth). (Soorah Al-Ma'idah 5:72-75)

Allah, Most High, has delivered His Verdict on their disbelief with good cause and He informs us that this (disbelief) emanated from them, in spite of the fact that the Messenger sent to them, i.e. 'Eesa (Peace be upon him), the son of Maryam, had made clear to them that he was a slave, subject to Allah's Lordship, created and fashioned in the womb and he called the people to the worship of Allah, Alone, without partners. And he warned them that opposing this would lead to punishment in the Hellfire in the Eternal Abode and humiliation, degradation and ignominy in the Hereafter. This is

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why He says, Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimoon there are no helpers. (Soorah Al-Ma'idah 5:72) Then He says, Surely, disbelievers are those who said, "Allah is the third of the three (in a trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah. (Soorah Al-Ma'idah 5:73) Ibn Jareer AtTabari and others said that

what is meant by this is their saying regarding the personages of the trinity, the personage of the Lord, the personage of the son and the personage of the Word sent from the father to the son, according to all the differing sects, including the Melkites to the Jacobites and the Nestorians - may Allah's Curse be on them. And we shall explain how they differed in this and the three councils they held during the reign of Constantine, son of Constantius - three hundred years after 'Eesa (Peace be upon him) and three hundred years before the commencement of the Mission of Prophet Muhammad (Peace and Blessings of Allah be upon him). This is why Allah, Most High, says, But there is no ilah (god) (none who has the right to be worshipped) but One Ilah. (Soorah Al-Ma'idah 5:73). That is, there is no god who has the right to be worshipped, except Allah, Alone, without partners and He has no equal, no like, no consort and no son.

Then He warned them and threatened them, saying, And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them. (Soorah Al-Ma'idah 5:73) Then He called upon them, with His Mercy and Kindness, to repent and ask forgiveness for these terrible sins and enormities, which merit the Fire; He says, Will they not repent to Allah and seek His Forgiveness? For Allah is OftForgiving, Most Merciful. (Soorah Al-Ma'idah 5:74) Then He made clear the situation of the Maseeh (Peace be upon him) and his mother and emphasized that he was a slave and Messenger and that his mother was a Siddiqah, i.e. she was not an adulteress, as the Jews claim - may Allah's Curse be on them. And in this there is evidence that she

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was not a Prophet, as a group of scholars have claimed.

And He, Most High, says, They both used to eat food (as any other human being, while Allah does not eat). (Soorah Al-Ma'idah 5:75) This is an allusion to the fact that food was excreted by them, just as it is excreted by others. That is to say, how can anyone who shares such an attribute be a deity? Far Above their claim and their ignorance is Allah, Most High.

As-Suddi and others said that what is intended by Allah's Saying: Surely, disbelievers are those who said,

"Allah is the third of the three (in a trinity)" (Soorah Al-Ma'idah 5:73) is a reference to their claim that 'Eesa (Peace be upon him) and Maryam are deities besides Allah, i.e. as Allah, Most High, made clear regarding their disbelief in this matter, in His Saying: And (remember) when Allah will say (on the Day of Resurrection), "O 'Eesa, son of Maryam! Did you say unto men, 'Worship me and my mother as two gods besides Allah'?" He will say, "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self, though I do not know what is in Yours, truly, You, only You, are the All-Knowing of all that is hidden and unseen. Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You tawaffaitani, You were the Watcher over them, and You are a Witness to all things." (This is a great admonition and warning to the Christians of the whole world) "If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the Almighty, the Most Wise." (Soorah Al-Ma'idah 5:116-118)

Allah, Most High, informs us that He will question 'Eesa (Peace be upon him) on the Day of Resurrection, in a manner which honors him and which rebukes and censures those who worshipped him. Those who lie against him and invent a calumny, claiming that he is the son of Allah, or that he is Allah, or that he is His partner - Allah is Far

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Above all that they ascribe to Him. He will question him, even though He knows that he did not do what he is being asked about. But He will ask in order to rebuke those lied against him; He will say to him, Did you say unto men, 'Worship me and my mother as two gods besides Allah'?" He will say, "Glory be to You!" (Soorah Al-Ma'idah 5:116) That is, You are Far

Above the partners they ascribe to You. It was not for me to say what I had no right (to say) (Soorah AlMa'idah 5:116) means no one has this right but You. "Had I said such a thing, You would

surely have known it. You know what is in my inner self, though I do not know what is in Yours, truly, You, only You, are the All- Knowing of all that is hidden and unseen.” (Soorah Al-Ma’idah 5:116) One may note that great courteousness is shown in the question and the answer. “Never did I say to them aught except what You (Allah) did command me to say” (Soorah Al-Ma’idah 5:117) means when You sent me to them and revealed to me the Scripture, which I used to recite to them. Then he explained what he used to say to them in his words: “Worship Allah, my Lord and your Lord.” (Soorah Al-Ma’idah 5:117) That is, my Creator and your Creator, my Sustainer and your Sustainer. “And I was a witness over them while I dwelt amongst them, but when You tawaffaitani...” (Soorah Al-Ma’idah 5:117) That is, when You raised me up to You, when they intended to crucify me and kill me, but You had Mercy on me and saved me from them, casting my likeness upon one of them, so that they took their vengeance upon him. And when this happened, “You were the Watcher over them, and You are a Witness to all things.” (This is a great admonition and warning to the Christians of the whole world). (Soorah Al- Ma’idah 5:117) Then he said, in tones indicating submission to the Will of the Lord, the Almighty, the All-Powerful and a declaration of self-exoneration from the claims of the Christians, “If You punish them, they are Your slaves...” (Soorah Al-Ma’idah 5:118) means they deserve that. “...and if You forgive them, verily You, only You are the Almighty, the Most Wise.” (Soorah Al-Ma’idah 5:118) All matters refer back to Allah, for He does what He Wills and none can question Him about what He does, while He will question them, which is why he said, “...verily You, only You are the

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Almighty, the Most Wise.” (Soorah Al-Ma’idah 5:118). He did not say, the Most Forgiving, the Most Merciful.

And it has been confirmed in an authentic Hadith from the Messenger of Allah (Peace and Blessings of Allah be upon him) that he said, “Allah, Most High, says, “The son of Adam has reviled Me and he had no right to do so; he claims that I have a son, when

I am the One, As-Samad, Who does not beget and Who was not begotten and like unto Whom there is none.”

Explanation of the Revelation of Four Scriptures and the Times of Their Revelation

Abu Zur’ah Ad-Dimashqi said, ‘Abdullah Ibn Saleh told us, “I was told by Mu’awiyah Ibn Saleh, on the authority of the person who informed him, that he said, The Towrah was sent down to Moosa (Peace be upon him) on the sixth night of the month of Ramadan. The Zaboor (Psalms) was sent down to Dawood (Peace be upon him) on the twelfth night of the month of Ramadan. This was four hundred and eightytwo years after the Towrah. The Injeel (Gospel) was sent down to ‘Eesa, (Peace be upon him) on the eighteenth night of the month of Ramadan, one thousand and fifty years after the Zaboor. And Al-Furqan (the Criterion, i.e. the Qur’an) was sent down to Muhammad (Peace and Blessings of Allah be upon him) on the twenty-fourth night of the month of Ramadan.”

We have mentioned in the Tafseer in the explanation of the Words of Allah, Most High: The month of Ramadan in which was revealed the Qur’an. (Soorah Al-Baqarah 2:185) the Ahadeeth reported to that effect and it is mentioned in them that the Injeel was sent down to ‘Eesa (Peace be upon him) on the eighteenth night of the month of Ramadan.

Ibn Jareer mentioned in his Tareekh that it was sent down to him when he was thirty years old and he remained until Allah raised him up to the heaven, when he was thirty-three years old.

Ishaq Ibn Bishr said, "We were informed by Sa'eed Ibn Abi 'Aroobah, who reported on the authority of Qatadah - and Muqatil on his authority - on the authority of 'Abdur-Rahman Ibn Adam,

who reported on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "Allah, the Almighty, the All- Powerful, revealed to 'Eesa (Peace be upon him), 'O, 'Eesa! Be diligent in (practicing and teaching) My Religion and be tireless; and listen and obey, O son of the pure woman, the chaste, the virgin. You were born without a father, and I created you as a Sign for the worlds. So worship Me Alone and depend upon Me Alone. Take the Scripture (i.e. the Injeel) with vigor and zeal and go to the Syriac people and convey to them from what is in your hands, that I am the Truth, the Living, the Everlasting, Who never goes away. Believe in the Unlettered, Arab Prophet, the owner of the camel and the headdress (i.e. the 'imamah [turban]), the woollen garment, the sandals and the staff, the wide-eyed, the smooth-browed, the smooth-cheeked, the curly-haired, the heavily-bearded, whose eyebrows are joined, the hook-nosed, whose incisors are split, whose 'anfaqah is free of hair, whose neck is like a silver pitcher, whose clavicles appear to have gold running in them, who has hairs from his throat to his navel, like a branch - and there is no hair on his stomach or on his chest except this. His hands and feet are thick, when he turns (to look), he does so with his whole body and when he walks, it is as if he is walking down from a rock and descending from a hillside (i.e. he walks with confidence). The sweat on his face is like pearls and the scent of musk emanates from it. His like has not been seen before and will not be seen again. He is of fine build and he has a good odour. He will marry many women, but will have only a small number of offspring, His descendants are from a blessed woman (i.e. Khadeejah, may Allah be Pleased with her) and she

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will have an abode (in Paradise) made from hollowed pearl, in which there will neither be fatigue nor clamor. You will support him, O 'Eesa, at the end of time, just as Zakariyya supported your mother. He will have two offsprings through her (i.e. Khadeejah), both of whom shall be martyred. He will have an abode in Paradise the like of which no other human being will have. His speech is the Qur'an, his Religion is Islam and I am Peace. Tooba will be for those who live in his time, witness his days and pay heed to his words'."

'Eesa (Peace be upon him) said, "O, my Lord! What is Tooba?" He said, "It is a tree which I have planted with My Own Hands; it is for all of the Gardens (of Paradise). Its roots are of ridwan, its water is from tasneem, whose coldness is like kafoor and whose taste is like that of ginger. Anyone who drinks once of that spring shall never be thirsty." 'Eesa said, "O, my Lord! Give me to drink of it." He answered, "It is forbidden for the Prophets to drink from it until that Prophet first drinks of it; it is forbidden for the nations to drink from it until the nation (i.e. followers) of that Prophet first drinks from it. I shall take you up to Me and send you down at the end of time to see wonders from the nation of that Prophet, and that you might assist them against the accursed Dajjal. I shall send you down at prayer time that you may pray with them, but then you shall not lead them in prayer, for they are a nation favored with mercy, and no Prophet will come after him."

Hisham Ibn 'Ammar reported on the authority of Al-Waleed Ibn Muslim, who reported on the authority of 'Abdur-Rahman Ibn Zaid, who in turn reported on the authority of his father that 'Eesa (Peace be upon him) said, "O, my Lord! Inform me about this nation that is favored with mercy." He said, "It is the nation of Ahmad; they are scholars and men of wisdom, as if they are Prophets. They are pleased with little that they receive from Me and I am Well-Pleased with few deeds from them. I will admit them to Paradise because of (their declaration:) 'La ilaha ill-Allah (none has the right to be worshipped except Allah)'. O, 'Eesa! They will be the majority of the inhabitants in Paradise, because the tongues of no nation have been humbled by 'La ilaha ill-Allah

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(none has the right to be worshipped except Allah)' as their tongues have been humbled. And the necks of no nation have been humbled by prostration as their necks have been humbled." (Narrated by Ibn 'Asakir)

And He, Most High, says, And when I (Allah) put in the hearts of Al-Hawariyyoon (the Disciples of

'Eesa) to believe in Me and My Messenger, they said, "We believe. And bear witness that we are Muslims." (Soorah Al-Ma'idah 5:111) It was said that what is meant by this Revelation is the Revelation of inspiration. That is, Allah led them to it and guided them to it. It was also said that what is meant by it is Revelation through the medium of the Messenger and the reconciliation of their hearts toward the acceptance of the truth. This is why they responded by saying, we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)." (Soorah Ali 'Imran 3:52)

This is one of the Blessings bestowed by Allah on His slave and Messenger, 'Eesa (Peace be upon him), that He granted him helpers and supporters, who aided him and called with him to the worship of Allah, Alone, without partners.

The miracles given to each Prophet in his time were suited to the communities in which they lived. It was said that the miracle given to Moosa (Peace be upon him) befitted the people of his time, who were skilled magicians, so he was sent with Signs which dazzled the eyes and humbled the necks. And since the magicians were well-versed in the art of magic and its consequences and they witnessed those dazzling occurrences, which they knew could not have been produced by anyone except one who was helped by Allah and given supernatural miracles to prove his truthfulness, they immediately embraced Islam and they did not hesitate.

Likewise, 'Eesa (Peace be upon him) was sent at a time when his people excelled in the natural sciences and so he was sent with miracles which

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they could not emulate and the secrets of which they could not discover, for what could a physician do for the one who was born blind, which is the worst form of blindness, the leper and the one who was afflicted with a chronic illness? And how could any created being acquire the knowledge of how to raise the dead from his grave? As everyone knows, such a miracle proves the truthfulness of the one who performs it and the Omnipotence of the One Who sent him.

Likewise, Muhammad (Peace and Blessings of Allah be upon him), according to the consensus of the scholars, was sent at a time renowned for the eloquence and articulacy of the people. So Allah sent to them the Mighty Qur'an, which falsehood cannot approach from the front or from behind; (it is) sent down by the Most Wise, Worthy of All Praise. Its Words are a miracle, which challenge the mankind and the jinn to produce the like of it, or to produce even ten Soorahs like it, or even one Soorah like it - and He pronounced definitely that they would not be able to do so, whether at that time or in the future, saying that if they did not do it, and they would never do it, because it is the Speech of the Creator, the Almighty, the All-Powerful. And there is nothing that resembles Allah, Most High, neither in His Essence, nor in His Attributes, nor in His Actions.

What is meant is that when 'Eesa (Peace be upon him) established the arguments and proofs against them, most of them persisted in their disbelief, error, obduracy and oppression, though a righteous group of them dedicated themselves to him and they were his helpers and supporters. They followed him, assisted him and offered sincere advice to him. This was at the time when the Children of Isra'eel became preoccupied with him and denounced him to one of the rulers of that time. They became determined to kill him and crucify him, but Allah saved him from them and raised him up to Him from their midst and cast his likeness on one of his companions and they took him and crucified him to death, believing him to be 'Eesa (Peace be upon him). But they were mistaken in this and contradicted the truth. Many of the Christians

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believed their claim, but both parties were in error in the matter.

Allah, Most High, says, And they (the disbelievers) plotted (to kill 'Eesa), and Allah planned too. And Allah is the Best of planners. (Soorah Aal 'Imran 3:54) And He, Most High, says, And (remember) when 'Eesa, son of Maryam, said, "O, Children of Isra'eel! I am the Messenger of Allah unto you confirming the Tawrah (which came) before me, and giving

glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad i.e. Muhammad) came to them with clear proofs, they said, "This is plain magic." And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are Zalimoon. They intend to put out the Light of Allah (i.e. the Religion of Islam, this Qur'an, and Prophet Muhammad) with their mouths. But

Allah will complete His Light even though the disbelievers hate (it). (Soorah As-Saff 61:6-8) - up to the

Words of Him, Most High after that: O you who believe! Be you helpers (in the Cause) of Allah as said

'Eesa, son of Maryam, to Al-Hawariyyoon (the Disciples), "Who are my helpers (in the Cause) of Allah?" Al-Hawariyyoon said, "We are Allah's helpers (i.e. we will strive in His Cause)!" Then a group of the Children of Isra'eel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost. (Soorah As-Saff 61:14)

And something similar to this has been narrated on the authority of Al-'Irbadh Ibn Sariyah and Abu Umamah (may Allah be Pleased with them both) from the Prophet (Peace and Blessings of Allah be upon him) and in it he spoke of: "...the supplication of my father, Ibraheem and the glad tidings of 'Eesa." This was because when Ibraheem (Peace be upon him) built the Ka'bah he said, "Our Lord! Send amongst them a Messenger of their own." (Soorah Al- Baqarah 2:129) When Prophethood among the Children of Isra'eel came to an end with 'Eesa

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(Peace be upon him), he addressed them and informed them that

Prophethood had been cut off from them and that after him, it would go to the Arabian Prophet, the final

Seal of the Prophets, Ahmad, who is Muhammad Ibn 'Abdullah Ibn 'Abdul-Muttalib Ibn Ibn Hisham Hashim, who was of the descendants of Ishmael (Peace be upon him), son of Ibraheem Al- Khaleel (Peace be upon him).

Allah, Most High, says, But when he came to them with clear proofs, they said, "This is plain magic." (Soorah As-Saff 61:6) It is possible that the pronoun 'he' refers to 'Eesa (Peace be upon him) and it is also possible that it refers to Muhammad (Peace and Blessings of Allah be upon him).

Then He encouraged His believing slaves to help Islam and its adherents and to assist its Prophet (Peace and Blessings of Allah be upon him) and support him in establishing the Religion and propagating it, saying, O you who believe! Be you helpers (in the Cause) of Allah as said 'Eesa, son of Maryam, to AlHawariyyoon, "Who are my helpers (in the Cause) of Allah?" (Soorah As-Saff 61:14) means who will assist me in calling the people to Allah? Al- Hawariyyoon said, "We are Allah's helpers (i.e. we will strive in His Cause)!" (Soorah As-Saff 61:14) This took place in a village known as An-Nasirah, which is why they became known as Nasara (Nazarenes). Allah, Most High, says, Then a group of the Children of Isra'eel believed and a group disbelieved. (Soorah As-Saff 61:14) That is, when 'Eesa (Peace be upon him) called the Children of Isra'eel and others to Allah, Most High, some of them believed, while others disbelieved. Among those who believed in him were the people of Antioch in their entirety, according to what has been reported by more than one of the scholars of Seerah, history and tafseer. He sent three messengers to them, one of whom was Simon the Pure and the people believed and responded positively to their preaching. But it is not they who are referred to in Soorah Ya Seen, according to what we have already established in the story of the people of the town. Others from among the

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Children of Isra'eel disbelieved, and they were the majority of the Jews. Allah supported those who believed in him against those who disbelieved afterward and they became victorious over them and conquered them, as Allah, Most High, says, And (remember) when Allah said, "O 'Eesa! I will take you and raise you to Myself and clear you (of the forged statement that 'Eesa is Allah's son) of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve (in

the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, 'Eesa, Moosa, etc., or in His Holy Books, e.g. the Tawrah, the Injeel, the Qur'an) till the Day of Resurrection. (Soorah Aal 'Imran 3:55) So those who are closest to the truth will always be victorious over those who are farthest from it. And because the saying of the Muslims about him is the truth, of which there is no doubt, i.e. that he is the slave of Allah and His Messenger, they were victorious against the Christians, who were excessive in their claims regarding him and ascribed to him a status above that which Allah has designated for him.

And because the Christians were closer to the truth regarding him than the Jews - may Allah's Curse be on them - the Christians were victorious over the Jews during the period up to the time of Islam and its followers.

The Story of the Table Spread

Allah, Most High, says, (Remember) when Al-Hawariyyoon (the Disciples) said, "O, 'Eesa, son of Maryam! Can your Lord send down to us a table spread (with food) from heaven?" 'Eesa said, "Fear Allah, if you are indeed Believers." They said, "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses." 'Eesa, said, "O, Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." Allah said, "I am going to send it down unto you, but if anyone of you after that

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disbelieves, then I will punish him with a punishment such as I have not inflicted on anyone among (all) Al'Alameen." (Soorah Al-Ma'idah 112-115)

We have already mentioned in the Tafseer the traditions reported regarding the descent of Al-Ma'idah (the Table Spread) on the authority of 'Abdullah Ibn 'Abbas, Salman Al-Farisi, 'Ammar Ibn

Yasir and others from among the Salaf. Among those narrations, it was stated that 'Eesa (Peace be upon him) ordered Al- Hawariyyoon to fast for thirty days and when they had completed the fast, they requested of 'Eesa (Peace be upon him) that a table (spread with food) be sent down from the heaven to them, so that they might eat from it and in order that the faith in their hearts might be strengthened, knowing that Allah had accepted their fast and answered their request, and that they should have an 'Eid in which they could break their fast and it would be sufficient for the first of them to the last of them, for the wealthy among them and the poor among them. But 'Eesa (Peace be upon him) cautioned them against this and feared for them that they would not show gratitude for it, or fulfill the conditions attached to it, but they would not accept from him aught but that he ask this for them from his Lord, the Almighty, the All-Powerful. When they refused to give up this request, he stood up to pray and donned a coarse hair shirt, bowed his head and his eyes filled with tears as he wept and entreated Allah to answer his supplication by granting their request. So Allah sent down to them a table from the heaven. The people saw it descend gradually from between two clouds. It continued to descend by degrees and all the while it was descending, 'Eesa (Peace be upon him) was asking his Lord, the Almighty, the All- Powerful to make it a mercy and not an affliction and to make it a (source of) blessing and salvation. It continued to come down until it stood before 'Eesa (Peace be upon him). It was covered with a cloth and so he uncovered it, saying, "In the Name of Allah, the Best of Providers." When it was uncovered, they saw that on it were seven fish and seven loaves. It

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was also said that there was vinegar and also that there were pomegranates and other fruits. It had a very strong aroma. Allah said to it, "Be!" - and it was. Then 'Eesa ordered them to eat from it. They said, "We will not eat until you eat." He said, "But it was you who asked for it in the first place!" But they refused to eat from it first. So he ordered the poor and needy, the sick and the lame to eat from it. They numbered about one thousand, three hundred and they all ate from it, after which all who were sick, lame or infirm were cured. On seeing the situation

of those who had eaten from it, the people regretted not having done likewise. It was said that it then descended once a day and the people would eat from it, the last of them eating as much as the first. It was said that this continued until as many as seven thousand had eaten from it. Then it descended every day, just as the people used to drink from the shecamel of Saleh (Peace be upon him) day after day. Then Allah commanded 'Eesa (Peace be upon him) to restrict its use to the poor and needy, and not the rich. This upset many people and the hypocrites among them began to gossip about it. This led to the whole table being raised up and those who had spread gossip and tittle-tattle about it were transformed into swine."

And Ibn Abi Hatim and Ibn Jareer both narrated on the authority of 'Ammar Ibn Yasir (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, "The table descended from the heaven with bread and meat and they were commanded not to cheat, hoard the food or keep it for the morrow, but they cheated, hoarded the food and kept it for the morrow and so they were transformed into apes and swine.

Then Ibn Jareer narrated it on the authority of Bundar, who reported on the authority of Ibn Abi 'Adiyy, who in turn reported on the authority of Sa'eed, who likewise reported on the authority of Qatadah, who in turn reported on the authority of Khilas, on the authority of 'Ammar (May Allah be pleased with him), in a mawqoof form. And this is more correct. It was narrated thus by way of Simak, on the authority of a man from Banu 'Ijl, who

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reported on the authority of 'Ammar (May Allah be pleased with him), in a mawqoof form. And that is the correct view, and Allah knows better.

The narration of Khilas, on the authority of 'Ammar (May Allah be pleased with him) is munqati'. And even if this Hadith was authentic in a marfoo' form, it would be a decisive criterion in this story, because the scholars have disagreed regarding whether or not the table descended. The majority of scholars hold that it

descended, as proven by these traditions and it is also clear from the text of the Qur'an, in particular, His Words: "I am going to send it down unto you..." (Soorah Al-Ma'idah 5:115), as confirmed by Ibn Jareer At-Tabari. And Allah knows better.

And Ibn Jareer has narrated, with an authentic chain of narrators up to Mujahid and Al-Hasan Ibn AbulHasan Al-Basri that they both said that it did not descend and that they refused its descent when Allah said, "...but if anyone of you after that disbelieves, then I will punish him with a punishment such as I have not inflicted on anyone among (all) Al-'Alameen." (Soorah Al-Ma'idah 5:115), which why it was said that the Christians do not know the story of the Table Spread and why it is not mentioned in their Scripture, although it must have been transmitted by numerous people who witnessed it. And Allah knows better.

Section

Abu Bakr Ibn Abi Ad-Dunya said, "We were informed by a man (whose name is omitted) that he said that Hajjaj Ibn Muhammad was informed by Abu Hilal Muhammad Ibn Sulaiman, who reported on the authority of Bakr Ibn 'Abdullah Al-Muzani that he said, "Al-Hawarriyyoon lost their Prophet, 'Eesa (Peace be upon him), and it was said to them, "He has gone to the sea." So they set out in search of him and when they reached the sea, they found him walking on the water, the waves lifting him up and then lowering him again, as they rose and fell. He was wearing a garment, half of which he was using as a lower garment and half of which he was using as an upper garment. He advanced toward

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them and one of them - Abu Hilal said that he believed he was one of the best of them - said, "Shall I not come to you, Oh, Prophet of Allah?" He said, "Certainly." So he placed one of his feet on the water, then he went to place the other foot, but he said, "O! I am afraid that I will drown, O, Prophet of Allah!" 'Eesa (Peace be upon him) said to him, "Give me your hand, Oh, you of little faith! If mankind had as

much faith as the equivalent of a single hair, he would be able to walk on water."

This was narrated by Abu Sa'eed Ibn Al-'Arabi, on the authority of Ibraheem Ibn Abil-Jaheem, who reported on the authority of Sulaiman Ibn Harb, who in turn reported on the authority of Abu Hilal, who reported something similar on the authority of Bakr.

Then Ibn Abid-Dunya said, "I was informed by Muhammad Ibn 'Ali Ibn Al-Hasan Ibn Shaqeeq, who said, "I was informed by Ibraheem Ibn Al-Ash'ath, who reported on the authority of Al-Fudail Ibn 'Iyad that he said, "It was said to 'Eesa, the son of Maryam (Peace be upon him), "O 'Eesa! By what thing do you walk on water?" He said, "By faith and certainty." They said, "We have believed as you have believed and we are certain as you are certain." He said, "Then walk!" So they walked with him on the wave, but they sank. 'Eesa (Peace be upon him) said to them, "What is wrong with you?" They said, "We feared the wave." He said, "Did you not fear the Lord of the wave?" So he took them out and then struck the earth with his hand and took up a handful of it, then he opened his hand and in one of his hands was gold, while in the other was mud or small stones. He asked them, "Which of them is more pleasing to your hearts?" They said, "This gold." He said, "To me, they are equal."

We have mentioned previously in the story of Yahya (Peace be upon him), son of Zakariyya (Peace be upon him), on the authority of some of the Salaf that 'Eesa (Peace be upon him) used to wear a hair shirt and eat the leaves of the trees and he would

not take shelter in a house or with any family and he had no money and he did not store up anything for the morrow. Some of them said that he used to eat from the (earnings of) his mother's spinning (peace be upon them both).

And Ibn 'Asakir narrated on the authority Ash-Sha'bi that he said, "Whenever the Hour was mentioned in the presence of 'Eesa

(Peace be upon him), he would cry out and say, "It is not fitting that the Hour should be mentioned in the presence of the son of Maryam." Then he would be silent.

And it is reported on the authority of 'Abdul Malik Ibn Sa'eed Ibn Abjar that when 'Eesa (Peace be upon him) heard a religious exhortation, he would cry loudly.

It is reported on the authority of 'Abdur-Razzaq that he said, "Ma'mar informed us that he was told by Ja'afar Ibn Burqan that 'Eesa (Peace be upon him) used to say, "O Allah! I have arrived at a situation where I cannot repel that which I hate and I possess not the ability to acquire what I want. The situation is now in the hands of other than me and I have become pledged to my work, so there is no poor person who is poorer than I. O Allah! Let not my enemy triumph over me and let not my friend be unfortunate because of me. Let me not suffer any affliction in my Religion and let not those who show no mercy or compassion to me gain mastery over me."

Al-Fudail Ibn Iyad reported on the authority of Yoonus Ibn 'Ubaid that he said, "'Eesa (Peace be upon him) used to say, 'No one achieves true faith until he cares not about consuming (the good things in) this world."

Al-Fudail also said, " 'Eesa (Peace be upon him) used to say, 'I thought about the creation and I discovered that He Who was not created is more delightful to me than those who are created'."

Ishaq Ibn Bishr reported on the authority of Hisham Ibn Hassan, who reported on the authority of AlHasan that he said, "Verily, 'Eesa (Peace be upon him) will be the head of the ascetics on the Day of Resurrection. He added, "And those who will flee with their sins will be gathered on the Day of Resurrection with 'Eesa (Peace be upon him)."

He said, "One day, while 'Eesa (Peace be upon him) was sleeping on a rock and enjoying his sleep there, Iblees came to him and said, 'O 'Eesa! Do you not claim that you do not desire anything of the material things of this life? Then this rock is one of the material things of this life.' Upon hearing this, 'Eesa (Peace be upon him) took the rock and threw it at him, saying, 'This is for you and the life of this world'."

Mu'tamir Ibn Sulaiman said, " 'Eesa (Peace be upon him) came out to his companions, wearing a woollen cloak, a garment and pants and he was barefoot and weeping. His hair was dishevelled, his skin jaundiced, due to hunger and his lips were dry, due to thirst. He said, "Peace be upon you, Oh, Children of Isra'eel! I am the one who has relegated the life of this world to its true place, by Allah's Permission, without wonder or pride. Do you know where my abode is?" They said, "Where is your abode, oh, Spirit of Allah?" He said, "My abode is the mosques, my perfume is water, my food is hunger, my light is the moon at night, my warmth in the winter is the sun, my sweet basil is the vegetation of the earth, my garments are of wool and my distinguishing characteristic is fear of the Lord of the Might. My companions are the chronically sick and the needy. In the morning, I have nothing and in the evening, I have nothing. But I am in good spirits and have no cares. So who is richer and gets profits more than I?"
(Narrated by Ibn 'Asakir)

It was narrated in the biography of Muhammad Ibn Al-Waleed Ibn 'Aban Ibn Hibban Abul Hasan Al'Uqaili Al-Misri that he said, "We were informed

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by Hani' Ibn Al-Mutawakkil Al-Iskandarani, who reported on the authority of Haiwah Ibn Shuraih that he said, "Al-Waleed Ibn Abil-Waleed informed me on the authority of Shufayy Ibn Mati', who reported on the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Allah, Most High, revealed to 'Eesa (Peace be upon him), 'O 'Eesa! Move from place to place, so that you are not recognized and subjected to harm, for

by My Power and Might, I will give you a thousand hawra' as wives and I will surely give you a wedding banquet that will last for four hundred years'." This Hadith is ghareeb; and it was declared by the narrator to be marfoo'. It could be marfoo' from the narration of Shufayy Ibn Mati', on the authority of Ka'b Al-Ahbar, or someone else from among the Isra'eelites. And Allah knows better.

Al-Mubarak narrated on the authority of Sufyan Ibn 'Uyainah, who reported on the authority of Khalaf Ibn Hawshab that he said, " 'Eesa (Peace be upon him) said to Al-Hawariyyoon, 'Just as the kings have left wisdom to you, likewise, leave for them the life of this world'."

said, " 'Eesa (Peace be upon him) said, "Ask me, for verily, I am tenderhearted and verily, I am insignificant in my own sight'."

Isma'eel Ibn 'Ayyash reported on the authority of 'Abdullah Ibn Deenar, who reported on the authority of

Ibn 'Umar (May Allah be pleased with him) that he said, "'Eesa (Peace be upon him) said to AlHawariyyoon, 'Eat barley bread and drink pure water, and depart the world safe and secure. In truth, I say to you that verily, the sweetness of the life of this world is the bitterness of the Hereafter, and the bitterness of the life of this world is the sweetness of the Hereafter. And verily, the slaves of Allah are not those who lead lives of luxury and ease. I truth, I say to you that verily, your evil is like a scholar whose desires affect his knowledge and so he wishes that all of the people were like him. And something like it was narrated on the authority of

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Abu Hurairah (May Allah be pleased with him).

Abu Mus'ab reported on the authority of Malik that he informed him that 'Eesa (Peace be upon him) used to say, "O Children of Isra'eel! It is incumbent on you to drink pure water, eat vegetables, the fruit of the arak tree and barley bread; and beware of wheat bread, because you will not fulfill the gratitude for it."

And Ibn Wahb reported on the authority of Sulaiman Ibn Bilal, who reported on the authority of Yahya Ibn Sa'eed that he said, "'Eesa (Peace be upon him) used to say, 'Traverse this world and do not become too comfortable in it.' And he used to say, 'Love of this world is the head of every sin, and looking cultivates desire in the heart'."

Wuhaib Ibn Al-Ward related something similar and he added, "And it may be that desire causes those who have it to inherit long sadness."

And it is reported from 'Eesa (Peace be upon him) that he said, "O weak son of Adam! Fear Allah wherever you are and be in this world like a guest. Take the mosques as your abode and teach your eyes to weep, your body to be patient and your heart to contemplate. And do not be preoccupied with tomorrow's sustenance, because it is a sin."

It is also reported from him that he said, "None of you can make a home on a wave of the sea, so do not take this world as an abode."

And regarding this Sabiq Al-Barbari says,

You have houses in Mistan As-Suyool, And can a house be built on water, whose foundation is mud?

And Sufyan Ath-Thawri said, " 'Eesa (Peace be upon him), the son of Maryam said, 'Love of this world and love of the Hereafter cannot reside together in the heart of a Believer, just as water and fire cannot remain together in a vessel'."

Ibraheem Al-Harbi reported on the authority of Dawood Ibn Rasheed, who reported on the authority of Abu 'Abdullah As-Soofi that he said, " 'Eesa (Peace be upon him) said, 'The one who seeks the life of this world is like the one who drinks seawater; the more he drinks, the thirstier he becomes, until it kills him'."

And it is reported from 'Eesa (Peace be upon him) that he said, "Verily, Shaitan is with the life of this world, his plot is with wealth, his ability to make evil things seem fair is with desire and his ability to establish himself is with lusts."

Al-A'mash reported on the authority of Khaithamah that he said, " 'Eesa (Peace be upon him) used to put food for his companions and he would stand over them and say, 'Thus must you behave toward guests'."

Al-A'mash also narrated that a woman said to 'Eesa (Peace be upon him), "Blessed be the womb that bore you and the breast that fed you." He said, "Blessed be he who recites the Scripture and pays heed to it."

It was also reported from him that he said, "Blessed be he who weeps when he recalls his sin, guards his tongue and whose abode suffices him."

It was also reported from him that he said, "Blessed be the eye that sleeps and does not speak to itself of sin, but pays attention to that which is not sinful."

And it was reported on the authority of Malik Ibn Deenar that he said, " 'Eesa (Peace be upon him) and his companions passed by a corpse and they said, 'How malodorous is its smell!' He said, 'How white are its teeth!'" He said this in order to forbid them from backbiting.

And Abu Bakr Ibn Abi Ad-Dunya said, "Al-Husain

Ibn 'Abdir- Rahman related to us on the authority of Zakariyya Ibn 'Adiyy that he said, " 'Eesa (Peace be upon him), said, 'Oh, company of Disciples! Be content with the meanest of this world's provisions, while safeguarding your Religion, as the people of this world are

content with the least of Religion, while safeguarding their share of this world's provisions.'

Zakariyya said, and regarding this, the poet said,

*"I see men with the least Religion who are content,
But I do not see them content with a life of little
provision, Be satisfied with the Religion over the
worldly riches of kings, As kings are satisfied with
their worldly riches over the Religion."*

And Abu Mus'ab reported on the authority of Malik that he said, " 'Eesa (Peace be upon him), the son of Maryam said, 'Do not speak excessively about matters other than remembrance of Allah, as it will harden your hearts, for verily, a hard heart is far from Allah, but you know not. And look not at the sins of the slaves, as if you are lords, but instead, look at them as if you are slaves, because the mankind consists of only two types of men: Those who are protected and those who are put to trial. So be compassionate toward those who are put to trial and praise Allah for His Protection.'

And 'Abdullah Ibn Al-Mubarak said, "Sufyan informed us, on the authority of Mansoor, who reported on the authority of Salim Ibn Abul-Ja'd that he said, " 'Eesa (Peace be upon him) said, 'Work for Allah and do not work for your stomachs. Look at this bird, how it eats and goes away and it neither tills the soil nor harvests, yet Allah provides it with sustenance. So if you say, 'We have larger stomachs than this bird...', then look at these animals, such as cows and donkeys, for they eat and then go away and they neither till the soil nor harvest, yet Allah provides them with

sustenance.'

And Safwan Ibn 'Amr said, "It was reported on the authority of Shuraih Ibn 'Ubaid, who reported on the authority of Yazeed Ibn Maisarah that he said, "Al-Hawariyyoon said to the Maseeh (Peace be upon him), "O Maseeh of Allah! Look at the Mosque of Allah,

how fine it is! He said, Ameen, Ameen! In truth, I say to you, Allah will not leave a single stone of this Mosque standing; He will destroy it because of the sins of its people. Verily, Allah does not do anything because of the gold, silver and stone that so impress you. Verily, righteous hearts are more beloved by Allah than these things. Because of them (the hearts of mankind), Allah makes the earth and because of them, He destroys it, if they are not righteous."

Al-Hafiz Abul-Qasim Ibn 'Asakir reported in his Tareekh on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, " 'Eesa (Peace be upon him) passed by a ruined city and the buildings impressed him, so he said, "O my Lord! Command this city to answer me." So Allah revealed to the city, "O you ruined city! Answer 'Eesa!" The city called out, "O 'Eesa, my beloved! What do you want of me?" He said, "What happened to your trees, your rivers and your palaces? And where are your inhabitants?" It replied, "My beloved! The true Promise of your Lord was fulfilled and my trees became dry, my rivers dried up, my palaces were destroyed and my inhabitants died." 'Eesa (Peace be upon him) asked, "So where is their wealth?" The city replied, "They gathered it together, including the lawful and the unlawful and placed it in my belly (i.e. they buried it); to Allah belongs the inheritance of the heavens and the Earth." So 'Eesa (Peace be upon him) called out, "I am amazed at three persons: (i) the one who seeks the life of this world, while death is seeking him, (ii) the builder of palaces, when the grave will be his abode and (iii) the one who laughs in a loud voice, while the Fire lies before him. Son of Adam,

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you are not sated by much (wealth), nor are you content with little. You gather your wealth for those who do not praise you and you go to a Lord who will not pardon you. You are no more than a slave of your stomach and your desire. Your stomach will only be filled (i.e. with Fire) when you enter your grave. And you, O son of Adam, will see the piling up of your wealth in the scale of another.”

This Hadith is very strange, but there is a good admonition in it, which is why we have included it.

Sufyan Ath-Thawri reported on the authority of his father, who reported on the authority of Ibraheem AtTaimi that he said, "'Eesa (Peace be upon him) said, 'O company of Disciples! Make your treasure in the heaven, because the heart of a man is where he has stored it.'"

And Thawr Ibn Yazeed reported on the authority of 'Abdul-'Azeez Ibn Zibyan that he said, " 'Eesa (Peace be upon him), the son of Maryam, said, 'Whoever learned and taught and acted (upon his learning), he will be called great in the Kingdom of Heaven.'"

And Abu Kuraib said, "It was narrated that 'Eesa (Peace be upon him) said, 'There is no goodness in knowledge that does not cross the valley with you, but instead the caller carries you across'."

And Ibn 'Asakir narrated with a chain of narrators that is ghareeb, on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) in a marfoo' form that 'Eesa (Peace be upon him) stood before the Children of Isra'eel and said, "O company of Disciples! Do not speak of the underlying wisdoms (in religious matters) to people who are not qualified to understand them (i.e. the ignorant folk), for you may do injustice thereby to them (the underlying wisdoms) and do not withhold them from those who are qualified to understand them (i.e. the religious scholars), for you will thereby do injustice to them (the scholars). (Religious) matters may be divided into three categories: (i) a matter,

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the integrity of which and the logic behind which is apparent, (ii) a matter, the sin and error of which is clear and (iii) a matter which is unclear to you; such matters you should refer to Allah, the Almighty, the All-Powerful."

And 'Abdur-Razzaq said, "We were informed by Ma'mar, on the authority of a man who reported on the authority of 'Ikrimah that he said, 'Eesa (Peace be upon him) said, 'Do not cast pearls to

swine, because swine will not do anything with pearls. And do not give wisdom to one who does not desire it, for wisdom is better than pearls, and those who do not desire it are worse than swine'."

Wahb and others related something similar from him, namely, that he said to his companions, "You are the salt of the earth, so if you go bad, there will be no cure for you; verily, there are two traits of ignorance in you: laughing at things that are not remarkable and early morning without wakefulness."

And that it was said to him, "Who is the worst of people in causing discord and dissent?" He said, "It is the scholar who commits mistakes, for when the scholar errs, many err with him."

It was also reported from him that he said, "O scholars of evil! You have placed the world above your heads and the Hereafter beneath your feet. Your words are a cure and your deeds are a medicine. Your likeness is as the likeness of an oleander tree: it impresses those who look upon it, but it kills those who eat of it."

And Wahb said, 'Eesa (Peace be upon him) said, "O scholars of evil! You have sat at the gates of Paradise, but you will not enter it and you do not call the needy to enter it; verily the wickedest of people with Allah is a scholar who seeks the life of this world through his knowledge."

And Makhool said, "Yahya (Peace be upon him) and 'Eesa (Peace be upon him) met and 'Eesa (Peace be upon him) shook Yahya's hand; he was laughing and

Yahya (Peace be upon him) said to him, "O son of my aunt! Why do I see you laughing, as if you have been saved?" 'Eesa (Peace be upon him) replied, "Why do I see you frowning, as if you have despaired?" So Allah revealed to them both: "The most beloved of you two to Me is the one who is friendliest toward the other."

And Wahb ibn Munabbih said, “‘Eesa stood with his companions near a grave, as its occupant was being lowered into it. They began to discuss the grave and its narrowness, and he said, “You were in a place narrower than it: your mothers’ wombs. If Allah likes to widen it, He will do so.”

And Abu ‘Umar Ad-Dareer said, “Whenever ‘Eesa (Peace be upon him) thought about death, his skin would drip blood.”

A Description of ‘Eesa (Peace be upon him)

Eesa’s Ascension to the Heaven, to the Protection of His Lord and Exposition of the Lies of the Jews and Christians, Who Claimed That He Was Crucified

Allah, Most High, says, {And they (the disbelievers) plotted (to kill ‘Eesa), but Allah planned too. And Allah is the Best of planners. And (remember) when Allah said, “O, ‘Eesa! I will take you and raise you to Myself and clear you (of the forged statement that ‘Eesa is Allah’s son) of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve (in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, ‘Eesa, Moosa, etc., or in His Holy Books, e.g. the Tawrah, the Injeel, the Qur’an) till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute.”} (Soorah Al ‘Imran 3:54, 55)

And He, Most High, says, {Because of their breaking the covenant, and of their rejecting the Ayat of Allah, and of their killing of the Prophets unjustly, and of their saying: “Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)” – nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little. And because of their
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(the Jews') disbelief and uttering against Maryam a grave false charge (that she has committed illegal sexual intercourse); and because of their saying (in boast): "We killed the Messiah, 'Eesa ('Eesa), son of Maryam, the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Eesa ('Eesa) was put over another man (and they killed that man), and those who differ

therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e. 'Eesa, son of Maryam). But Allah raised him ('Eesa) up (with his body and soul) unto Himself (and he is in the heavens). And Allah is All--powerful, Most Wise. And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, son of Maryam, as only a Messenger of Allah and a human being]), before his ('Eesa's ['Eesa'] or a Jew's or a Christian's death (at the time of the appearance of the Angel of Death). And on the Day of Resurrection, he ('Eesa) will be a witness against them} (Soorah An-Nisa' 4:155-159). Allah, Most High, informs us that He raised him up to the heaven after He had caused him to sleep, according to what has been authentically and decisively reported, saving him from those Jews who wished to harm him and complained of him to one of the disbelieving rulers of that time.

Al-Hasan Al-Basri and Muhammad Ibn shaq said that his name was Dawood Ibn Yoora and he ordered that 'Eesa (Peace be upon him) be killed and crucified. They surrounded him in an abode in Bait AlMaqdis on a Friday evening/Saturday night. When the time for them to enter came, Allah cast his likeness onto the face of one his companions who was present with him, and He raised 'Eesa (Peace be upon him) from the skylight of that house to the heaven, while the people of the house looked on. They entered and found that young man upon whom Allah had cast his likeness. They took him, thinking that he was 'Eesa (Peace be upon him) and crucified him. They placed thorns on his head, in order to humiliate him. Most of the Christians, who

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had not witnessed what happened to 'Eesa (Peace be upon him), accepted the Jews' claim that they had crucified him and because of that, they went far astray. Allah, Most High, informs us in His Words: {And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, son of Maryam, as only a Messenger of Allah and a human being), before his ('Eesa's or a Jew's or a Christian's death) at the time of the appearance of the Angel of Death)} (Soorah An-Nisa' 4:159). That is, after his descent to the earth at the end of time, before the

Day of Resurrection. At that time, he will descend and kill the pigs and break the crosses; he will abrogate the jizyah and he will accept naught but Islam (i.e. submission to Allah, Alone, without partners), as we have made clear in the ahadeeth accompanying the explanation of this Noble Qur'anic Verse in Soorah An-Nisa'. And we shall relate this in detail in the Book of Trials and Battles, in the information pertaining to Al-Maseeh AdDajjal; and we shall also mention what has been related regarding the descent of Al-Maseeh Al-Mahdi (Peace be upon him) from the Owner of Power (Allah), to kill Al-Maseeh Ad-Dajjal, the liar, who will call to misguidance and error.

And Ibn Abi Hatim narrated on the authority of 'Abdullah ibn 'Abbas (May Allah be pleased with him) that he said, "When Allah intended to raise 'Eesa (Peace be upon him) up to the heaven, he came out to visit his companions and in the house he found twelve men, including Al-Hawariyyoon, i.e. he came out to them from an opening in the house and his head was dripping with water. He said, "Among you is the one who will deny me twelve times, after having believed in me." Then he said, "Which of you will have my likeness cast upon him and be killed in my place, then he will be with me in my rank (in Paradise)?" On hearing this, a youth, who was among the youngest of them, stood up; but 'Eesa (Peace be upon him) said to him, "Sit down." Then he repeated his request to them, and the young man stood up again, but he said to him once more, "Sit down." Then he repeated his request to them for a third time and the young man stood up again and said, "I." 'Eesa (Peace be upon him) then said, "Let it be you." And so 'Eesa's likeness was

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cast upon him and 'Eesa (Peace be upon him) was raised up from a skylight in the house to the heaven. The pursuers from among the Jews arrived and they took the young man and killed him. Then they crucified him and one of them rejected him (i.e. 'Eesa (Peace be upon him)) twelve times, after having believed in him. They split into three groups; one of them said, "Allah was among us for as long as He willed, then He ascended to the heaven." These were the Jacobites. A second group said, "The son of Allah was among

us for as long as he willed, then Allah raised him up to Him.” These were the Nestorians. The third group said, “Allah’s slave and His Messenger was among us for as long as He (Allah) willed and then Allah raised him up to Him.” These are the Muslims. But the two disbelieving groups prevailed over the Muslim group and they killed them. After that, Islam remained completely effaced until Allah sent Muhammad (Peace and Blessings of Allah be upon him).” ‘Abdullah ibn ‘Abbas (May Allah be pleased with him) said, “And that is the meaning of Allah’s Words: {So We gave power to those who believed against their enemies, and they became the uppermost.} (Soorah As-Saff 61:14) This chain of narrators is authentic up to ‘Abdullah ibn ‘Abbas (May Allah be pleased with him), according to the conditions for acceptance stipulated by Muslim.

Ibn Ishaq said, “Among them there was another man, whose name was (Sergius) and he was concealed by the Christians; it was he on whom the appearance of ‘Eesa (Peace be upon him) was placed and he was crucified in his place.” He said, “Some of the Christians claim that the one who was crucified in place of Maseeh (Peace be upon him) and on whom his likeness was cast Yoodus Zakariyya Yoota Judas Iscariot – and Allah knows better.”

Al-Hasan Al-Basri said, “The age of ‘Eesa (Peace be upon him) on the day when he was raised up to the heaven was thirty-four years.” And in the hadeeth it was stated that: “The people of Paradise will enter it wearing shabby clothes and hairless, wearing kohl on their eyes, and they will be aged thirty-three years.” In another hadeeth: “....on the

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birthday of 'Eesa (Peace be upon him) and with the good looks of Yoosuf (Peace be upon him)."

As for the hadeeth narrated by Al-Hakim in his Mustadrak, in which it is stated that 'A'ishah (may Allah be Pleased with her) used to say, "Fatimah informed me that the Messenger of Allah (Peace and Blessings of Allah be upon him) told her that: "There was no Prophet who was succeeded by another Prophet except that

the Prophet who came after him lived for half of his lifespan.” He also informed her that: “ ‘Eesa, the son of Maryam, lived for a hundred and twenty years, so I do not think that I will live beyond sixty years.” This is the wording of Al-Fasawi and it is ghareeb.

Al-Hafiz Ibn ‘Asakir said, “The truth is that ‘Eesa (Peace be upon him) did not attain this age. Sufyan ibn

‘Uyainah narrated on the authority of ‘Amr Ibn Deenar, who reported on the authority of Yahya Ibn Ja’dah that Fatimah said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, “ ‘Eesa, the son of Maryam, remained among the Children of Isra’eel for forty years.” But this is munqati’. Jareer and Ath-Thawri reported on the authority of Al-A’mash that Ibraheem said, “ ‘Eesa remained among his people for forty years.” And it is narrated on the authority of the Commander of the Faithful, ‘Ali (May Allah be pleased with him) that ‘Eesa (Peace be upon him) was raised up on the night of the twenty-second of Ramadan; and on the same night, ‘Ali died, five days after being stabbed.”

A Description of ‘Eesa (Peace be upon him), His Character and His Virtues

Allah, Most High, says, {‘Eesa, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam) was a Siddiqah (i.e. she believed in the Words of Allah and His Books [see Verse

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66:12]}} (Soorah Al-Ma'idah 5:75)

It was said that he was named Al-Maseeh (the Messiah) because of his mash of the earth, i.e. his traveling in it and his flight with his Religion from the trials of that time caused by the Jews' denial of him and the lies they invented against him and his mother (peace be upon them both). It was also said that he was called Al-Maseeh because his feet were anointed.

Allah, Most High, says, {And in their footsteps, We sent 'Eesa ('Eesa), son of Maryam, confirming the Tawrah that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light} (Soorah Al-Ma'idah 5:46). And He, Most High, says, {And indeed, We gave Moosa the Book and followed him up with a succession of Messengers. And We gave 'Eesa ('Eesa), the son of Maryam, clear signs and supported him with Rooh ul-Quds (Jibra'eel).} (Soorah Al-Baqarah 2:87). And the Verses regarding this are extremely numerous. We have mentioned previously the hadeeth confirmed in the Saheehain: "There is no child born except that Shaitan stabs its side when it is delivered, causing it to cry out. The only exceptions to this are Maryam and her son; he went to stab him, but the stab struck a barrier protecting him."

We have already related the hadeeth of 'Umair ibn Hani', on the authority of Junadah, who reported on the authority of 'Ubadah (May Allah be pleased with him), who reported from the Messenger of Allah (Peace and Blessings of Allah be upon him) that he said, "Whoever bore witness that 'La Ilaha ill-Allahu Wahdahu la Shareeka Lahu wa Anna Muhammadan 'Abduhu wa Rasooluhu wa Anna 'Eesa 'Abdullahi wa Rasooluhu wa Kalimatuhul-Latee Alqaha Ila Maryama wa Roohun Minhu wal- Jannatu Haqqun, wanNone haqqun (who testify that none has the right to be worshipped except Allah, Alone, without partners and Muhammad is His slave and His Messenger, and 'Eesa is Allah's slave and His Messenger and His Word, which He cast into Maryam and a Spirit from Him, and that Paradise is true, and the Fire is true),' Allah will admit him to Paradise, according to his deeds." (Narrated by Al-

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Bukhari (and this is his wording) and Muslim.

And Al-Bukhari and Muslim narrated on the authority of Abu Moosa (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'If a person teaches his slave girl good manners, educates her

properly, and then manumits and marries her, he will get a double reward. And if a man believes in 'Eesa and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allah) and obeys his masters, he too will get a double reward.'

And 'Abdullah ibn 'Umar (May Allah be pleased with him) said, "The Prophet mentioned Al-Maseeh Ad-Dajjal in front of the people saying, Allah is not one-eyed while Al-Maseeh Ad-Dajjal is blind in the right eye and his eye looks like a bulging grape. While sleeping near the Ka'bah last night, I saw in my dream a man of brown color, the best one can see amongst brown color and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, "Who is this?" They replied, "This is 'Eesa, son of Maryam." Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (a pagan Arab) in appearance. He was placing his hands on the shoulders of a person while performing tawaf around the Ka'bah. I asked, "Who is this?" They replied, "Al-Maseeh Ad-Dajjal."

And it is reported on the authority of 'Abdullah ibn 'Abbas (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "You will be gathered barefoot, naked and uncircumcised." He then recited:

{...as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.} (Soorah Al- Anbiya' 21:104) He added, "The

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first to be dressed on the Day of Resurrection, will be Ibraheem, and some of my companions will be taken toward the left side (i.e. to the Hellfire), and I will say, "My Companions! My Companions!" It will be said, "They reneged against Islam after you left them." Then I will say as the pious slave of Allah (i.e. 'Eesa) said: {"And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the

whole world). If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the Almighty, the Most Wise.”} (Soorah Al-Ma'idah 5:117,118)

And Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, “None spoke in cradle but three: (The first was) ‘Eesa, (the second was) a man from Banu Isra’eel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), “Shall I answer her or keep on praying?” (He went on praying) and did not answer her, his mother said, “O, Allah! Do not let him die till he sees the faces of prostitutes.” So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people therefore came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, “O, child! Who is your father?” The child replied, “The shepherd.” (After hearing this) the people said, “We shall rebuild your hermitage of gold,” but he said, “No, of nothing but mud.” (The third was the hero of the following story:) A lady from Banu Isra’eel was nursing her child at her breast when a handsome rider passed by her. She said, “O, Allah ! Make my child like him.” On that, the child left her breast, and facing the rider said, “O, Allah! Do not make me like him.” The child then started to suck her breast again. (Abu Hurairah

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(May Allah be pleased with him) further said, it is as if I were now looking at the Prophet (Peace and Blessings of Allah be upon him) sucking his finger [by way of demonstration].") After a while the people passed by, with a slave girl and she (i.e. the child's mother) said, "O, Allah! Do not make my child like this (slave girl)!" On that, the child left her breast and said, "O, Allah! Make me like her." When she asked why, the child replied, "The rider is one of the tyrants

while this slave girl is falsely accused of theft and illegal sexual intercourse.”

And Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “I am the nearest of all the people to the son of Maryam, and all the Prophets are paternal brothers, and there has been no Prophet between me and him (i.e. ‘Eesa).”

And it is reported on the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, “The Prophets are paternal brothers; their Religion is one, but their mothers are different. I am the nearest of all the people to ‘Eesa, son of Maryam, because there was no Prophet between me and him and he will descend, so if you see him acknowledge him, for he is a well-built man, whose complexion is somewhere between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and abolish the jizyah and will call the people to Islam. During his time, Allah will destroy all religions except Islam and Allah will destroy Al- Maseeh Ad-Dajjal. Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them. ‘Eesa (‘Eesa) will remain for forty years and then he will die and the Muslims will offer the funeral prayer over him and bury him.”

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And Hisham ibn 'Urwah narrated on the authority of Saleh, the freed slave of Abu Hurairah (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "He will remain in the world for forty years." And details of his descent at the end of time will be given later, insha'Allah, in the Book of Battles; we have also explained it in the Tafseer, in the explanation of the Words of Allah, Most High, in Soorah An-Nisa':

{And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, son of Maryam, as only a Messenger of Allah and a human being), before his ('Eesa's or a Jew's or a Christian's) death (at the time of the appearance of the Angel of Death). And on the Day of Resurrection, he ('Eesa) will be a witness against them."} (Soorah An-Nisa' 4:159) and His Words: {And he ('Eesa, son of Maryam) shall be a known sign for (the coming of) the Hour (Day of Resurrection) (i.e. 'Eesa's descent to the earth)} (Soorah Az-Zukhruf 43:61) and we have explained how he will descend on the White Minaret in Damascus, after the iqamah for the Fajr prayer will be called, and the Imam of the Muslims will say to him, "Advance, O, Spirit of Allah!" But he will reply, "No. Some amongst you are commanders over others. This is the honor from Allah for this Ummah (Nation).

The Differing of the Companions of Al-Maseeh (Peace be upon him) (the Messiah)

The companions of Maseeh (the Messiah) disagreed after he had been raised up to the heaven, holding a number of divergent opinions, according to 'Abdullah ibn 'Abbas (May Allah be pleased with him) and others among the Imams of the Salaf, as we have related in the explanation of the Words of Allah, Most High:

{So We gave power to those who believed against their enemies, and they became the uppermost.} (Soorah As-Saff 61:14). 'Abdullah ibn 'Abbas (May Allah be pleased with him) and others said that

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some of them said, "His slave and His Messenger was among us, then Allah raised him up to the heaven." Others said, "He is Allah." Still others said, "He is the son of Allah." But it is the first that is the truth, and the other two sayings are terrible disbelief, as He, Most High, says, {Then the sects differed (i.e. the Christians about 'Eesa), so woe unto the disbelievers (those who gave false witness by saying that 'Eesa is the son of Allah) from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).} (Soorah Maryam 19:37). They

also disagreed regarding the transmission of the Gospels, holding four conflicting views in the matter, ranging from exaggeration to understatement and from distortion to alteration. Then three hundred years after Maseeh (Peace be upon him), the Great Calamity occurred and the four Patriarchs and all of the bishops, the priests, the deacons and the monks differed regarding the Maseeh (Peace be upon him), holding opinions too numerous to be defined and determined. They held a council and sought judgment from Emperor Constantine, the founder of Constantinople. This was the first council, and the emperor supported the view of the largest sect, who were agreed on one of those opinions. They were known as Melkites. The emperor also refuted the opinions of others and declared them to be apostates. Those who claimed that 'Eesa (Peace be upon him) was a slave from among the slaves of Allah and a Messenger from among His Messengers were isolated and so they settled in the deserts and wildernesses. There they built hermitages, monasteries and religious retreats. They contented themselves with abstemious lives and they did not mix with those other sects. The Melkites built huge churches. They took the buildings erected by the Greeks and altered their mahareeb from their original direction, which was toward the North Star, so that they faced toward the east.

Description of the Building of Baitlaham (Bethlehem) and Al-Qumamah

Emperor Constantine built Bethlehem at the location of the birth of the Maseeh and his mother
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made

Hailanah Al-Qumamah, that is, over the grave of the crucified one, and they accepted the claim of the Jews, that it was the Maseeh (Peace be upon him). In fact, both of them were guilty of disbelief. They fabricated laws and religious rulings, including some that contradicted the Tawrah, and they declared lawful things that were unlawful, according to the text of the Tawrah, such as swine flesh. They prayed toward the east, though the Maseeh (Peace be upon him) did not pray toward anything except the rock of Bait Al-

Maqdis, and all of the Prophets after Moosa (Peace be upon him) did likewise. Muhammad (Peace and Blessings of Allah be upon him), the Seal of the Prophets prayed toward it after his migration to Al-Madinah, for sixteen or seventeen months. Then he changed the direction of his prayer toward the Ka'bah, which was built by Ibraheem, Al-Khaleel (Peace be upon him). They put images in the churches, and there had been no images in them prior to that. They corrupted the beliefs which are maintained by their children and their men and their womenfolk, and they call this a trust, but in fact, it is the greatest disbelief and betrayal. All of the Melkites and Nestorians are the followers of Nestorius, the organizers of the second council. The Jacobites are the followers of Jacob Baradaeus, the organizers of the third council. They share the same creed, but they differ in their elucidation of it. Here I will describe it - and the one who describes disbelief is not a disbeliever - in order to reveal the weakness of their arguments, the depth of their disbelief and the stupidity which leads the one who proclaims it to the blazing Fire; and they say, "We believe in One God, the Master of all, the Creator of the heavens and the earth - all that is seen and all that is unseen - and (we believe) in one Lord, 'Eesa, the Maseeh, the only begotten son of God, born of the Father, before time, light of light, the God of Truth, from the God of Truth, born not created, equal to the Father in essence, who existed for the sake of us, mankind and in order to save us, he descended from the heaven and took on human form from the Holy Spirit and from the Virgin Maryam, the God Incarnate, who was crucified during the reign of Mulatis, the Nabatean. He suffered and was buried and then he arose on the Sunniconnect.

third day, as is reported in the Scriptures. Then he ascended to the heaven and sat on the right of the Lord. And also he will come in his physical body to order the affairs of the living and the dead. His Kingdom is eternal. And (we believe in) the Holy Spirit, the Life-giving Lord, who proceeded from the Father, with the Father. And (we believe in) the son, before whom all prostrate. And he acknowledged his right to be worshipped, due to his having died for our sins, according to People of the Scriptures.

The Book of the Stories of the People of the Past

We refer to those from the Children of Isra'eel and others up to the end of their time period, excluding the times of the Arabs and their Jahiliyyah (Days of Ignorance). We shall present that after we complete this section, if Allah, Most High, wills. He, Most High, says, {Thus We relate to you (O, Muhammad) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an).} (Soorah Ta Ha 20:99). And He, Most High, says, {We relate unto you (O, Muhammad) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'an). } (Soorah Yoosuf 12:3)

The Story of Dhul-Qarnain

Allah, Most High, says, {And they ask you about Dhul-Qarnain. Say, "I shall recite to you something of his story." Verily, We established him in the earth, and We gave him the means of everything. So he followed a way. Until, when he reached the setting place of the sun, he found it setting in a spring that was hami'ah. And he found near it a people. We (Allah) said (by inspiration), "O, Dhul-Qarnain! Either you punish them, or treat them with kindness." He said, "As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him; and then he will be brought back unto
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his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)." Then he followed another way, until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun. So

(it was)! And We knew all about him (Dhul-Qarnain). Then he followed (another) way, until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said, "O, Dhul-Qarnain! Verily! (Ya'jooj and Ma'jooj) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" He said, "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron." Then, when he filled up the gap between the two mountain cliffs, he said, "Blow," till when he made it (red as) fire, he said, "Bring me molten copper to pour over it." So they (Ya'jooj and Ma'jooj) were made powerless to scale it or dig through it. (Dhul Qarnain) said, "This is a Mercy from my Lord, but when the Promise of my Lord comes, He will level it down to the ground. And the Promise of my Lord is ever true."} (Soorah Al-Kahf 18:83-98). Allah, Most High, mentions DhulQarnain and He praises him for his justice and tells how he traveled to the East and to the West and achieved dominion over vast provinces and territories and subdued their inhabitants. He traveled among them dispensing perfect justice and authority confirmed (by Allah), victorious, all-conquering and just. The truth is that he was one of the just kings. It was also said that he was a Prophet and that he was a Messenger. The strongest claim is that he was one of the angels. This was related from the Commander of the Faithful, 'Umar ibn Al-Khattab (May Allah be pleased with him). He heard a man saying to

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another, "O, Dhul-Qarnain!" On this, he said, "Be silent! Is it not sufficient for you to take the names of the Prophets, but instead you adopt the names of the angels?" This was narrated by As-Suhaili.

And Wakee' narrated on the authority of Isra'eel, who reported on the authority of Jabir, who in turn reported on the authority of Mujahid, who likewise reported on the authority of 'Abdullah ibn 'Amr (May Allah be pleased with him) that he said, "Dhul-Qarnain

was a Prophet.” And Al-Hafiz ibn ‘Asakir narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “I do not know whether Tubba’ was a cursed one or not. And, I do not know whether hudood (the prescribed penalties) are expiatory for their people or not. And, I do not know whether Dhul- Qarnain was a Prophet or not.” From this source, this narration is ghareeb.

Scholars have disagreed regarding his name; Az-Zubair ibn Bakkar narrated on the authority of ‘Abdullah ibn ‘Abbas (May Allah be pleased with him) that his name was ‘Abdullah ibn Ad-Dahhak ibn Ma’add. And it was said that his name was Mus’ab ibn ‘Abdullah ibn Qinan ibn Mansoor ibn ‘Abdullah ibn AlAzad ibn Ghawth ibn Nabt ibn Malik ibn Zaid ibn Kahlan ibn Saba’ ibn Qahtan.

And it has been narrated in a hadeeth that he was from Himyar and that his mother was a Roman woman and that he was known as the “Philosopher”, because of his intellect. One of the Himyarites composed a poem expressing pride in the fact that he was one of their ancestors; he said:

Dhul-Qarnain my ancestor, was a Muslim,

A king to whom the kings submitted and

gathered, He traveled to the East and to

the West,

Seeking to fulfill the Commands of a

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*Wise Guide, He saw the
disappearance of the sun when it set,
In a muddy, black pool of water,
After him came Bilqees and she was my aunt,
She ruled them until the hoopoe came to her.*

Regarding the Words of Allah, Most High: {And they ask you about Dhul-Qarnain} (Soorah Al-Kahf 18:83) the reason for them was because Quraish asked the Jews for something with which to test the knowledge of the Messenger of Allah (Peace and Blessings of Allah be upon him) and they said to them, "Ask him about a man whoever traveled throughout the Earth and about some young men whose deeds no one knows." So Allah, Most High, revealed the story of the inhabitants of the cave and the story of DhulQarnain; this is why He says, {Say, "I shall recite to you something of his story."} (Soorah Al-Kahf 18:83). That is, useful and sufficient information in explanation of his affairs and description of his situation. He says, {Verily, We established him in the earth and We gave him the means of everything} (Soorah Al-Kahf 18:84). That is, We made broad his kingdom in the lands and We gave him the tools with which to achieve his great goals and his grand designs. And it is reported on the authority of Habeeb Ibn Hammad that he said, "I was with 'Ali ibn Abi Talib when a man asked him about Dhul-Qarnain and how he reached the East and the west, and he said to him, "Allah subjugated the clouds to him and all necessary means were extended to him, and He extended the light for him." Then he said to him. "Shall I tell you more?" But the man remained silent and so 'Ali (May Allah be pleased with him) also remained silent.

And it is reported on the authority of Al-Hasan that he said, "Dhul- Qarnain was a king who lived after Nimrod and it is told that he was a righteous Muslim who traveled to the East and to the West. Allah extended his life for him and supported him,

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so that he subdued the lands, amassed great wealth, conquered the cities and killed (many) men. He roamed throughout the lands and found great citadels. He journeyed on until he reached the farthest points of east and west, which is why Allah says, {And they ask you about Dhul-Qarnain. Say, "I shall recite to you something of his story."} (Soorah Al-Kahf 18:83). That is, information (about him). {Verily, We established him in the earth, and We gave him the means of everything} (Soorah Al-Kahf 18:84). That is, knowledge with

which to find the ways to camping places. {...and We gave him the means of everything} (Soorah Al-Kahf 18:84). That is, knowledge. Qatadah and Matar Al-Warraaq said that it means knowledge of the different parts and features of the earth.

And He, Most High, says, {So he followed a way} (Soorah Al-Kahf 18:85). {Until, when he reached the setting place of the sun...} (Soorah Al-Kahf 18:86). That is, in the earth; he reached a place where no one could proceed further and he stopped on the shore of the western ocean, which is known as Oceanus and in which lie the islands known as Al-Khalidat, which are at the beginning of the lines of longitude, according to one of two opinions held by scholars of geography; the second opinion is that they are on the coast of this sea, as we mentioned previously. There he witnessed the setting of the sun, i.e. he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the Earth. {...he found it setting in a spring that was hami'ah} (Soorah Al-Kahf 18:86). What is meant by it is the sea, i.e. he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path, in which it is fixed. This is why Allah says, {he found} (Soorah Al-Kahf 18:86), i.e. it appeared to him and He does not say: "it was setting in a spring that was hami'ah, i.e. muddy. Ka'b ALAhbar said, "It is black mud." Some recited it as "hamiyah", i.e. boiling. This was due to the fierceness of the sun's light and its rays.

A Description of Dhul-Qarnain's Quest For the Spring of Life

Allah, Most High, says, {We (Allah) said (by inspiration), "O, Dhul-Qarnain! Either you punish them, or treat them with kindness." He said, "As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him; and then he will be

brought back unto his Lord, Who will punish him with a terrible torment (Hell).”} (Soorah Al-Kahf 18:86-87). That is, the punishments of this world and the Hereafter will be combined on him. He began with the punishment of this world, because it is a greater deterrent to the disbelievers. {“But as for him who believes (in Allah’s Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul Qarnain) shall speak unto him mild words (as instructions).”} (Soorah Al-Kahf 18:88). And He began with the most important thing and that is the reward of the Hereafter and He bestowed His Favor on him, and that was justice, knowledge and faith. Allah, Most High, says, {So he followed a way} (Soorah Al-Kahf 18:85). That is, he followed a path, returning from the West to the East; and it was said that his return spanned twelve years. {Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun} (Soorah Al-Kahf 18:90) That is, they had no houses or shelters to protect them from the heat of the sun. Many of the scholars said, “But when the heat of the sun was intense, they sought refuge in burrows in the ground which they had made, and which resembled graves. Allah, Most High, says, {So (it was)! And We knew all about him (Dhul-Qarnain)} (Soorah Al-Kahf 18:91). That is, We know what he was following and We protected him and preserved him during his travels. All of this was from the West of the land to the east of it.

And He, Most High, says, {Then he followed (another) way, until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a

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word.} (Soorah Al-Kahf 18:92) That is, they did not understand his language because of their isolation from other peoples. It was said that they were the Turks, the sons of Ya'jooj and Ma'jooj's paternal uncle (i.e. their cousins). They informed him that these two tribes had committed acts of aggression against them, spread corruption throughout their land and practiced highway robbery and they paid him a tribute in return for which they asked him to make a barrier which would prevent these two tribes from reaching them. He

refused to accept the tribute, being content with the great wealth that Allah had given him. {He said, "That (wealth, authority and power) in which my Lord had established me is better (than your tribute)."} (Soorah Al-Kahf 18:95). Then he requested that they gather for him men and materials, in order that he might build a barrier between them and their enemies. That barrier took the form of a dam between two mountains which was the only route by which Ya'jooj and Ma'jooj could attack them. The rest of it was taken up by vast seas and towering mountains. So he built it, as Allah says, from iron and molten copper. It was said that the Arabic word 'qitr' used in the Verse means lead, but the first interpretation is the correct one. Instead of bricks, he used iron and instead of mud, he used copper. This is why Allah, Most High, says, {So they (Ya'jooj and Ma'jooj) were made powerless to scale it} (Soorah Al-Kahf 18:97). That is, they could not climb it with ladders or anything else. {... or dig through it} (Soorah Al-Kahf 18:97). That is, with pickaxes or other digging implements. So He has compared the easiest thing with the easiest thing and the most difficult with the most difficult. {He (Dhul-Qarnain) said, "This is a Mercy from my Lord."} (Soorah Al-Kahf 18:98). That is, Allah has ordained the barrier's existence in order for it to be a Mercy for His slaves, that it might prevent their enemies from reaching them via that route. {"...but when the Promise of my Lord comes..."} (Soorah Al-Kahf 18:98). That is, the time when He has ordained that they shall sally forth against the people at the end of time. {He will level it down to the ground} (Soorah Al-Kahf 18:98). That is, He will flatten it; and there is no escaping this event, which is why He says,

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{“And the Promise of my Lord is ever true.”}
(Soorah Al-Kahf

18:98). This is like His Saying: {Until, when Ya’jooj and Ma’jooj are let loose (from their barrier) and they swiftly swarm from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then, (when the mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say), “Woe to us! We were indeed heedless of this; nay, but we were zalimoon.”} (Soorah Al-Anbiya’21:96-97). This is why He says here (in Soorah Al-Kahf), {And on that day

(i.e. the day when Ya'jooj and Ma'jooj will come out), We shall leave them to surge like waves on one another} (Soorah Al-Kahf 18:99). That is, the day when the barrier will be breached, according to the authentic hadeeth. {...and the Trumpet will be blown, and We shall collect them all together} (Soorah Al-Kahf 18:99)

Mention of the Nations of Ya'jooj and Ma'jooj, a Description of Them, What Has Been Related Regarding Them and a Description

It is reported on the authority of Abu Sa'eed Al-Khudri (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah, Most High, will say, on the Day of Resurrection, "O, Adam!" Adam will reply, "Labbaik wa Sa'daik, and all the good is in Your Hand." Allah will say, "Bring out the people of the fire." Adam will say, "O, Allah! How many are the people of the Fire?" Allah will reply, "From every one thousand, take out nine-hundred and ninety-nine." At that time children will become hoary headed {and every pregnant woman will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.} (Soorah Al-Hajj 22:2)." The Companions of the Prophet (Peace and Blessings of Allah be upon him) asked, "O, Messenger of Allah! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one thousand will be from Ya'jooj and Ma'jooj."

In another narration, the Prophet (Peace and Blessings of Allah be upon him) said, "Rejoice with glad tidings, for among you there are two nations (i.e. Ya'jooj and Ma'jooj), wherever they go, they defeat the people through strength of numbers."

This proves that their numbers are great and that they outnumber the mankind by many times. They are from the progeny of Nooh (Peace be upon him), because Allah, Most High, informs us that He answered the supplication of His slave, Nooh (Peace be upon him) against the people of the Earth, in His Words: {And Nooh said, "My Lord! Leave not one of the disbelievers on the earth!"}

(Soorah Nooh 71:26) and He said {Then we saved him and those with him in this ship} and His statement {And, his progeny, them we made the survivors}

As for the claim that Ya'jooj and Ma'jooj were created when Adam (Peace be upon him) had a nocturnal emission and his sperm became mixed with the earth and that this resulted in their creation and they are not descended from Eve, this was related by Shaikh Abu Zakariyya An-Nawawi in his explanation of Saheeh Muslim and others, but they declared it to be weak - and it is only fitting that it should be so deemed, since there is no evidence for it. Indeed, it contradicts what we have mentioned, which is that all of the people today are descended from Nooh (Peace be upon him), according to the text of the Qur'an.

If it was said, how does the hadeeth in the Saheehain prove that they are the ransom of the Believers on the Day of Resurrection and that they will be in the Fire, though no Messenger was sent to them and

Allah has said, {And We never punish until We have sent a Messenger (to give warning)} (Soorah AlIsra' 17:15)' the answer is that they will not be punished until the evidence has been established against them and they have been given a chance to offer their excuses, as Allah, Most High, says, {And We never punish until We have sent a Messenger (to give warning)} (Soorah Al- Isra' 17:15). So if they lived during the time before the sending of Muhammad (Peace and Blessings of Allah be upon him), then it means that Messengers from among them came to them, in which case, the evidence has

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been established against them. But if Allah had not sent Messengers to them, then they will fall under the ruling of the people of the Fatrah and those whom the call (to Islam) did not reach. And the hadeeth which has been reported from sources on the authority of a number of the Companions (May Allah be pleased with them) from the Messenger of Allah (Peace and Blessings of Allah be upon him): "Verily, those who are thus will be tested in the fields of the Resurrection and whoever answered

the caller (to Islam) will enter Paradise, while those who refused will enter the Fire.” We have recorded the hadeeth with its various chains and different wordings and the opinions of the Imams regarding it in our Tafseer, in the explanation of Allah’s Saying:

{And We never punish until We have sent a Messenger (to give warning)} (Soorah Al-Isra’ 17:15). It was related by Shaikh Abul- Hasan Al-Ash’ari that there was a consensus (among the scholars) of AhlAs-Sunnah wal-Jama’ah regarding this. Their being tested does not necessarily mean that they will be saved, nor does it contradict the information regarding them which states that they are the inhabitants of the Fire, because Allah informs His Messenger (Peace and Blessings of Allah be upon him) of what He wills from the knowledge of the unseen, and He has informed him that these people are from among the wretched and that their characteristics prevent them from accepting the truth and acting upon it, so they do not accept the preaching of the caller (to Islam) until the Day of Resurrection. So it is known from this that they are the worst rejecters of the truth in this world, even when it comes to them therein, because in the fields of the Resurrection, some of those who rejected guidance in the life of this world will be guided, for there is even greater reason to believe there, because of the terrors that will be seen (on that Day), than in the life of this world – and Allah knows better – as He, Most High, says, {And if you only could see when the mujrimoon (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying), “Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good
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deeds. Verily, we now believe with certainty.”} (Soorah As-Sajdah 32:12). And He says, {How clearly will they (the polytheists and disbelievers in the Oneness of Allah) see and hear on the Day when they will appear before Us!} (Soorah Maryam 19:38). As for the hadeeth in which it is stated that the Messenger of Allah (Peace and Blessings of Allah be upon him) called them (to Islam) on the night of Al-Isra’ and that they did not accept his call, it is munkar; indeed, it is fabricated, and the person who fabricated it was ‘Amr Ibn As-Subh.

As for the barrier, we have mentioned previously that Dhul-Qarnain built it from iron and copper and he closed off the path between the towering mountains thereby; and no mightier construction on the face of the Earth is known, nor any more beneficial one to mankind in their earthly life. Al-Bukhari narrated that a man said to the Prophet (Peace and Blessings of Allah be upon him), "I saw the barrier." The Prophet (Peace and Blessings of Allah be upon him) asked, "How did you find it (i.e. what was it like)?" The man said, "I found it (i.e. it looked) like al-burd ul-muhabbar (a striped cloak)." The Prophet (Peace and Blessings of Allah be upon him) said, "You have seen it." This is how Al-Bukhari reported it, in a mu'allaq form and in an apocopate form. But I have not seen it with a connected chain of narrators which is acceptable to me, although Ibn Jareer narrated it in his Tafseer in a mursal form. He said, "Bishr informed us that Yazeed told him, "I was told by Sa'eed, who reported on the authority of Qatadah that he said, "It was mentioned to us that a man said, "O, Messenger of Allah! I have seen the barrier of Ya'jooj and Ma'jooj." The Prophet (Peace and Blessings of Allah be upon him) said, "Describe it to me." He said, "It was like al-burd ul-muhabbar (a striped cloak), with black and red stripes." On hearing this, the Prophet (Peace and Blessings of Allah be upon him) said, "You have seen it."

And if it was asked, then how can we reconcile the Saying of Allah, Most High: {So they (Ya'jooj and Ma'jooj) were made powerless to scale it or dig through it} (Soorah Al-Kahf 18:97) and the hadeeth narrated by Al-Bukhari on the authority of Zainab Bint Jahsh, the Mother of the Believers (may Allah

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be Pleased with her), who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) awoke from sleep with a red face and he was saying: There is no god but Allah; there is a destruction in store for the Arabs because of the turmoil which is near at hand as the barrier of Ya'jooj and Ma'jooj has been opened like this," and he (in order to explain it) made a ring with the help of his thumb and forefinger. I said, "O, Messenger of Allah, would we be destroyed even though there are pious people amongst us?" The Prophet (Peace and

Blessings of Allah be upon him) said, "Yes, when evil predominates." ' The answer is: As for the opinion of those who hold that this is an indication of the opening of the gates of evil and trials and that this is simply a metaphor, there is no ambiguity. And as for the opinion of those who consider it to be information about a tangible thing, as appears obvious, then there is also no ambiguity, because His Saying: {So they (Ya'jooj and Ma'jooj) were made powerless to scale it or dig through it} (Soorah Al-Kahf 18:97), i.e. in that time, because this wording is in the past tense and so it does not negate the possibility that they might do so in the future, if Allah permits them to penetrate it by degrees, until the appointed time is reached and the (Divine) Ordainment is concluded and they emerge, as Allah, Most High, says, {And they swiftly swarm from every mound} (Soorah Al-Anbiya' 21:96). But another hadeeth is more detailed than this, and it is that which was narrated by Imam Ahmad in his Musnad on the authority of Abu Hurairah (May Allah be pleased with him), who reported from the Messenger of Allah (Peace and Blessings of Allah be upon him) that he said, "Ya'jooj and Ma'jooj will excavate the barrier every day until, when they begin to see the rays of the sun, their leader will say, "Return, and you will dig it tomorrow." So they will return to it and when they come back, they will find that the barrier has become stronger than it was before. This will continue until their time comes and Allah wishes to send them forth. They will dig until they begin to see sunlight, then the one who is in charge of them will say, "Go back; you can carry on digging tomorrow, if Allah wills." In this case, he will make an exception by saying "if Allah wills," thus relating

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the matter to the Will of Allah. They will return on the following day and find the hole exactly as they left it. They will carry on digging and come out against the people. They will drink all the water, and find the hole exactly as they left it and the people will entrench themselves in their fortresses. Ya'jooj and Ma'jooj will fire their arrows into the sky, and they will fall back to earth with something like blood on them. Ya'jooj and Ma'jooj will say, "We have defeated the people of earth, and overcome the people of Heaven." Then Allah will send a kind of worm in the

napes of their necks, and they will be killed by it... "By Him in Whose Hand is the soul of Muhammad, the beasts of the earth will become fat after grazing on their flesh and their blood." So we are informed in this hadeeth that: "they (Ya'jooj and Ma'jooj) will excavate the barrier every day until, when they begin to see the rays of the sun," this is due to the thinness of the barrier. Now if it is authentic, it can be understood to mean that this work of theirs will be at the end of time, when their emergence is near, or the meaning of His Words: {...or dig through it} (Soorah Al-Kahf 18:97) could be that they have made a small hole in it, and that does not negate the possibility that they dig it, but do not penetrate it. And Allah knows better.

Based on this, it is possible to reconcile this hadeeth with what has been recorded in the Saheehain, on the authority of Abu Hurairah (May Allah be pleased with him): "...the barrier of (Ya'jooj and Ma'jooj) has been opened like this." That is, a hole has been opened in it. And Allah knows better.

The Story of the Companions of the Cave

Allah, Most High, says, {Do you think that the People of the Cave and the inscription (the news or the names of the People of the Cave) were a wonder among Our Signs? (Remember) when the young men fled for refuge (from their disbelieving folk) to the cave, they said, "Our Lord! Bestow on us mercy from Yourself and facilitate for us our affair in the right way!" Therefore We covered up their (sense of) hearing (causing them to go into a deep sleep) in the cave for a number of years. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried. We narrate unto you (O, Muhammad) their story with truth: Truly, they were young men who believed in their Lord (Allah) and We increased them in guidance. And We made their hearts firm and strong (with the light of faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said, "Our Lord is the Lord of the heavens and the Earth, never shall we call upon any ilah (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship alihah (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah." (The young men said to one another,) "And when you withdraw from them and that which they worship, except Allah, then seek refuge in the cave, your Lord will open a way for you from His Mercy and will make easy for you your

affair (i.e. will give you what you will need of provision, dwelling, etc.).” And you might have seen the sun when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is (one) of the Ayat (proofs, evidences, signs) of Allah. He whom Allah guides is rightly guided; but he whom He sends astray, for him you will find no waliyy (guiding friend) to lead him (to the right Path). And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two

forelegs at the entrance (of the cave or in the space near to the entrance of the cave [as a guard at the gate]). Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said, "We have stayed (perhaps) a day or part of a day." They said, "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food and bring some of that to you. And let him be careful and let no man know of you. For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful." And thus We made their case known to the people, that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said, "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers), "We verily shall build a masjid over them." (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O, Muhammad), "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the

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Scripture, Jews and Christians) about (the affair of) the people of the cave. And never say of anything, "I shall do such and such thing tomorrow," except (with the saying): "If Allah wills!" And remember your Lord when you forget and say, "It may be that my Lord guides me unto a nearer way of truth than this." And they stayed in their cave three hundred years, and add nine. Say, "Allah knows best how long they stayed. With Him is the unseen of the heavens and the Earth. How clearly He sees, and hears (everything)! They have no waliyy (helper, disposer of

affairs, protector, etc.) other than He, and He makes none to share in His Decision and His Rule.”} (Soorah Al-Kahf 18:9-26)

The reason for the sending down of the story of the Companions of the Cave and the information regarding Dhul-Qarnain was, according to what has been reported by Muhammad Ibn Ishaq in his Seerah and by others was that Quraish sent a message to the Jews, asking them about matters with which they might test the Messenger of Allah (Peace and Blessings of Allah be upon him) and questions that they might ask him, in order to see what his answer might be. The Jews said, “Ask him about people who went out in the past and it is not known what they did. And ask him about a man who traveled throughout the Earth. And (ask him) about the Spirit.” So Allah, Most High, revealed: {And they ask you (O, Muhammad) concerning the Rooh (the Spirit)} (Soorah Al-Isra’ 17:85) and: {And they ask you about Dhul-Qarnain} (Soorah Al- Kahf 18:83). And here He says, {Do you think that the people of the cave and the Inscription (the news or the names of the people of the cave) were a wonder among Our Signs?} (Soorah Al-Kahf 18:9). That is, it is not a great wonder, compared with the information that We have conveyed to you, the clear Signs and the strange wonders. And the Arabic word ‘kahf’ means a cavern in a mountain.

It is apparent from the context that their people were polytheists, who worshipped idols. Many of the scholars of tafseer, historians and others said that they lived during the era of a king whose name was Daqyanoos (Dacianus) and they were the sons of leading members of society. It was also said that they were the sons of kings. It happened that they

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gathered on a day that was a religious holiday for their people and they saw their people occupied in prostration to their idols and glorification of their graven images. They looked with discerning eyes and Allah removed the veil of ignorance from their hearts and inspired them with guidance, so they knew that their people were not following guidance and they abandoned their religion and instead worshipped Allah, Alone, without partners. It was said that when Allah inspired each one of

them with belief in His Oneness (Tawheed), they withdrew from the people. These young men gathered in one place, as confirmed by the hadeeth in Saheeh Al-Bukhari: "The spirits are massed armies. Those of them that knew one another are friendly. Those that did not know one another disagree." So each of them asked the other about his situation and his circumstances and they informed one another about their own individual conditions. They agreed to withdraw from their people, to wash their hands of them and to flee with their Religion from them – and this is what has been legislated in times of trial and tribulation and the appearance of evil. Allah, Most High, says, {We narrate unto you (O, Muhammad) their story with truth: Truly! They were young men who believed in their Lord (Allah) and We increased them in guidance. And We made their hearts firm and strong (with the light of faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said, "Our Lord is the Lord of the heavens and the Earth, never shall we call upon any ilah (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship alihah (gods) other than Him (Allah). Why do they not bring for them a clear authority?"} (Soorah Al-Kahf 18:13-15). That is, a clear evidence for what they are following. {"These our people have taken for worship alihah (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah. (The young men said to one another,) "And when you withdraw from them and that which they worship, except Allah..."} (Soorah Al-Kahf 18:15,16). That is, when

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you abandon their religion and wash your hands of the idols that they worship besides Allah. This was because they used to associate partners with Allah, as Al-Khaleel said, {“Verily, I am innocent of what you worship, except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will guide me.”} (Soorah Az-Zukhruf 43:26, 27). Likewise, one of these young men said, “Since you have withdrawn from your people in your religion, remove yourselves physically from their midst, in order to avoid them bringing their evil to you.” {“... then seek

refuge in the cave, your Lord will open a way for you from His Mercy and will make your affair easy for you (i.e. will give you what you will need of provision, dwelling, etc.).”} (Soorah Al-Kahf 18:16). That is, He will cause a veil to descend over you and you will be under His Protection and He will make your end to be good, as stated in the hadeeth: “O, Allah! Make the end of all of our affairs us from the humiliation of this world and the punishment of the Hereafter.” Then Allah, Most High, describes the cave in which they sought refuge and how its entrance faces toward the north and its interior faced toward the qiblah. And that was the most beneficial place, with its interior facing toward the qiblah and its entrance facing north. He says, {And you might have seen the sun, when it rose, declining} (Soorah AlKahf 18:17). The Arabic word زَت (from right the {to the left} (Soorah Al-Kahf 18:17). So He informs us that the sun, i.e. during the summer time or close to it, when it first rose, appeared to those in the cave on the western side of it, then it gradually departed from it. And that is the meaning of its declining toward the right. Then it rose into the sky and departed from the doorway of the cave. Then when it began to set, it entered it little by little from the eastern side, until the time when it set, as may be seen from a similar position. And the wisdom behind the sun’s entering at different times is so that the air therein did not become spoiled. {... while they lay in the midst of the cave. That is (one) of the Ayat \of Allah} (Soorah Al- Kahf 18:17). That is, their remaining in this situation for a period lasting many years, during which they did not eat or

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drink and their bodies did not receive any form of nourishment is one of Allah's Ayat and a proof of His Great Omnipotence. {He whom Allah guides is rightly guided; but he whom He increases in error, for him you will find no waliyy (guiding friend) to lead him (to the right Path). And you would have thought them awake, while they were asleep} (Soorah Al-Kahf 18:17,18). Some of the scholars said that this was because their eyes remained open, so that they would not become decayed by being closed for an extended period of time. {And We turned them on their right and on their left sides} (Soorah

Al-Kahf 18:18). It was said that every year they were turned once from one side to the other. It is also possible that they were turned more often than that. And Allah knows better. {...and their dog stretching forth his two forelegs at the entrance} (Soorah Al-Kahf 18:18). Shu'aib Al-Jaba'i said that the name of their dog was Humran. Others said that the word 'al-waseed' used in the Verse means the entrance to the cave. What is meant is that the dog that was with them when they withdrew from their people remained with them, but it did not enter the cave with them; instead, it lay down at the cave's entrance and placed its front paws at the threshold. It was his nature and habit to lie down at their door as if guarding them. It was sitting outside the door, because the angels do not enter a house in which there is a dog, as was reported in an authentic hadeeth, nor do they enter a house in which there is an image, a person in a state of ritual impurity or a disbeliever, as was narrated in the hadeeth that has been graded hasan. The blessing they enjoyed extended to their dog, so the sleep that overtook them overtook it too. This is the benefit of accompanying good people, and so this dog attained fame and stature. It was said that it was the hunting dog of one of the people which is the more appropriate view, or that it was the dog of the king's cook, who shared their religious views, and brought his dog with him. And Allah knows better. Much has been related regarding this dog, but most of it was obtained from Isra'eeliyyat and most of it is lies and of no benefit, such as their dispute regarding its name and its color.

But Allah has related what is most beneficial regarding their situation and what is most

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important concerning their affair, and He has described their situation so that it is as if the listener was witnessing and the one who was informed saw the cave as it was described and their situation therein, and how they turned from side to side and how their dog lay with its paws stretched out at the threshold. Allah says, {Had you looked at them, you would certainly have turned back from them in flight} (Soorah Al-Kahf 18:18). That is, because Allah had made them appear dreadful, so that no one could look at them without being filled with terror,

because of the frightening appearance they had been given. This was so that no one would come near them or touch them until the appointed time when their sleep would come to an end as Allah willed, because of the wisdom, clear proof and great mercy involved in that. It is possible that the address in His Words: {Had you looked at them...} is to mankind in general and not only to the Messenger of Allah (Peace and Blessings of Allah be upon him), as in His Words: {Then what (or who) causes you to deny the Recompense (i.e. Day of Resurrection)?} (Soorah At-Teen 95:7). That is, O, mankind. And this is because it is the nature of mankind to flee from the sight of terrifying things in most cases, which is why He says, {Had you looked at them, you would certainly have turned back from them in flight} (Soorah Al-Kahf 18:18). This proves that hearing about something is not the same as seeing it, as stated in the hadeeth, because the information has been given, but the flight and fear has not occurred. Then Allah informed us that He awakened them from their slumber, after they had slept for three hundred and nine years. And when they awoke, they asked one another, {"How long have you stayed (here)?" They said, "We have stayed (perhaps) a day or part of a day." They said, "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town."} (Soorah Al-Kahf 18:19). That is, take these dirhams of yours, i.e. that you have with you, to the city. It was said that the name of the city was Dafsoos. {"...and let him find out which is the good, lawful food."} (Soorah Al-Kahf 18:19). Azka means purest. {and bring some of that to you} (Soorah Al-Kahf 18:19). That is, some of that food, that you may eat of it. They

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said this because of their asceticism and their piety. {And let him be careful} (Soorah Al-Kahf 18:19). That is, when he enters the city. {and let no man know of you, for if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."} (Soorah Al-Kahf 18:19, 20). That is, if you return to their religion after Allah had saved you from it. And all of this is because of their belief that they had slept for a day or part of a day, or more than that, and they did not realise that they

had slept for more than three hundred years and that the states and countries and those who ruled them had completely changed, and that the generation among whom they had lived had gone and been replaced by others, who had likewise gone and been replaced by others. And when one of them – whose name, it was said, was Teedhoosis – set out, he arrived at the city in disguise, so that none of his people should recognize him, based on his belief (that they had only slept for a short while). The country had changed beyond recognition and the inhabitants he met did not recognize him. It was said that he fled from them and it was also said that rather, he informed them about himself and his companions and what had befallen them. The people then went with them, in order that he might show them their place. When they approached the cave, he entered it and went to his brothers and informed them of their true situation and of the length of time they had slept. When he told them, they realized that this had been ordained for them by Allah through His Omnipotence. It was said that they continued to sleep and it was also said that rather, they died after that. As for the people of the city, it was said that they were not guided to their place in the cave and that Allah kept their situation secret from them. It was also said that they were unable to physically enter it and that they were in fear of them.

They differed regarding their case and some of them said:

{“Construct a building over them...”} (Soorah Al-Kahf 18:21). That is, seal up the doorway of the cave over them, so that they may not exit from it, or so that no harm may reach them. Others – and it

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was their opinion that was implemented - said, {"We verily shall build a masjid over them."} (Soorah Al-Kahf 18:21). That is, a place of worship, so that it might become a blessed place for those righteous people who live around it. This was something wellknown to those who came before us. But in our religious law, according to what has been confirmed in the Saheehain from the Messenger of Allah (Peace and Blessings of Allah be upon him): "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." He was warning his

Companions (May Allah be pleased with them) against doing what they had done. As for His Words: {And thus We made their case known to the people, that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour} (Soorah Al-Kahf 18:21). That is, We revealed their circumstances to the people. Many of the scholars of tafseer said that it means that the people might know that the Promise is true and that there can be no doubt of the Hour, when they knew that these people had slept for more than three hundred years and then woke up as they were before, without any change in them, because He Who caused them to remain as they were is Able to return their bodies, even though they had been eaten by worms and to give life to the dead, even though their bodies and their bones had crumbled. And this is something which the Believers do not doubt. {Verily! Our Word unto a thing when We intend it, is only that We say unto it, "Be!" and it is} (Soorah An-Nahl 16:40). It is also possible that the pronoun in His Words: {that they might know} (Soorah Al-Kahf 18:21) refers to the Companions of the Cave, because their knowledge of this was deeper and more profound than that of others. It is also possible that it refers to everyone. And Allah knows better. Then He, Most High, says, {(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth} (Soorah Al-Kahf 18:22). Allah mentions the dispute among the people regarding their number and He relates three sayings. He declares the first two to be weak and He confirms the third and this proves that it is the truth. Since, if there were other

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opinions, He would have related them. And if this third saying was not the correct one, He would have declared it to be weak. So this proves what we have said. And since there is no avail in disputes such as these and no benefit in them, Allah guided His Prophet (Peace and Blessings of Allah be upon him) to the correct behavior in such cases in which the people dispute, telling him to say, "Allah knows better." And this is why He says, {Say (O, Muhammad), "My Lord knows best their number."} (Soorah Al-Kahf 18:22) and He says, {"...none knows

them but a few.”} (Soorah Al-Kahf 18:22). That is, of mankind.

{So debate not (about their number, etc.) except with the clear proof (which We have revealed to you)} (Soorah Al-Kahf 18:22). That is, gently and politely and do not become engaged in arguments in cases such as these or seek pronouncements from any person. This is why Allah, Most High, left their number unclear at the beginning of the story, saying, {They were young men who believed in their Lord (Allah)} (Soorah Al-Kahf 18:13). And if there was any great benefit in specifying their number, the Knower of the unseen and the seen would have mentioned it. And He, Most High, says, {And never say of anything, “I shall do such and such thing tomorrow,” except (with the saying), “if Allah wills!” And remember your Lord when you forget and say, “It may be that my Lord guides me unto a nearer way of truth than this.”} (Soorah Al-Kahf 18:23,24)

This is a great etiquette to which Allah, Most High, has guided him and which He has encouraged His creation to follow; and that is, that if a person says, “I will do such-and-such in the future,” it is legislated that he should not do so without adding, “...if Allah wills,” so that he will achieve his objective, because the slave does not know what will happen on the morrow and he does not know if this thing that he intends is ordained for him or not. And the addition of the words: “...if Allah wills,” is not a condition, rather it is a statement of certainty, which is why, ‘Abdullah ibn ‘Abbas (May Allah be pleased with him) said that a person may say “...if Allah wills,” even if it is a year later, it means that if he forgets to say it when he makes the oath or

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when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the Sunnah of saying "...if Allah wills," even if that is after breaking his oath, as we said earlier in the story of Sulaiman (Peace be upon him), when he said, "Tonight I will go around to seventy women (according to some reports, it was ninety or one hundred women) so that each one of them will give birth to a son who will fight for the sake of Allah." It was said to him (according to one report, the angel said to him),

“Say, ‘If Allah wills’,” but he did not say it. He went around to the women but none of them gave birth except for one who gave birth to a half-formed child. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “By Him in Whose hand is my soul, had he said, “If Allah wills,” he would not have broken his oath, and that would have helped him to attain what he wanted.” According to another report, “...they would all have fought as horsemen in the cause of Allah.” At the beginning of this Soorah we discussed the reason why this Ayah was revealed: when the Prophet (Peace and Blessings of Allah be upon him) was asked about the story of the People of the Cave, he said, “I will tell you tomorrow.” Then the revelation was delayed for fifteen days.

And He, Most High, says, {And remember your Lord when you forget} (Soorah Al-Kahf 18:24). This is because forgetfulness might be from Shaitan and mentioning Allah repels him from the heart, so that the one who forgets might remember what he had forgotten. And He, Most High, says, {and say, “It may be that my Lord guides me unto a nearer way of truth than this.”} (Soorah Al- Kahf 18:24). That is, when a matter is unclear or a situation is difficult, or the sayings of the people are obscure regarding something, then ask Allah and He will make the matter easy for you and facilitate it for you. Then He says, {And they stayed in their cave for three hundred years, and add nine} (Soorah Al-Kahf 18:25). Because there is a great benefit in knowing the length of time they remained in the cave, Allah, Most High, informs us about it. The extra nine years referred to means in lunar years, since one hundred solar years equals one hundred

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and three lunar years and so three hundred solar years is equivalent to three hundred and nine lunar years. {Say, "Allah knows best how long they stayed."} (Soorah Al-Kahf 18:26). That is, if you are asked about a matter similar to this and no information has been conveyed to you, then refer the matter to Allah, the Almighty, the All-Powerful. {"With Him is the unseen of the heavens and the Earth."} (Soorah Al-Kahf 18:26). That is, He is the Knower of the unseen and no one has access to it except those of His creation whom He wills. {How

clearly He sees, and hears (everything)!} (Soorah Al-Kahf 18:26). Ibn Jareer said, "The language used is an eloquent expression of praise." The phrase may be understood to mean, how much Allah sees of everything that exists and how much He hears of everything that is to be heard, for nothing is hidden from Him! {They have no waliyy (helper, disposer of affairs, protector, etc.) other than He, and He makes none to share in His Decision and His Rule."} (Soorah Al-Kahf 18:26). That is, your Lord, Who is the sole Owner of the Dominion and Disposer of affairs, Alone, without partners.

The Story of the Two Men: The Believer and the Disbeliever

Allah, Most High, says in Soorah Al-Kahf, after relating the story of the People of the Cave {And put forward for them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields, etc.). Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. And he had property (or fruit) and he said to his companion, in the course of mutual talk, "I am more than you in wealth and stronger in respect of men." (See Tafseer Qurtubi, Vol. 10, page 403). And he went into his garden while he was unjust to himself. He said, "I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him." His companion said to him,

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during the talk with him, "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of a nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe that) He is Allah, my Lord and none shall I associate as partner with my Lord. It was better for you to say, when you entered your garden, 'That which Allah wills (will come to pass)! There is no power but with Allah.' If you see me less than you in

wealth and children, it may be that my Lord will give me something better than your garden, and will send on it husban from the sky, then it will be a slippery earth. Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.” So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say, “Would that I had ascribed no partners to my Lord!” (Tafseer Ibn Katheer). And he had no group of men to help him against Allah, nor could he defend or save himself. There (on the Day of Resurrection), Al-Walayah (the protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allah) is the Best for reward and the Best for the final end. (La ilaha ill-Allah

- none has the right to be worshipped but Allah).} (Soorah Al-Kahf 18:32-44)

Some of the people said that this is a parable set forth and it is not necessarily the case that it happened, but the majority are of the opinion that it actually happened. And His Saying: {And put forward for them the example} (Soorah Al-Kahf 18:32). That is, for the disbelievers of Quraish, regarding their refusal to gather with the weak and the poor and their belittling of them and the arrogance they displayed for them, as He, Most High, says, {And put forward to them a similitude; the (story of the) dwellers of the town, when there came Messengers to them} (Soorah Ya Seen 36:13). {“I am more than you in wealth and stronger in respect of men.” (See Tafseer Al-Qurtubi, Vol. 10, page 403)} (Soorah Al- Kahf 18:34). That is, I

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possess larger gardens; and what he meant by it was that he was better than his companion, i.e. what benefit do you gain from spending what you possess in the way that you do (i.e. giving in charity, etc.)? It would be better for you to do as I have done, so that you might be as I am (i.e. wealthy). So he behaved arrogantly toward his companion. {And he went into his garden while he was unjust to himself} (Soorah Al-Kahf 18:35). means, he was not following the way that was pleasing to Allah.
{He said, "I think not that this will ever perish."}
(Soorah Al-Kahf

18:35). He said this when he saw how vast his lands were, how much water there was and how fine the fruits on its trees were; and if it has perished all of these trees, they would have been replaced by others better than these, which plants are productive, due to the plentiful supply of water. Then he said, {"And I think not the Hour will ever come."} (Soorah Al-Kahf 18:36). He placed his reliance in the splendor of the transient life of this world and denied the existence of the Hereafter, which everlasting and permanent. Then he said, {"...and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."} (Soorah AlKahf 18:36). That is, even if there is a Hereafter and a Return, I will certainly find there something better than this. This was because he deluded by his earthly life and believed that Allah had not given him all that except because of His Love for him and His Benevolence toward him, as Al-'As ibn Wa'il said to Khabbab ibn Al-Aratt, according to the information given to us by Allah in His Words: {Have you seen him who disbelieved in Our Ayat (this Qur'an and Muhammad (Peace and Blessings of Allah be upon him)) and (yet) says, "I shall certainly be given wealth and children (if I will be alive [again])." Has he known the unseen or has he taken a covenant from the Most Beneficent (Allah)?} (Soorah Maryam 19:77,78). And Allah, Most High, tells us that when man is given Blessings from Allah, {...he is sure to say, "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth, etc.) with Him."} (Soorah Fus And when this ignorant man was bedazzled by what he had been

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granted in this earthly life, denied the Hereafter and claimed that if there was an Afterlife, he would find therein with his Lord something better than that which he had been given in this life. His companion heard his words and {(he) said to him, during the talk with him} (Soorah Al-Kahf 18:37). That is, while he was disputing with him.

{“Do you disbelieve in Him Who created you out of dust (i.e. your

father Adam), then out of a nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?”} (Soorah Al- Kahf 18:37). That is, do you reject the Return, when you know that

Allah created you from dust, then from a nutfah and then formed you into a man, blessed with hearing and sight, and you have knowledge, strength and understanding? So how can you reject the Return, when Allah is Able to create you from nothing? {"But as for my part (I believe) that He is Allah, my Lord."} (Soorah Al- Kahf 18:38). That is, but I say and believe something contrary to what you say and believe: {"He is Allah, my Lord and none shall I associate as partner with my Lord."} (Soorah Al-Kahf 18:38). That is, I do not worship anything except Him and I believe that He will send forth the bodies (of mankind) after they have rotted away, revive the dead and gather the remaining bones. And I know that Allah has no partners in His Creation or in His Dominion and that there is none worthy of worship but He. Then he guided him toward the thing that was more fitting for him to do whenever he entered his gardens, saying, {It was better for you to say, when you entered your garden, 'That which Allah wills (will come to pass)! There is no power but with Allah'."} (Soorah Al-Kahf 18:39). For this reason, it is preferred for every person who sees something in his wealth, his family or his situation that favorably impresses him to say likewise.

Then the Believer said to the disbeliever, {"It may be that my Lord will give me something better than your garden."} (Soorah Al-Kahf 18:40). That is, in the abode of the Hereafter. {"...and will send on it husban from the sky."} (Soorah Al-Kahf 18:40). 'Abdullah ibn 'Abbas (May Allah be pleased with him), Ad-Dahhak and Qatadah said that it means a punishment from the heaven; and it would appear that it refers to blinding, heavy rain, which ruins

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crops and trees. {...then it will be a slippery earth.} (Soorah Al-Kahf 18:40). And that is smooth ground in which there is no vegetation.

{“Or the water thereof (of the gardens) becomes deep-sunken (underground).”} (Soorah Al-Kahf 18:41). And that is the opposite of a free-flowing spring. {...so that you will never be able to seek it.} (Soorah Al-Kahf 18:41). That is, you will never be able to reclaim it. Allah, Most High, says, {So his fruits were encircled (with ruin)} (Soorah Al-Kahf 18:42). That is, a Command (from

Allah) came to him which encircled all of his crops and ruined and destroyed his garden. {And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises} (Soorah Al-Kahf 18:42). That is, they were totally destroyed and could not be returned. And that was the opposite of what he had expected when he said, {"I think not that this will ever perish."} (Soorah Al-Kahf 18:36) and he regretted the words of disbelief in Allah, the Great, that he had spoken, saying, {"Would that I had ascribed no partners to my Lord!" (Tafseer Ibn Katheer)} (Soorah Al-Kahf 18:42). Allah, Most High, says, {And he had no group of men to help him against Allah, nor could he defend or save himself. There (on the Day of Resurrection)} (Soorah Al-Kahf 18:43). That is, there was no one who could compensate him for what had befallen him and he himself had no ability to do such a thing, as Allah, Most High, says, {Then will (man) have no power, nor any helper there} (Soorah At-Tariq 86:10). And He says, {(On the Day of Resurrection) Al-Walayah (the protection, power, authority and kingdom) will be for Allah (Alone), the True God} (Soorah Al-Kahf 18:44). Some of them understood this Verse to begin with the word 'Hunalika' (There), (rather than as the final word of the previous verse) and this is also correct, as He, Most High, says, {The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers} (Soorah Al-Furqan 25:26). So the Judgment which cannot be repelled, prevented or overcome is in that situation; and in every situation the true Judgment is for Allah. Others recited AlHaqqu rather than Al-Haqqi, making the Word an

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adjective for Al-Walayah - and the meanings of both are inseparable. {He (Allah) is the Best for reward and the Best for the final end. (La ilaha ill-Allah - none has the right to be worshipped but Allah).} (Soorah Al-Kahf 18:44). That is, His Treatment of a person is the best reward for him, which is the Recompense. As for being the Best for the final end, it refers to the end in this life and in the Hereafter. It may be inferred from this story that no one should depend on the life of this world, be misled by it or place one's faith in it. Instead, he should direct his attention toward

obedience to Allah and dependence on Him. And that which is in Allah's Hand is more dependable than that which is in his hands. We may also understand from it that whoever gives precedence to something over obedience to Allah and spending in His Cause, he will be punished because of that and it might be taken from him, so that he receives the opposite of that to which he aspired. We may also infer from it that it is obligatory to accept the advice of one's brother, when he is concerned for our wellbeing and that when one opposes good advice, it entails evil consequences and ruin for him. In addition, we can derive from it that regret does not benefit once Allah's Ordainment has been fulfilled. And it is Allah from Whom we seek Help and upon Him we depend.

The Story of the Companions of the Garden

Allah, Most High, says, {Verily, We have tried them as We tried the people of the garden, when they swore to pick them in the morning, without saying, 'Insha' Allah (if Allah wills)'. Then there passed by on the (garden) something (fire) from your Lord at night and burned it while they were asleep. So the (garden) became black by the morning, like as-sareem (in complete ruins). Then they called out to one another as soon as the morning broke, saying, "Go to your tilth in the morning, if you would pick the fruits." So they departed, yatakhafatoona, (saying,) "No miskeen (poor man) shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power. But when they saw it, they said, "Verily, we have gone astray," (Then they said), "Nay! Indeed

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we are deprived!" The best among them said, "Did I not say to you: 'Why do you not glorify?' They said, "Glory to our Lord! Verily, we have been zalimoon (wrongdoers, etc.)." Then they turned, one against another, in reproach. They said, "Woe to us! Verily, we were taghoon (transgressors, disobedient, etc.) We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good, that He may forgive our sins, and reward us in the Hereafter)." Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if

they but knew} (Soorah Al-Qalam 68:17-33). And this is a parable set forth by Allah for the disbelievers of Quraish, regarding the Blessing that He bestowed on them, i.e. the sending of the great and noble Messenger (Peace and Blessings of Allah be upon him) to them and how they greeted him with denial and opposition, as He, Most High, says, {Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad (Peace and Blessings of Allah be upon him) and his Message of Islam), and caused their people to dwell in the house of destruction? Hell, in which they will burn - and what an evil place in which to settle!} (Soorah Ibraheem 14:28, 29). 'Abdullah ibn 'Abbas (May Allah be pleased with him) said, "They are the disbelievers of Quraish. So Allah, Most High, set forth for them the parable of the Companions of the Garden; their garden contained all kinds of crops and fruits, which were ripe and ready to be harvested. This is why He says, {when they swore...} (Soorah Al-Qalam 68:17). That is, to one another. {...to pick them} (Soorah Al-Qalam 68:17). That is, to harvest the fruits of the garden. {...in the morning} (Soorah Al-Qalam 68:17). means, at daybreak, so that no poor or needy person should see them and they would not have to give them anything; and they swore an oath to that effect, but they did not add: 'Insha' Allah' (if Allah wills) and so Allah invalidated their oath and brought destruction on their garden, burning it and leaving it blackened and ruined, so that nothing useful remained of it, which is why He says, {Then there passed by on the (garden) something (fire) from your Lord at night and burned it while they were asleep. So the (garden) became black by the morning, like as- sareem (in complete ruins)}
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(Soorah Al-Qalam 68:19-20). That is, like a black night, empty of any light. And this Treatment invalidated their intention. {Then they called out one to another as soon as the morning broke} (Soorah Al-Qalam 68:21). means, they woke up from their sleep and they called out to one another, saying,

{“Go to your tilth in the morning, if you would pick the fruits.”}

(Soorah Al-Qalam 68:22). That is, go to your orchard early in the morning and pick the fruit before the sun has properly risen and many questions are asked. {So they departed, yatakhafatoon

(saying,))} (Soorah Al-Qalam 68:23). That is, conversing with one another in low voices, saying, {"No miskeen (poor man) shall enter upon you into it today."} (Soorah Al-Qalam 68:24). That is, they consulted upon this and agreed upon it. {And they went in the morning with strong intention, thinking that they have power.} (Soorah Al-Qalam 68:25) That is, they went out to gather the fruits, believing that they had strength and power over their garden and concealing this bad intention in their hearts. 'Ikrimah and Ash- Sha'bi said that {and they went in the morning with strong intention, thinking that they have power} (Soorah Al-Qalam 68:25) means that they were angry with the poor. But As-Suddi erred widely in his interpretation when he said that the word hard was the name of their cultivated land. {But when they saw it...} (Soorah Al-Qalam 68:26). That is, they reached the garden and looked at the disaster that had befallen it, after it had been ripe for harvesting, beautiful and magnificent to behold. And they had been thus transformed because of their bad intention. When they saw what had happened, {they said, "Verily, we have gone astray,"} (Soorah Al-Qalam 68:26). That is, we have taken the wrong path to it. Then they changed their minds and realized with certainty that it was actually the correct path, so they said, {"Nay! Indeed we are deprived!"} (Soorah Al-Qalam 68:27). That is, we have been punished because of our bad intention and deprived of the blessing of our cultivation. {The awsat among them said} (Soorah Al- Qalam 68:28). 'Abdullah ibn 'Abbas (May Allah be pleased with him), Mujahid and others said that it means: the fairest and the best of them said, {"Did I not say to you: 'Why do you not glorify'?"} (Soorah Al-Qalam 68:29). It was said by Sunniconnect.

Mujahid, As-Suddi and Ibn Jareer At-Tabari that this means: Why did you not say, 'Insha' Allah' (if Allah wills)?" It was also said that it means: Why did you not say something good, instead of the wicked thing that you said?

{They said, "Glory to our Lord! Verily, we have been zalimoon

(wrongdoers, etc.)." Then they turned, one against another, in reproach. They said, "Woe to us! Verily, we were taghoon (transgressors and disobedient, etc.)} (Soorah Al-Qalam 68:29). When it was no longer of any use to them, they expressed their

regret and acknowledged their sin after the punishment had been inflicted on them and when it availed them nothing. Allah, Most High, says, {Such is the punishment (in this life)} (Soorah Al-Qalam 68:30). That is, thus do We punish those who disobey Our Command and show no compassion for the poor and needy among Our creation. {...but truly, the punishment of the Hereafter is greater} (Soorah AlQalam 68:33). means, more terrible and more severe than the punishment of this world. {...if they but knew} (Soorah Al-Qalam 68:33). And the story of these people resembles that of those in the story mentioned by Allah in His Words: {And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad (Peace and Blessings of Allah be upon him)) which they (its people) used to do. And verily, there had come unto them a Messenger (Muhammad (Peace and Blessings of Allah be upon him)) from among themselves, but they denied him, so the torment overtook them while they were zalimoon.} (Soorah An-Nahl 16:112,113). It was said that this parable was set forth for the people of Makkah. It was also said it referred to the people of Makkah themselves and that Allah set forth the parable of them, for them. And this does not contradict the first opinion. And Allah (SWT) knows better.

The Story of the People of

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Ailah, Who Transgressed the Laws of Their Sabbath

Allah, Most High, says, {And ask them (O, Muhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel

(Soorah An-Nisa' 4:154). And when a community among them said, "Why do you preach to a people whom Allah is about to destroy or to punish with a severe punishment?" (The preachers) said, "In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah." So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe punishment because they used to rebel (disobey Allah). So when they exceeded the limits of what they were prohibited, We said to them, "Be you monkeys, despised and rejected." (It is a severe warning to the mankind that they should not disobey what Allah commands them to do, and be far away from what He prohibits them)} (Soorah Al- A'raf 7:163166)

'Abdullah Ibn 'Abbas (May Allah be pleased with him), Mujahid, 'Ikrimah, Qatadah, As-Suddi and others said that they were the people of Ailah. 'Abdullah Ibn 'Abbas (May Allah be pleased with him) added that it lies between Madyan and At-Toor (which is in Sinai). They said that they adhered to the religious teachings of the Tawrah, according to which the Sabbath was sacrosanct. The fish were accustomed to being left alone on the Sabbath, because it was unlawful for the Jews to catch them or to undertake any activities on that day, such as trading and business. So the fish were plentiful on that day, swimming near the surface, coming from hither and thither, feeling safe and at ease, and the Jews did not disturb them or alarm them. {...and did not come to them on the day they had no Sabbath} (Soorah AlA'raf 7:163). This was because they used to try to catch them on days other than

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the Sabbath. Allah, Most High, says, {Thus We made a trial of them} (Soorah Al-A'raf 7:163). That is, We tested them through the plentiful fish on the Sabbath. {...for they used to rebel (see also Soorah An-Nisa' 4:154)} (Soorah AlA'raf 7:163). That is, because of the sins of disobedience they had previously committed. So when they saw the profusion of fish, they resorted to duplicity, by placing nets, ropes and artificial pools of water on Friday for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday

as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. Allah was Angry with them and cursed them for their duplicity, which went against His Command and entailed an apparent adherence to the law, while actually circumventing it. So when a group of them did that, the remainder of them split into two factions: (i) those who rebuked them for their deed and their subterfuge, in contravention of Allah's Command and His Law at that time; and (ii) those who did not do it, but did not forbid it, indeed, they rebuked those who forbade it and they said, {"Why do you preach to a people whom Allah is about to destroy or to punish with a severe punishment?"} (Soorah Al-A'raf 7:164). They said, "What is the benefit of forbidding these people, when they have already merited the Punishment (of Allah) and it is inevitable?" The group which rebuked the sinners replied to them, saying, {"In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah."} (Soorah Al-A'raf 6:16). That is, regarding to what He has commanded us to do of ordering that which is good and forbidding that which is evil, and we fulfill it out of fear of His Punishment. {"...and perhaps they may fear Allah."} (Soorah Al-A'raf 7:164). That is, perhaps these sinners may abandon this deed that they are doing and Allah may preserve them from His Punishment, if they turn back and listen. Allah, Most High, says, {So when they forgot the reminders that had been given to them...} (Soorah Al-A'raf 7:165). That is, they paid no heed to those who forbade them from doing this disgraceful and detestable deed. {We rescued those

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who forbade evil} (Soorah Al-A'raf 7:165). And they were the group who commanded that which is good and forbade that which is evil. {...but We seized those who did wrong} (Soorah Al-A'raf 7:165). And they were those who committed the sin. {...with a severe punishment} (Soorah Al-A'raf 7:165). And that was an extremely painful one. {...because they used to rebel (disobey Allah)} (Soorah Al-A'raf 7:165). Then He explains the Punishment that befell them in His Words: {So when they exceeded the limits of what they were prohibited, We said to them, "Be you monkeys, despised and rejected." (It is a severe warning

to the mankind that they should not disobey what Allah commands them to do, and be far away from what He prohibits them).} (Soorah AlA'raf 7:166)

What is meant here is that Allah, Most High, destroyed the wrongdoers and saved the Believers who rebuked the sinners, and He passed over those who remained silent. The scholars divided into two groups regarding them. One held the opinion that they were among those who were saved, while the other opined that they were among those who were destroyed. The correct opinion is the first, according to the investigators and it was the preferred opinion of 'Abdullah ibn 'Abbas (May Allah be pleased with him), the Imam of the Qur'anic exegetes. He reached this opinion as a result of a debate with his freed slave, 'Ikrimah and because of this he clothed him in a garment, as a mark of honor and respect. I say: The only reason why they were not mentioned with those who were saved is because, although they inwardly expressed their disapproval of this sinful act, they did not express any outward censure of it, by verbally condemning it, which is the middle level of the three levels, the highest of which is to express disapproval by one's hand; after that comes verbal condemnation and the third level is to condemn it in one's heart. And since they were not mentioned, it means that they were saved along with the others who were saved, because they did not commit that evil deed; indeed, they censured it.

The Story of Luqman - Peace be upon him

Allah, Most High, says, {And indeed We bestowed
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upon Luqman Al--Hikmah (wisdom and religious understanding, etc.) saying:, "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is ungrateful, then verily, Allah is Free of all wants, Worthy of all praise. And (remember) when Luqman said to his son when he was advising him, "O, my son! Join not others in worship with Allah. Verily! Joining others in worship with Allah is a great zulm (wrong)

indeed. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years, give thanks to Me and to your parents, unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. "O, my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well -Aware (of its place). O, my son! Aqim-is-- salah (perform as--salah prayers), enjoin (on people) al-ma'roof (Islamic Monotheism and all that is good), and forbid (people) from al-munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments. And turn not your face away from men, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster. And be moderate in your walking, and lower your voice. Verily, the most disagreeable of sounds is the sound (braying) of the ass."} (Soorah Luqman 31:12-19)

It is reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "Luqman was an Abyssinian carpenter." Qatadah reported on the authority of 'Abdullah ibn

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Az- Zubair that he said, "I said to Jabir Ibn 'Abdullah, "What has come to you regarding the case of Luqman?" He said, "He was of short stature and snub-nosed, and he was from Noobia."

It has been widely reported from the majority of scholars that he was a wise man and a Waliyy, but not a Prophet. Allah, Most High, has mentioned him in the Qur'an and praised him and related his words of admonition to his son, who was the most beloved of Allah's creation to him and of all mankind, the person for whose

welfare he was most concerned. Among the first words of admonition that he addressed to his son was his saying: {"O, my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great zulm (wrong) indeed."} (Soorah Luqman 31:13). So he forbade him from such a sin and warned him against it.

Al-Bukhari narrated on the authority of 'Abdullah that he said, "When {It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with zulm (wrong i.e. by worshipping others besides Allah)} (Soorah Al-An'am 6:82) was revealed, the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) were distressed by this, and said, "Who among us does not confuse his belief with zulm?" The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "That is not what it means. Have you not heard what Luqman said, {"O, my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great zulm (wrong) indeed."}?" It was (also) narrated by Muslim.

Then Allah, Most High, commanded us to be dutiful and kind to our parents and set forth the parents' rights over their children and He confirmed it. He commanded us to treat parents well, even if they be disbelievers; but He told us that they are not to be obeyed if they order us to enter their religion. He then informed us regarding Luqman that he advised his son, {"O, my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing

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out that grain), Well -Aware (of its place).”} (Soorah Luqman 31:16). He forbids him from being unjust to mankind, even if the injustice is as insignificant as a mustard seed, for Allah, Most High, will ask about it and He will bring it forth at the time of the Reckoning and place it in the scale, as He, Most High, says, {Surely! Allah wrongs not even of the weight of an atom (or a small ant).} (Soorah An-Nisa’ 4:40) and He, Most High, says, {And We shall set up

balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.} (Soorah Al-Anbiya' 21:47) He informed him that even if this injustice was as insignificant as a mustard seed and it was concealed within a solid rock, without any door or window in it, or it fell into something in the depths of the earth or it was in the wide expanse of the heavens, Allah would certainly know its location. {"Verily, Allah is Subtle (in bringing out that grain), Well- Aware (of its place)."} (Soorah Luqman 31:16). That is, His Knowledge is precise, so the smallest atoms - whether they be apparent or hidden - are known to Him, as He, Most High, says,

{And with Him are the keys of the ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record} (Soorah Al-An'am 6:59). And He says,

{And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lawh Al-Mahfooz)} (Soorah An-Naml 27:75) and He says, {(Allah, He is) the Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book (Al-Lawh Al-Mahfooz)} (Soorah Saba' 34:3)

As for His Saying: {"O, my son! Aqim-is--salah (perform as-- salah).} (Soorah Luqman 31:17), it means: Perform the prayer with all its obligatory

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acts regarding its limits, its timings, its bowing, its prostration, its repose, its humility and all that has been legislated therein. And refrain from whatever is prohibited therein. Then he said, {...enjoin (on people) for al--ma'roof (Islamic Monotheism and all that is good), and forbid (people) from al--munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad)} (Soorah Luqman 31:17). That is, (forbid them) with all your power and to the utmost of your ability, i.e. if

you are able to do so, by your hand, if not, by verbal censure and if that is not possible, then by expressing hatred for the evil in your heart. Then he commanded him to be patient, saying, {...and bear with patience whatever befalls you} (Soorah Luqman 31:17). This is because the one who enjoins al-ma'roof and forbids al-munkar may expect to be opposed and suffer harm; but the end result will be in his favor. This is why he ordered him to be patient in the face of that (opposition), for it is well known that the end result of patience is relief from suffering. And He, Most High, says, {Verily, these are some of the important commandments} (Soorah Luqman 31:17). That is, your enjoining alma'roof and forbidding al-munkar and your patience in the face of harm is among the most important of commandments, which are unavoidable and from which there is no escape. {"And turn not your face away from men."} (Soorah Luqman 31:18). 'Abdullah ibn 'Abbas (May Allah be pleased with him), Mujahid, 'Ikrimah, Sa'eed ibn Jubair, Ad-Dahhak, Yazeed ibn Al-Asamm, Abul-Jawza' and others said that it means: do not behave arrogantly toward the people, turning your cheek away from them when you speak to them and when they speak to you. According to the scholars of Arabic language, the root meaning of the verb sa'ara (used in the Verse) is a disease which afflicts camels in their necks, causing them to twist their heads to one side. So a proud man, who turns his face away when he speaks to people or when they speak to him is compared to the camel afflicted with this disease.

Abu Talib says in his poem:

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*In the past, we did not approve of
injustice, If they arrogantly
turned their cheeks,
We would oppose it.
And 'Amr ibn Hunayy At-Taghlibi said:*

If a tyrant arrogantly turned his cheek,

We would stand firm against him and oppose him.

And Luqman said, {...nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.} (Soorah Luqman 31:18). He forbade his son to walk with a strutting gait out of a sense of selfimportance and boastfulness before the people, as He, Most High, says, {And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height} (Soorah Al- Isra' 17:37). That is, you cannot traverse the lands by the speed of your walk using this gait of yours. Nor by your pounding of the earth with your feet can you penetrate it. Nor by your lofty behavior, your haughtiness and pride can you attain the height of the mountains, so be slow and deliberate, for you cannot outrun your destiny. And it has been confirmed in a hadeeth that the Prophet (Peace and Blessings of Allah be upon him) said, "While a man was strutting with pride due to his (fine) cloaks, Allah caused the earth to swallow him up and he will continue falling into it until the Day of Resurrection." And in another hadeeth, the Prophet (Peace and Blessings of Allah be upon him) said, "Beware of letting your izar (lower garment) hang down, because it is a form of pride and Allah does not like it." For He, Most High, says in this Verse, {"Verily, Allah likes not each arrogant boaster."} (Soorah Luqman 31:18). And when he forbade him to display arrogance in his gait, he ordered him to walk moderately, for one must walk and so he prohibited him from evil (when doing so) and ordered him to do good (by walking without

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pride), saying, {"And be moderate in your walking."} (Soorah Luqman 31:19). That is, neither walk remarkably slowly, nor exceedingly quickly, but between those two extremes, with an upright posture, as He, Most High, says, {"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness"} (Soorah Al-Furqan 25:63). Then he said, {"...and

lower your voice.”} (Soorah Luqman 31:19). That is, when you speak, do not raise your voice, because the loudest voice and

{Verily, the most disagreeable of sounds is the sound (braying) of the ass.} (Soorah Luqman 31:19)

And it has been confirmed in the Saheehain that one should seek Allah’s Protection upon hearing the braying of a donkey at night, because it see a devil. This is why raising one’s voice without need is forbidden, especially when one sneezes; in such a case, it is preferred to lower one’s voice and cover one’s face, as confirmed by the hadeeth which describes the action of the Messenger of Allah (Peace and Blessings of Allah be upon him). As for raising the voice when saying the Adhan (calling for prayer) when calling a group to fight and at the time of destruction and the like, that is lawful. This is what Allah, Most High, has related concerning Luqman in the Qur’an of wisdoms, admonitions and useful, comprehensive advices to attain goodness and repel evil. Many traditions have been transmitted relating stories pertaining to his life and the admonitions he proffered and there is a book which relates (advices, admonitions, etc.) from him, called Hikmatu Luqman (the Wisdom of Luqman); we shall quote from that as much as is easy for us, if Allah wills.

Imam Ahmad narrated on the authority of ‘Abdullah ibn ‘Umar (May Allah be pleased with him) that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Luqman, the wise, used to say, “Verily, when Allah entrusts something, He protects it.”

And Ibn Abi Hatim reported on the authority of Al-Qasim Ibn Mukhaimirah that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Luqman said to his son when he was admonishing him, "O, my son! Beware of wearing a mask, for it is deception by night and it is humiliation by day." He also said, "Luqman said to his son, "O, my son! Wisdom has made the poor to sit on the thrones of kings."

And on the authority of 'Awn Ibn 'Abdullah said, "Luqman said to his son, "O, my son! If you go to the meeting place of a people, cast the arrow of Islam (i.e. salutation of peace) at them, then sit down in their vicinity and do not speak until you see that they have spoken. Then if you find them observing the remembrance of Allah, cast your arrow with their arrows (i.e. join them). But if they observe anything else, then turn away from them and seek others (who remember Allah)."

It is reported on the authority of Hafs Ibn 'Umar that he said, "Luqman placed a bag of mustard seeds by his side and began to advise his son, giving him a piece of advice for each mustard seed that he withdrew, until he had exhausted the supply of mustard seeds. Then he said, "O, my son! I have given you advice, the like of which, if it was given to a mountain, it would have split open." He (Hafs) said, "Then his son became like one cleft asunder."

The Story of the Companions of the Ditch

Allah, Most High, says, {By the heaven, holding the big stars. And by the Promised Day (i.e. the Day of Resurrection). And by the witnessing day (i.e. Friday), and by the witnessed day (i.e. the day of 'Arafat [Hajj] the ninth of Dhul-Hijjah). Cursed were the people of the ditch (the story of the boy and the king). Fire supplied (abundantly) with fuel, when they sat by it (fire), and they witnessed what they were doing against the believers (i.e. burning them). They had nothing against them, except that they believed in Allah, the Almighty, Worthy of all
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Praise! To Whom belongs the dominion of the heavens and the Earth! And Allah is Witness over everything. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allah), will have the torment of Hell, and they will have the punishment of the burning Fire.} (Soorah Al-Burooj 85:1-10)

We have spoken about this in detail in the tafseer of this Soorah, all praise and thanks be to Allah. Muhammad Ibn Ishaq claimed that it was after the sending of the Maseeh, but he was contradicted by others. They claimed that they lived before him. More than one mentioned that this deed was perpetrated many times against Believers by disbelieving tyrants. But these mentioned in the Qur'an have been mentioned in a hadeeth that is marfoo' and a tradition transmitted by Ibn Ishaq, but they both contradict each other; here we present both of them for you to read:

Imam Ahmad narrated on the authority of Suhaib (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. The boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him, 'My people kept me busy.' And whenever you are afraid of your people, say to them, 'The sorcerer kept me busy'." The boy continued in this way (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said,

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“Today I shall know whether the sorcerer is better or the monk is better’.” So he took a stone and said, “O, Allah! If the deeds and actions of the monk are more liked by You than those of the sorcerer, then kill this creature so that the people can cross (the road).” Then he struck it with a stone killing it and the people passed by on the road. The boy came to the monk and informed him about it. The monk said to him, “O, my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me.” The boy used to treat

the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allah who cures people. So, if you believe in Allah and supplicate to Him, He will cure you." So he believed and supplicated to Allah and Allah cured him. Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight?" The courtier replied, "My Lord." The king then said, "I did?" The courtier said, "No, my Lord and your Lord - Allah." The king said, "Do you have another Lord beside me?" The courtier said, "Yes, your Lord and my Lord is Allah." The king tortured him and did not stop until he told him about the boy. The boy was then brought to the king and he said to him, "O, boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases?" He said, "I do not cure anyone. Only Allah can cure." The king said, "I?" The boy replied, "No." The king asked, "Do you have a Lord other than me?" The boy answered, "My Lord and your Lord is Allah." So he tortured him also until he told him about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your Sunniconnect.

religion." He refused and so the king sent him to the top of a mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O, Allah! Save me from them by any means that You wish." So the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do?" The

boy said, "Allah saved me from them." So the king ordered some people to take the boy on a boat into the middle of the sea, saying, "If he renounces his religion (well and good), if he refuses, drown him." So, they took him out to sea and he said, "O, Allah! Save me from them by any means that you wish." So they were all drowned in the sea. Then the boy returned to the king and the king said, "What did your companions do?" The boy replied, "Allah, saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that?" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: 'In the Name of Allah, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and placing an arrow in the bow, he shot it, saying, "In the Name of Allah, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened? That which you feared has taken place. By Allah, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breastfeeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother, for verily, you are following the truth!") This is how it

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was narrated by Imam Ahmad in his Musnad and Muslim also narrated it in his Saheeh.

Some of them claimed that the incident of the ditch was repeated many times throughout the world, as Ibn Abi Hatim reported, on the authority of 'Abdur-Rahman ibn Jubair, who said, "The ditch was in Yemen during the reign of Tubba', in Constantinople, who set the fires in which he threw the Christians who were holding fast to the Religion of 'Eesa (Peace be upon him) (Islamic

Monotheism). It also took place in Iraq, in the land of Babylon during the lifetime of Bukhthnassar, who erected an idol and ordered the people to prostrate themselves before it. Danyal (Daniel (Peace be upon him)) and his two companions refused and thereupon, he set a great fire and threw them into it. However, Allah, Almighty, saved them from the fire and caused the nine men who had oppressed them to fall into the fire they themselves had made. Asbat reported on the authority of As-Suddi that he said regarding Allah's Words: {Cursed were the people of the ditch} (Soorah Al-Burooj 85:4), "There were three ditches: one in Ash- Sham, another in Iraq and the third in Yemen." (Narrated by ibn Abi Hatim)

Chapter Regarding the Permissibility of Narrating and Speaking About the Stories of the Children of Isra'eel

Imam Ahmad narrated on the authority of Abu Sa'eed Al-Khudri (May Allah be pleased with him) that he reported from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Relate from me, but do not lie about me; and whoever lies about me, let him prepare his seat in the Fire. And relate (the stories) of the Children of Isra'eel, for there is no objection (to that)."

He (Imam Ahmad) also said, "It is reported on the authority of Abu Sa'eed Al-Khudri (May Allah be

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pleased with him) that he reported from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Do not write down anything that I say except the Qur'an; and if anyone has written down anything from me aside from the Qur'an, he should erase it." And he said, "Relate (the stories) of the Children of Isra'eel, for there is no objection (to that). Relate from me and do not lie about me." Hammam said, "I think he said, "...intentionally... then let him prepare his seat in the Fire." This is how it was narrated by Muslim.

And Imam Ahmad narrated on the authority of Jabir Ibn 'Abdullah that 'Umar ibn Al-Khattab (May Allah be pleased with him) came to the Prophet (Peace and Blessings of Allah be upon him) with a book which he had obtained from one of the People of the Scripture and he read it to the Prophet (Peace and Blessings of Allah be upon him). The Prophet (Peace and Blessings of Allah be upon him) became angry and said, "O, Ibn Al-Khattab! Are you all going to fall into chaos? By Him in Whose Hand is my soul, I have brought it (Islam) to you clean and pure. Do not ask them about anything so that they will not tell you of something true which you might declare false, or something false which you might declare true. By Him in Whose Hand is my soul, if Moosa was alive, he would have no alternative but to follow me." (Ahmad was alone in narrating this; and its chain of narrators conforms to the criteria for acceptance stipulated by Muslim). These ahadeeth are proof that they had altered, distorted and falsely interpreted the Divine Scriptures that were in their hands, and they omitted parts of it, especially those that were translated into Arabic - for they did not have comprehensive knowledge of them when they were in their own language, so how could they explain them in another language? Due to this, huge errors and baseless beliefs occurred in their translations, in addition to the fact that they had bad intentions and silly notions. This is apparent to anyone who reads the Scriptures that are in their hands and studies the bad interpretations, wicked substitutions and alterations therein. From Allah we seek help, and He is the Best Protector and the Best Helper.

And according to what they have said, the Tawrah,
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of which they reveal some and conceal much, contains distortions, substitutions, alterations and bad interpretations, which are clear to anyone who reads them and studies what they (the Jews) said, what they revealed and what they concealed and (one may see) how they permit explanations based on unsound foundations and constructions, which are false in meaning and wording. Ka'b Al- Ahbar was one of the best of those who transmitted from them; he embraced Islam during the Caliphate of 'Umar (May Allah be

pleased with him) and he used to transmit things from the People of the Scripture. 'Umar (May Allah be pleased with him) used to approve of some of what he transmitted, because it was in agreement with the truth and also, he wished to strengthen his faith. But many people enlarged on the information that he had and he, himself, overdid it in transmitting these things, many of which are not worth the ink with which they are written, while others are, without doubt, baseless. Others are correct, because they correspond with the truth which is in our hands. Al-Bukhari narrated on the authority of Humaid Ibn 'Abdur-Rahman, who said that he heard Mu'awiyah speaking to a group of Quraish in Al- Madinah and he mentioned Ka'b Al-Ahbar. He said, "Though he is one of the most truthful of those who relate from the People of the Scripture, we found that some of what he said was lies (i.e. he transmitted these lies unintentionally)."

The Story of Juraij, One of the Slaves of Banu Isra'eel

Imam Ahmad narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "None spoke in the cradle except three: 'Eesa, the son of Maryam, Juraij's companion; Juraij was a man of worship, he had a place of worship and while he was in it, his mother came in and called upon him. He said to himself; 'My Lord, my mother or my prayer?' So he continued praying and she left. The next day also she came and called upon him while he was in prayer. He said to himself; 'My Lord, my mother or my prayer?' So he continued praying and again she

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left. The following day she came again and called upon him while he was in prayer, he said to himself; 'My Lord, my mother or my prayer?' So he continued praying. She said: 'O, Allah, do not allow him to die until he sees the faces of prostitutes.' The Children of Isra'eel knew of Juraij and his worship. There was a very beautiful prostitute who offered to seduce him. She attempted to do so but he did not pay any attention to her. She then approached a

herdsman who used to seek refuge in his place of worship, she offered herself to him and he slept with her. She became pregnant, and when she gave birth she claimed that it was the child of Juraij. The people went to him, invoked curses over him, destroyed his place of worship and attacked him. He said, "Why are you doing this?" They responded, "You fornicated with this woman and she bore you a child." He said, "Where is the child?" So they brought him the child. He said, "Leave me until I pray." When he finished praying he came to the boy and poked him in his stomach. He said, "O, child, who is your father?" The baby boy responded, "So-and- so the herdsman." So the people turned to Juraij, kissing him and asking him for forgiveness. They offered to rebuild his place of worship in gold, but he refused and asked them to rebuild it from mud just as it was before, and so they did. [There was also a baby who was being breastfed by his mother when a rider in fine garments passed by on an agile animal. His mother said, "O, Allah! Make my child like him." The baby stopped suckling and looked at him, then he said, "O, Allah! Do not make me like him." He then continued suckling..." Abu Hurairah (May Allah be pleased with him) said, "It is as if I can see Messenger of Allah (Peace and Blessings of Allah be upon him) right now, as he is illustrating the scene of the baby's suckling with his forefinger in his mouth." He continued, "They passed by a slave girl who was being beaten by people who were accusing her of committing fornication and theft." She was saying, "Sufficient is Allah for me."

And Al-Bukhari narrated on the authority of 'Abdur-Rahman Al- A'raj that he heard Abu Hurairah (May

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Allah be pleased with him) heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "While a woman was nursing her child, a rider passed by and she said, "O, Allah! Don't let my child die till he becomes like this (rider)." The child said, "O, Allah! Don't make me like him," and then returned to her breast (sucking it). (After a while) they passed by a lady who was being pulled and teased (by the people). The child's mother said, "O, Allah! Do not make my child like her." The child said, "O, Allah! Make me like her." Then

he said, "As for the rider, he is an infidel, while the lady is accused of illegal sexual intercourse (falsely) and she says: "Allah is sufficient for me (i.e. He knows the truth)." And it has been reported regarding those who spoke in the cradle also that Yoosuf's witness did so, and the son of Fir'awn's wife's maidservant. And Allah knows better.

The Story of Barseesa

This is the opposite of the case of Juraij, for he resisted temptation, while Barseesa succumbed to it.

Ibn Jareer narrated on the authority of 'Abdullah Ibn Mas'ood (May Allah be pleased with him) regarding this Verse: {(Their allies deceived them) like Shaitan (Satan), when he says to man, "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan says, "I am free of you, I fear Allah, the Lord of the 'Alameen!" So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the zalimoon.} (Soorah Al-Hashr 59:16,17) - that he said, "Once there was a woman grazing sheep and goats. She had four brothers. She used to seek shelter at night at a monk's cell. The monk committed adultery with her and she got pregnant. Shaitan came to him and said, "Kill the woman and then bury her for you are a reputable and highly respected man (i.e. do not risk your own reputation for such a simple woman)." The monk killed her and then buried her. Thereupon, Shaitan visited her four brothers in a dream while they were asleep and said to them, "The monk committed adultery with your sister and, he killed her and buried her in such-and-such a

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location because she got pregnant. In the morning, one of them said, "By Allah! Last night I dreamt of something and I do not know whether to relate it to you or just keep it to myself." They said, "Relate it to us." He did so and one of them said, "By Allah! I saw the same dream." Another said the same. And the fourth one said the same thing. They agreed that there must be something serious about that dream. They went to the king and appealed for

his help against the monk. The king's troops came to arrest him and he was taken away. On the way, Shaitan came to the monk (and whispered in his ears), "I caused you to fall into this. No one else can save you from this. Prostrate yourself before me just for once and in return, I will save you from this." Thereupon, the monk prostrated himself before Shaitan. When they presented themselves before the king, Shaitan said to him, "I am free of you! Finally, the monk was killed." It was likewise narrated thus on the authority of 'Abdullah ibn 'Abbas (May Allah be pleased with him), Tawoos, Muqatil ibn Hayyan.

And in a narration on the authority of 'Ali Ibn Abi Talib (May Allah be pleased with him) that he said, "A monk worshipped Allah, Alone for sixty years. Shaitan exerted himself to seduce him, but could not. He went to a woman and touched her with evil (maddened her). The woman had brothers who were visited by Shaitan, who told them to take her to that monk to receive treatment and cure. They took her to the monk and he treated her. Afterwards, she stayed for a while at his cell (house). One day, he was attracted to her and he committed adultery with her. She got pregnant and he killed her (to conceal his first crime). Her brothers came (after knowing the matter) and Shaitan appeared again for the monk and said, "I am your friend, I did not find a solution or way to mislead you, but (finally) I did this to you. So obey me and I will save you from this. Prostrate yourself before me and you will be saved." The monk did so. Then, Shaitan said: {"I am free of you, I fear Allah, the Lord of the 'Alameen!"} (Soorah Al-Hashr 59:16)

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The Story of the Three Who Took Refuge in the Cave

Allah's Messenger (Peace and Blessings of Allah be upon him) said, "While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell

from the mountain over the mouth of the cave and blocked it. They said to each other. "Think of good (righteous) deeds which you did for Allah's sake only and invoke Allah by giving reference to those deeds so that Allah may relieve you from your difficulty. One of them said, "O, Allah! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place (for my sheep), and did not return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents, though my children were crying (from hunger) at my feet. So this state of mine and theirs continued till the day dawned. (O, Allah!) If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky." So Allah made for them an opening through which they could see the sky. Then the second person said, "O, Allah! I had a cousin whom I loved as much as a passionate man loves a woman. I tried to seduce her, but she refused till I paid her one hundred dinars. So I worked hard till I collected one hundred dinars and went to her with that. But when I sat between her legs (to have sexual intercourse with her), she said, "O, slave of Allah! Be afraid of Allah ! Do not deflower me except legally (by marriage contract)." So I left her. O, Allah! If you considered that I had done that only for seeking Your pleasure, then please let the rock

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move a little to have a (wider) opening.” So Allah moved that rock to make the opening wider for them. And the last (third) person said “O, Allah! I employed a laborer for wages equal to a faraq (a certain measure) of rice, and when he finished his job he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to buy with the price of the yield some cows and their shepherd. Later on the laborer came to me and said, “(Oh slave of Allah!) Be afraid of

Allah, do not be unjust to me and give me my due." I said (to him), "Go and take those cows and their shepherd." So he took them and went away. (So, O, Allah,) if You consider that I did that for the purpose of seeking Your pleasure, then please remove the remaining part of the rock." And so Allah released them (from their difficulty)."

The Story of the Three Men: the Blind, the Leper and the Bald

Al-Bukhari and Muslim narrated from more than one source on the authority of Abu Hurairah (May Allah be pleased with him) that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "Allah willed to test three men from the Children of Isra'eel, who were a leper, a blind man and a baldheaded man. So He sent them an angel who came to the leper and said, "What thing would you like most?" He replied, "Good color and good skin, for the people have a strong aversion to me." The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, "What kind of property do you like best?" He replied, "Camels (or cows - the narrator is in doubt, for either the leper or the baldheaded man demanded camels and the other demanded cows)." So he (i.e. the leper) was given a pregnant she-camel and the angel said (to him), "May Allah bless you in it." The angel then went to the baldheaded man and said, "What thing would you like most?" He said, "I would like good hair and wish to be cured of this disease, for the people feel

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repulsion for me.” The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), “What kind of property do you like best?” He replied, “Cows.” The angel gave him a pregnant cow and said, “May Allah bless you in it.” The angel went to the blind man and asked, “What thing would you like best?” He said, “(I would like) that Allah may restore my eyesight to me so that I may see the people.” The angel touched his eyes and

Allah gave him back his eyesight. The angel asked him, "What kind of property do you like best?" He replied, "Sheep." The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, "I am a poor man, who has lost all means of livelihood while on a journey. So none can satisfy my need except Allah and then you." In the Name of Him Who has given you such a nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, "I have many obligations (so I cannot give you one)." The angel said, "I think I know you; were you not a leper to whom the people had a strong aversion? Were you not a poor man, and then Allah gave you (all this property)?" He replied, "(This is all wrong), I got this property through inheritance from my forefathers." The angel said, "If you are telling a lie, then let Allah make you as you were before." Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, "If you are telling a lie, then let Allah make you as you were before." The angel, disguised in the shape of a blind man, went to the blind man and said, "I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you. I ask you in the Name of Him Who

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has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey." The man said, "No doubt, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you from taking anything (you need) of my property which you may take for Allah's sake." The angel replied, "Keep your property with you. You (i.e. three men) have been tested and Allah is pleased with you and is angry with your two companions."

The Hadeeth of the Man Who Borrowed a Thousand Dinars From His Companion and Repaid It

Imam Ahmad narrated on the authority of Abu Hurairah (May Allah be pleased with him) from the Messenger of Allah (Peace and Blessings of Allah be upon him) that a man from among the Children of Isra'eel asked some of the Children of Isra'eel to lend him a thousand dinars. The second man required witnesses. The former replied, "Allah is sufficient as a witness." The second said, "I want a surety." The former replied, "Allah is sufficient as a surety." The second said, "You are right," and lent him the money for a certain period. The debtor then traveled across the sea. When he finished his work, he searched for a ship so that he might reach in time for the repayment of the debt, but he could not find any. So he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said, "O, Allah! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a ship so that I could pay his money but could not find, so I hand over this money to You." Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile, he started searching for a ship in order

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to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, "By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one

I have come by.” The lender asked, “Have you sent something to me?” The debtor replied, “I have told you I could not get a boat other than the one I have come by.” The lender said, “Allah has delivered on your behalf the money you sent in the piece of wood. So you may keep your one thousand dinars and depart guided on the right path.”

Imam Ahmad narrated it thus with a chain of narrators, while Al- Bukhari narrated it in a mu‘allaq form, in a place other than his Saheeh, on the authority of Al-Laith Ibn Sa’d, indicating his firm belief that it is authentic.

Another Story Similar to This Story, Regarding Truth and Trustworthiness

Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, “Take your gold, as I have bought only the land from you, but I have not bought the gold from you.” The (former) owner of the land said, “I have sold you the land with everything in it.” So both of them took their case before a man, who asked, “Do you have children?” One of them said, “I have a boy.” The other said, “I have a girl.” The man said, “Marry the girl to the boy, spend of the money on both of them and give the rest of it in charity.”

Another Story

Al-Bukhari narrated on the authority of Abu Sa'eed Al-Khudri (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, "There was a man among the Children of Isra'eel who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted

or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative, so the man killed him. He kept on asking till a man advised him to go to such- andsuch a village. (So he set out for it) but death overtook him on the way. While dying, he turned his chest toward that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarreled among themselves regarding him. Allah ordered the village (toward which he was going) to come closer to him, and ordered the village (from where he had come) to move further away, and then He ordered the angels to measure the distances between his body and the two villages. He was found to be one hand span closer to the village (toward which he was heading) and so he was forgiven."

Another hadeeth: Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) performed the Fajr prayer, then he faced the people and said, "While a man was driving a cow, he suddenly mounted it and struck it. The cow said, "We have not been created for this, but we have been created for plowing." On that the people said astonishingly, "Glorified be Allah! A cow speaks!" The Prophet (Peace and Blessings of Allah be upon him) said, "I believe this, and Abu Bakr and 'Umar believe it too," although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon the wolf said, "You have saved it from me; but who will guard it on the day of the

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wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)?" The people said surprisingly, "Glorified be Allah! A wolf speaks!" The Prophet said, "I believe this, and Abu Bakr and 'Umar, believe it too," although neither of them was present there."

Another hadeeth: Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he reported from the Prophet (Peace and Blessings of Allah be upon him) that he

said, "Amongst the people who came before you there used to be muhaddithoon (i.e. persons who can guess things that come true later on, as if those persons have been inspired by a Divine Power), and if there is any such person amongst my followers, it is 'Umar ibn Al-Khattab."

Another hadeeth: Al-Bukhari narrated in his Saheeh, on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The Prophet said, "While a dog was going round a well and was about to die of thirst, an Isra'eelite prostitute saw it and took off her shoe and gave it water to drink. So Allah forgave her because of that (good deed)."

Another hadeeth: Al-Bukhari narrated on the authority of 'Abdullah ibn 'Umar (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A woman was punished because of a cat which she had imprisoned till it died. She entered the Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."

Another hadeeth: Imam Ahmad narrated on the authority of Abu Sa'eed Al-Khudri (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Among the Children of Isra'eel there was a woman who was short in stature and so she made two sandals out of wood and she used to walk between two short women. She had a gold ring and she placed the best of perfumes and musk underneath

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its stone and when she passed by the meeting-place, she would shake it and it would diffuse its fragrance.”

Another hadeeth: Al-Bukhari narrated on the authority of Abu Mas’ood (May Allah be pleased with him) that he said, “The Prophet (Peace and Blessings of Allah be upon him) said, “One of

the sayings of the prophets which the people have got, is: "If you do not feel ashamed, then do whatever you like."

Another hadeeth: "Imam Ahmad narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "A man entered upon his family and when he saw how needy they were, he went out to the desert. When his wife saw that, she went to the millstone and set it up, then she went to the oven and lit it. After that, she said, "O, Allah! Provide us with sustenance." Then she looked, and saw that the jafnah had become filled and she went to the oven and saw that it had become filled. Then her husband returned and said, "Did you get something after me?" His wife said, "Yes, from our Lord." He stood up and went to the millstone." This was mentioned to the Prophet (Peace and Blessings of Allah be upon him) and he said, "If he had not lifted it up, it would have continued turning until the Day of Resurrection."

The Story of the two Repentant Kings

Imam Ahmad narrated on the authority of 'Abdullah Ibn Mas'ood (May Allah be pleased with him) that he said, "While a man from among those who lived before you was in his kingdom, he began to think, and he realized that all of that would be cut off from him and that his (royal) situation had diverted him from the worship of his Lord, so he stole away from his palace one night and went to a neighboring kingdom. He arrived at the coast and there he found work of brick-making. With the wages he was paid, he sustained himself and gave the remainder as charity. He continued doing this until news of

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him, his worship and his virtue was conveyed to the king. The king sent a message to him calling for his presence. But he refused to go to him. The king repeated his demand again and again, but he refused to go to him. The king said, "Who is he, and who am I?" So he mounted his horse and rode to him. When the man saw him, he turned away from him and fled. When the king saw this, he raced in pursuit of him but he did not catch up with him, so he called out to him, "O, slave of Allah! You have nothing

to fear from me.” So the man stood still until the king caught up with him. The king asked him, “Who are you, may Allah have mercy on you?” He replied, “I am so-and-so, the son of so-and-so, the ruler of such-and-such a kingdom. I thought about my situation and I realized that my kingdom would (one day) be cut off from me, and it had diverted me from the worship of my Lord, so I abandoned it and came here, that I might worship my Lord, the Almighty, the All-Powerful.” The king said, “You were not in greater need of that which you did than I.” Then he dismounted from his horse and set it free. Then he followed him and both of them together worshipped Allah, the Almighty, the All-Powerful and they asked Him to cause them to die together. So they both died.” ‘Abdullah (May Allah be pleased with him) said, “If we were in Rumailah, Egypt, I would show You their graves in the location described to me by the Messenger of Allah (Peace and Blessings of Allah be upon him).”

Another hadeeth: Al-Bukhari narrated on the authority of Abu Sa’eed Al-Khudri (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him), that he said, “Amongst the people who lived before you, there was a man whom Allah had given a lot of money. When he was on his deathbed, he called his sons and said, “What type of father have I been to you?” They replied, “You have been a good father.” He said, “I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.” His sons did accordingly, but Allah gathered the particles and asked (him), “What made you do so?” He replied, “Fear of you.” So Allah bestowed His Mercy upon

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him (i.e. forgave him).”

Another hadeeth: It is reported on the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, “A man used to give loans to the people and used to say to his servant, “If the debtor is poor, forgive him, so that Allah may forgive us.” So when he met Allah (after his death), Allah forgave him.”

Another hadeeth: Al-Bukhari narrated on the authority of 'Amir ibn Sa'd Ibn Abi Waqqas from his father that he heard him asking Usamah Ibn Zaid (May Allah be pleased with him), "What did you hear from the Messenger of Allah (Peace and Blessings of Allah be upon him) regarding plague?" Usamah replied, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Plague is a calamity which was sent to the Children of Isra'eel or upon those who were before you. So when you hear that it has broken out in a land, do not go to it, and when it has broken out in the land where you are, do not run away from it." It was also narrated by Muslim.

Another hadeeth: Al-Bukhari narrated on the authority of 'A'ishah (may Allah be Pleased with her) that the people of Quraish became very worried about the Makhzoomiyyah lady who had committed theft. They said, "Nobody can speak (in favor of the lady) to the Messenger of Allah (Peace and Blessings of Allah be upon him) and nobody dares do that except Usamah, who is the favorite of Allah's Messenger (Peace and Blessings of Allah be upon him)." When Usamah spoke to the Messenger of Allah (Peace and Blessings of Allah be upon him) about that matter, he said, "Do you intercede (with me) to violate one of the legal punishments of Allah?" Then he got up and addressed the people, saying, "O, people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad, committed theft, I would

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cut off her hand!"

Another hadeeth: Al-Bukhari narrated on the authority of 'Abdullah Ibn Mas'ood (May Allah be pleased with him) that he said, "I heard a man reciting a Verse from the Qur'an and I had heard the Messenger of Allah (Peace and Blessings of Allah be upon him) reciting it in a different way and so I took him to the Messenger of Allah (Peace and Blessings of Allah be upon him) and informed him (of what I had heard). I recognized in his face

signs of dislike and he said, "Both of you are right. Do not differ, for the nations before you differed and perished (because of their differences)."

Another hadeeth: Al-Bukhari narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The Jews and Christians do not dye (their grey hair), so do the opposite of what they do (i.e. dye your grey hair and beards)." Al-Bukhari was alone in narrating this; Muslim did not narrate it. In Abu Dawood's Sunan it is reported : "Pray in your shoes (and by so doing,) be different from the Jews."

Another hadeeth: Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that once 'Umar (May Allah be pleased with him) was informed that a certain man sold alcohol and he heard him say, "May Allah curse so-and- so! Does he not know that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it."

Another hadeeth: Al-Bukhari narrated on the authority of Anas Ibn Malik (May Allah be pleased with him) that he said: "The people mentioned the fire and the bell (i.e. they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilal was ordered to pronounce the Adhan for the prayers by repeating its wordings twice; and for the iqamah (the call for the actual standing for the prayers in rows) by pronouncing its wordings once.

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(The iqamah is pronounced when the people are ready for the prayer).”

What is meant by this is that we should be different to the People of the Scripture in all manners and characteristics, because when the Messenger of Allah (Peace and Blessings of Allah be upon him) arrived in Al-Madinah, the Muslims used to come to prayer without

any call to it. Then he ordered someone to call them to prayer (by saying, "The prayer is convened."). Then they wished to be called to prayer with something that the people would recognize, so some of them said, "Let us ring a bell." Others said, "Let us light a fire." But they disliked this, because it was similar to the practices of the People of the Scripture. Then 'Abdullah Ibn Zaid Ibn 'Abd Rabbih Al-Ansari was shown the Adhan in a dream. He related this to the Messenger of Allah (Peace and Blessings of Allah be upon him), who ordered Bilal (May Allah be pleased with him) to pronounce the Adhan, as described in the Chapter on the Adhan, in the Book of Judgments (in Saheeh Al-Bukhari).

Another hadeeth: Al-Bukhari narrated on the authority of 'A'ishah (may Allah be Pleased with her) and

'Abdullah Ibn 'Abbas (May Allah be pleased with him) that they said that on his deathbed, the Messenger (Peace and Blessings of Allah be upon him) would put a sheet over his face and when he felt hot, he would remove it from his face. While in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (Muslims) against what they (i.e. the Jews and Christians) had done.

Another hadeeth: Al-Bukhari narrated on the authority of Abu Sa'eed Al-Khudri that the Prophet (Peace and Blessings of Allah be upon him) said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e. inch by inch) so much so that even if they entered a

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hole of a mastigure, you would follow them.” We said, “O, Messenger of Allah! (Are you referring to) the Jews and the Christians?” He said, “Whom else?”

What is meant by this is to acquaint us with the sayings and deeds that resemble those of the People of the Scripture who lived before us, which are prohibited according to Islamic Law, and to inform us that Allah and His Messenger (Peace and Blessings of Allah be upon him) have prohibited us from copying them in their words and

deeds. Even if the intention of the Believer was a good one, if his deed is clearly an imitation of their deeds (it is forbidden). And just as praying at sunrise and sunset is prohibited, in order not to imitate the pagans, who used to prostrate before the sun in those times – even if no such intention occurred to the Believer. Likewise, this is why Allah, Most High, says, {O, you who believe! Say not (to the Messenger (Peace and Blessings of Allah be upon him)), “Ra’ina,” but say “Unzurna,” (Do make us understand) and hear. And for the disbelievers there is a painful punishment. (See Verse 4:46)} (Soorah Al-Baqarah 2:104). The disbelievers used to say to the Prophet (Peace and Blessings of Allah be upon him), when they spoke with him, “Ra’ina,” i.e. direct your gaze toward us and listen to our words. What they actually meant by this was ‘joke with us.’ So the Believers were prohibited from saying that, even if none of them intended this (evil meaning) by it.

And Imam Ahmad and At-Tirmidhi narrated on the authority of ‘Abdullah ibn ‘Umar (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, “I was sent with the sword just before the Last Hour, so that Allah is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and whoever imitates a people, he is one of them.” So it is not permissible for Muslims to imitate them, whether it be in their religious festivals and holidays, or in their worship, because Allah, Most High, has honored this (Islamic) nation with the Seal of the Prophets, for whom the great, eternal,

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comprehensive and complete Religion was legislated - the Prophet who, if Moosa (Peace be upon him), son of 'Imran - to whom the Tawrah was sent down - and 'Eesa (Peace be upon him), the son of Maryam - to whom the Injeel was revealed - were present, indeed if all of the Prophets were present, they would have no alternative but to follow this pure, noble, exalted and mighty Law. And since Allah, Most High, has blessed us by making us the followers of Muhammad (Peace and Blessings of Allah be upon

him), so how can it befit us to imitate a people who have gone astray aforetime, and who have misguided many from the Straight Path? They have altered their religion, distorted it and deliberately misinterpreted it, until it appeared that it was a different religion entirely to that which was originally legislated for them. In addition to this, it is based on adherence to that which has been abrogated; and holding fast to what has been abrogated is unlawful. Allah will accept neither little nor much of it. And there is no difference between it and something that was not legislated (by Allah) at all. And Allah guides whom He wills to the Straight Path.

Another hadeeth: Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Umar (May Allah be pleased with him) from the Messenger of Allah (Peace and Blessings of Allah be upon him) that he said, "Your period (i.e. the Muslims' period) in comparison to the periods of the previous nations is like the period between the 'Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, "Who will work for me till midday for one qeerat each?" The Jews worked for half a day for one qeerat each. The person asked, "Who will do the work for me from midday to the time of the 'Asr (prayer) for one qeerat each?" The Christians worked from midday till the 'Asr prayer for one qeerat. Then the person asked, "Who will do the work for me from the 'Asr prayer till sunset for two qeerats each?" The Prophet (Peace and Blessings of Allah be upon him) said, "It is you (i.e. the Muslims) who are doing the work from the 'Asr prayer till sunset, so you will

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have a double reward. The Jews and the Christians got angry and said, "We have done more work but got less wages." Allah said, "Have I been unjust to you as regards your rights?" They said, "No." So Allah said, "Then it is My Blessing which I bestow on whomsoever I will." In this hadeeth there is evidence that the period of this nation is short, compared to the periods of the nations who came before us. This is inferred from the saying of the Prophet (Peace and Blessings of Allah be upon him): "Your period (i.e. the Muslims' period) in comparison to the periods of

the previous nations is like the period between the 'Asr prayer and sunset." And none knows the past except Allah, just as none but He knows the future. But it is short in comparison to what has passed; and none knows precisely how much time remains except Allah, the Almighty, the All-Powerful, as He, Most High, says, {None can reveal its time but He} (Soorah Al-A'raf 7:187) and He, Most High, says, {They ask you (o, Muhammad) about the Hour - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof} (Soorah An-Nazi'at 79:42-44). As for the hadeeth that some of the people mention, which is well-known to the common folk, and which states: "He has no knowledge of the unseen," it is baseless and is not to be found in the books of ahadeeth. A hadeeth has been related which states that the life of this world is one Friday of the Fridays of the Hereafter. But there is doubt about its authenticity. What is meant by this comparison between the workers is to point out the dissimilarity in their rewards and that this is not dependent on abundance of deeds or paucity of deeds. Rather, it is dependent on other matters which Allah, Most High, deems important. And how often are few deeds more useful or advantageous than abundant deeds? Deeds performed on Lailatul-Qadr, for example, are better than a thousand nights of worship performed at any other time. The Companions of Muhammad (Peace and Blessings of Allah be upon him) spent (in Allah's Cause) and if someone in our time were to spend the same amount in gold as they spent in dates, it would not be equivalent to it. And Allah sent the Messenger of Allah (Peace and Blessings of Allah be upon him)

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when he was forty years old and took him when he was sixty-three, according to what is widely accepted. During these twentythree years, he excelled in beneficial knowledge and righteous deeds over all of the Prophets who came before him, including even Nooh (Peace be upon him), who remained among his people for nine hundred and fifty years, calling them to the worship of Allah, Alone, without partners and working day and night in obedience to Allah. May the Blessings and Peace of Allah be upon all of the Prophets. This nation was only honored and had its reward multiplied because of

the blessed leadership of the Prophet (Peace and Blessings of Allah be upon him), his nobility and his greatness, as Allah, Most High, says, {O, you who believe (in Moosa i.e. the Jews and 'Eesa i.e. the Christians)! Fear Allah and believe too in His Messenger (Muhammad). He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is Oft-Forgiving, Most Merciful. So that the people of the Scripture (the Jews and Christians) may know that they have no power whatsoever over the Grace of Allah and that (His) Grace is (entirely) in His Hand to bestow on whomsoever He wills. And Allah is the Owner of Great Bounty.} (Soorah Al- Hadeed 57:28,29)

Section:

The stories of the Children of Isra'eel are extremely numerous in the Qur'an and the Prophetic Sunnah, and were we to make an exhaustive study of them, the book would be very long. But we have mentioned what Imam Abu 'Abdullah Al-Bukhari has mentioned in this book and in that there is sufficiency, and they are a reminder and examples for this chapter. And Allah (SWT) knows better.

As for the Isra'eelites' stories, according to what has been mentioned by the scholars of tafseer and the scholars of history, they are extremely numerous. Some of them are authentic and agree with what has been related in the Qur'an and Sunnah. But a lot of the stories they mention - indeed, most of them - are lies and inventions fabricated by their disbelievers and those who had gone astray. These narrations fall into three

categories: (i) Those that are authentic, because they agree with what Allah has related in His Book or with what the Messenger of Allah (Peace and Blessings of Allah be upon him) has reported; (ii) those whose falseness is known, because they contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him); and (iii) those which may be true, or they may be false. Concerning this

latter category, we are commanded to remain non-committal. We neither believe them nor belie them, as confirmed in the authentic hadeeth: "If the People of the Scripture relate something to you, neither believe them, nor disbelieve them; instead, say, "We believe in what has been revealed to us and in what has been revealed to you." And it is permissible to report it, according to the aforementioned hadeeth, which states: "Relate from the Children of Isra'eel, and there is no objection."

Mention of the Alterations and Substitutions Made by the People of the Scripture in their Religion

As for the Jews, Allah had sent down to them the Tawrah, by the hand of Moosa, son of 'Imran, and it was as Allah says: {Then, We gave Moosa the Book (the Tawrah), to complete (Our Favor) upon those who would do right, and explaining all things in detail} (Soorah Al-An'am 6:154) and He, Most High, says, {Verily, We did send down the Tawrah (to Moosa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests (too judged the Jews by the Tawrah after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O, Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the kafiroom (i.e. disbelievers of a lesser degree, as they do not act on Allah's Laws)} (Soorah Al- Ma'idah 5:44). They used to judge by them and they held fast to them for a while, but then they began to distort them, alter them, misconstrue them and declare things that were not from them, as Allah, Most High, says, {And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say, "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it} (Soorah Ali 'Imran 3:78). So

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Allah, Most High, informs us that they explained it, misconstrued it and quoted things out of context – and there is no disagreement in this matter among the scholars, i.e. that they interpreted its meanings freely (according to their whims) and attributed false implications to it, such as when they changed the ruling of stoning to flogging and blackening of the face with charcoal, without altering the word for stoning in it. In addition, when an eminent person among them committed theft, they would overlook his offense, but when a weak or unimportant person among them

committed theft, they would inflict the prescribed punishment on him, in spite of the fact that they were commanded to inflict all prescribed punishments on the eminent and the lowly, without distinction.

As for their alteration of its wordings, some said that it means that all of the words were altered. Others said that the whole of the Tawrah was not altered and they cited as evidence the Words of Allah: {But how do they come to you for decision while they have the Tawrah, in which is the (plain) Decision of Allah} (Soorah Al- Ma'idah 5:43) and: {Whom they find written with them in the Tawrah (Deuteronomy, xviii, 15) and the Injeel (Gospel) (John xiv,

16) - he commands them to implement al-ma'roof (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from al-munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful at-tayyibat ([i.e. everything good and lawful] as regards things, deeds, beliefs, persons, foods, etc.)) (Soorah Al-A'raf 7:157) and also: {Say (O, Muhammad), "Bring here the Tawrah and recite it, if you are truthful."} (Soorah Ali 'Imran 3:93).

And there is the story of the stoning, as confirmed in the Saheehain, on the authority of 'Abdullah Ibn 'Umar (May Allah be pleased with him), in Saheeh Muslim, on the authority of Al-Bara' Ibn 'Azib (May Allah be pleased with him), of Jabir ibn 'Abdillah (May Allah be pleased with him) and in the Sunan, on the authority of Abu Hurairah (May Allah be pleased with him) and others, when they sought judgment from the Messenger of Allah (Peace and

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Blessings of Allah be upon him) with regard to the case of the Jew and the Jewess who committed adultery, A Jew and a Jewess were brought to the Messenger of Allah on a charge of committing an illegal sexual intercourse. The Prophet (Peace and Blessings of Allah be upon him) asked them. "What is the legal punishment (for this sin) in the Tawrah." They replied, "We blacken their faces with charcoal and flog them." So the Messenger of Allah (Peace and Blessings of Allah be upon him)

ordered them to bring the Tawrah. The Tawrah was brought, and 'Abdullah ibn Sooria (one of the Jews) put his hand over the Verse of ar-rajm (stoning to death) and started reading what preceded and what followed it. On that, the Messenger of Allah (Peace and Blessings of Allah be upon him) said to the Jew, "Lift up your hand." So he lifted his hand and in it (the Tawrah) was the Verse of ar-rajm. The Messenger of Allah (Peace and Blessings of Allah be upon him) then ordered that the two (sinners) be stoned to death and he said, "O, Allah! I am the first one to revive Your Commandment after they (the Jews) had suppressed it." And in Abu Dawood's Sunan, it was stated that they placed a cushion for the Messenger of Allah (Peace and Blessings of Allah be upon him) who sat on it and said, "Bring the Tawrah." They brought it. Then he withdrew the cushion from beneath him and placed the Tawrah on it saying, "I believe in you and in Him Who revealed you." Some of them said that he stood for it, but I have not read its sanad. And Allah knows better.

Many of the religious scholars and others have said that the tawatur of the Tawrah was cut off during the era of Bukhtunassar, and that none remained who had memorised it except Uzair (Ezra (Peace be upon him)). But Uzair (Peace be upon him) was a Prophet and was thus protected from error (by Allah) and tawatur up to a person who is protected from error is sufficient. Although it was said that it was not mutawatir up to him. But after him came Zakariyya, Yahya and 'Eesa (peace be upon them all) - and all of them held fast to the Tawrah; now if it had not been authentic and valid, they would not have depended on it, since they were Prophets,

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protected from error. In addition, Allah, Most High, has stated in the Revelation sent down to His Messenger, Muhammad, the Seal of the Prophets - may the Peace and Blessings of Allah be upon him and upon all of the Prophets - which rebukes the Jews for their evil intentions, because they turned away from that which they knew to be true (i.e. the Tawrah) and which they were commanded to follow, in favor of seeking judgment from the Messenger of Allah (Peace and Blessings of Allah be upon him), even though they rejected what

he had brought. But in reality, they were seeking a judgment that concurred with their heresy, i.e. flogging and blackening of the face, which was contrary to what Allah had Commanded them to do. And they said, "If he rules that you should flog them and blacken their faces, then accept it, and on the Day of Resurrection, when you stand before Allah, you will be able to plead in your defence that you were given a ruling by a Prophet. But if he does not make this ruling for you, then beware of accepting it from him." So Allah, Most High, rebuked them for their evil intention, which was prompted by the desire to attain a corrupt objective, and accorded with their own inclinations and desires, not the true Religion, which is why Allah, Most High, says, {But how do they come to you for decision while they have the Tawrah, in which is the (plain) Decision of Allah; yet even after that, they turn away. For they are not (really) Believers. Verily, We did send down the Tawrah (to Moosa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests (too judged the Jews by the Tawrah after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O, Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the kafiroom (i.e. disbelievers - of a lesser degree, as they do not act on Allah's Laws} (Soorah Al- Ma'idah 5:43,44). This is why, when the Prophet (Peace and Blessings of Allah be upon him) ruled that they be stoned, he said, "O, Allah! I am the first one to revive Your Commandment after they (the Jews) had suppressed it." He asked them what caused them to

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do this and why they had abandoned Allah's Command which was in their hands. They replied: "Unlawful sexual intercourse had become widespread among our nobles and we were unable to enforce the legal punishment against them, so we used to stone the weak among us. So we said, "Let us resort to a just solution between the noble and the humble," so we agreed that we would flog them and blacken their faces." This was a part of their distortion, substitution, alteration and false interpretation. They

only altered the meaning, not the wording of ar-rajm, which they left in their Scripture, as proven by the hadeeth whose authenticity is agreed upon by Al-Bukhari and Muslim. This is why some claimed that the substitution only occurred in the meanings and that the wordings remained, and that is a proof against them, for if they had implemented what was in their Scripture in full, it would have led them to follow the truth and to obey the Messenger, Muhammad (Peace and Blessings of Allah be upon him), as He, Most High, says, {Those who follow the Messenger, the Prophet, who can neither read nor write (i.e.

Muhammad) whom they find written with them in the Tawrah (Deuteronomy xviii, 15) and the Injeel (John xiv, 16) – he commands them for al-ma'roof; and forbids them from al-munkar he allows them as lawful at-tayyibat, and prohibits them as unlawful al-khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters that were upon them} (Soorah Al-A'raf 7:157). And He, Most High, says,

{And if only they had acted according to the Tawrah, the Injeel, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad (Peace and Blessings of Allah be upon him) like 'Abdullah Ibn Salam).} (Soorah Al-Ma'idah 5:66). And He, Most High, says, {Say (O, Muhammad), "O, people of the Scripture (Jews and Christians)! You have nothing (as regards

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guidance) till you act according to the Tawrah, the Injeel, and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (O, Muhammad) from your Lord increases in many of them their obstinate rebellion and disbelief} (Soorah Al-Ma'idah 5:68). And this is the opinion, i.e. the one which states that the substitution only occurred in the meanings and not in the wordings, was expressed by AlBukhari, on the authority of 'Abdullah ibn 'Abbas (May Allah be pleased with him) at the end of his Saheeh and he acknowledged it and did not

reject it. Al-Fakhr Ar-Razi also related it in his Tafseer, on the authority of most of the religious scholars.

I say: As for what is in their hands of the Arabic translation of the Tawrah, no rational person doubts that substitution has occurred in it, that many of its wordings have been distorted and that stories have been changed, along with wordings and that obvious and clear additions and omissions have occurred. In addition, it contains manifest lies and many monstrous errors. As for what they recite with their mouths and write down with their pens, we are not privy to it, but it is presumed that they are lying, treacherous and make many fabrications against their Messengers and their Scriptures.

As for the Christians, their four Gospels, narrated by way of Mark, Luke, Matthew and John, contain more contradictions, additions and omissions and more monstrous disparities than the Tawrah and contradict the rulings of the Tawrah and the Injeel in many matters. They have legislated many things in it according to their own will, including praying to the East, for there is no evidence for it and no command to do it in any place in the four Gospels. Likewise, their embellishment of their churches with pictures and images is without foundation, as is their abandonment of circumcision and their transfer of their fast from the spring season and their lengthening of it to fifty days. In addition, they eat pork and have instituted something totally without foundation, which is monasticism, involving the abandonment of marriage for those who wish to devote themselves to worship and they have

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declared it unlawful for them. And their priests have laid down three hundred and eighteen laws for them. All of these things were innovated and fabricated by them during the era of Constantine, son of Constantius, builder of Constantinople. He reigned three hundred years after the time of 'Eesa (Peace be upon him).

Comprehensive Book of the Stories of Previous Prophets

Allah, Most High, says, {Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honor); and to 'Eesa, the son of Maryam, We gave clear proofs and evidences, and supported him with Rooh Al-Quds Jibra'eel} (Soorah Al-Baqarah 2:253)

And He, Most High, says, {Verily, We have inspired you (O, Muhammad) as We inspired Nooh and the Prophets after him; We (also) inspired Ibraheem (Abraham), Isma'eel (Ishmael), Ishaq (Isaac), Ya'qoob, and Al--Asbat (the twelve sons of Ya'qoob [Jacob]), 'Eesa, Ayyoob (Job), Yoonus (Jonah), Haroon (Aaron), and Sulaiman (Solomon), and to Dawood (David) We gave the Zaboor (Psalms). And Messengers We have mentioned to you before, and Messengers We have not mentioned to you - and to Moosa Allah spoke directly. Messengers as bearers of good news as well as of warning in order that the mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, Most Wise} (Soorah An-Nisa' 4:163-165)

And it has been narrated on the authority of Jabir Ibn 'Abdullah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I am the Seal of a thousand Prophets or more and there was no Prophet among them who did not warn his people against the Dajjal. And that which has not been made clear to any of those before me regarding him

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has been made clear to me: He is one-eyed, and your Lord is not one-eyed.” The isnad of this hadeeth is hasan and the hadeeth is understood to refer to the number of Prophets who warned their people against the Dajjal. However, another hadeeth states: “There is no Prophet who did not warn his nation against the Dajjal.” So Allah knows better.

And Al-Bukhari narrated on the authority of Abu Hazim that he said, "I sat with Abu Hurairah (May Allah be pleased with him) for five years and I heard him narrate from the Prophet (Peace and Blessings of Allah be upon him) that: "The Prophets used to rule the Children of Isra'eel. Whenever a Prophet died another Prophet succeeded him, but there will be no Prophets after me; instead there will be Khulafa' (Caliphs) and they will number many." They asked, "What then do you order us to do?" He said, "Fulfill your allegiance to them, one after the other. Give them their dues. Verily Allah will ask them about that with which he entrusted them."

And 'Abdullah Ibn Mas'ood (May Allah be pleased with him) said, "It is as if I am looking at the Messenger of Allah (Peace and Blessings of Allah be upon him) relating the story of one of the Prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O, Lord! Forgive my people, for they do not know'."

And Imam Ahmad narrated on the authority of Abu Sa'eed Al- Khudri (May Allah be pleased with him) that he said, "A man put his right hand on the Prophet (Peace and Blessings of Allah be upon him) and said, "By Allah! I am unable to put my hand on you due to the severity of your fever." The Prophet (Peace and Blessings of Allah be upon him) said, "For us, the community of the Prophets, the severity of the affliction is increased many times over, just as the reward for us is multiplied. If a Prophet from among the Prophets is afflicted with qummal, they afflict him so severely that it kills him. If one of the Prophets is afflicted with poverty,

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he may take his cloak and cut it (in order to fashion a kind of pocket for it). But they rejoice in their afflictions as they rejoice in ease and comfort.”

And Imam Ahmad narrated on the authority of Abu Mus’ab Ibn Sa’d, who reported on the authority of his father, that he said, “I said, “O, Messenger of Allah! Which of the people are most severely afflicted by trials?” He said, “The Prophets, then the

righteous people, then those who are nearest to them in perfection, then those among the people who are nearest to them in perfection. A man is tried in accordance with his religiousness; if his faith is strong, his test is increased and if he is weak in religion, his test is reduced. A Believer will be tested until he walks on the earth sinless (i.e. until his sins have been erased by the series of afflictions that he has endured)."

And we have already mentioned the hadeeth which states: "We, the community of the Prophets, are paternal brothers and their Religion is one; but their mothers are different." This means that the Law given to them is one Law, even though there might be differences in the applied Jurisprudence given to each Prophet, and some of them abrogated others, until all of them ended in the Law that Allah gave to Muhammad (peace be upon him and upon all of them). But the Religion of every Prophet whom Allah sent was Islam, and that is to affirm Allah's Oneness (Tawheed) and to worship Him, Alone, without ascribing partners to Him, as He, Most High, says,

{And We did not send any Messenger before you (O, Muhammad) but We inspired him (saying), La ilaha illa Ana (there is none who has the right to be worshipped but I [Allah]), so worship Me (Alone and no one else)."} (Soorah Al-Anbiya' 21:25). And He, Most High, says, {And ask (O, Muhammad) those of Our Messengers whom We sent before you, "Did We ever appoint alihah (gods) to be worshipped besides the Most Beneficent (Allah)?" } (Soorah

Az-Zukhruf 43:45). And He, Most High, says, {And verily, We have sent among every Ummah

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(community, nation) a Messenger (proclaiming), "Worship Allah (Alone), and avoid (or keep away from) the taghoot (all false deities, etc. (i.e. do not worship the taghoot besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth)} (Soorah An-Nahl 16:36). Paternal brothers means that they share the same father, but their mothers are different. So the father represents the Religion, and that is to

affirm the Oneness of Allah (Tawheed). The mothers represent the Divine Laws, which differ in matters of jurisprudence, as He, Most High, says, {To each among you, We have prescribed a Law and a Clear Way} (Soorah Al-Ma'idah 5:48). And He, Most High, says,

{For every nation We have ordained religious ceremonies (e.g. slaughtering of the sacrificial beasts during the three days of stay at Mina (in Makkah) during the Hajj [pilgrimage]) which they must follow} (Soorah

Al-Hajj 21:67). And He says, {For every nation there is a direction to which they face} (Soorah AlBaqarah 2:148) - according to one of the two sayings regarding its explanation. And what is meant is that the Laws, though they differed in the times at which they were revealed, all of them commanded that Allah be worshipped Alone, without partners - and that is the Religion of Islam, which Allah ordained for all of the Prophets; and it is the Religion besides which Allah will accept none on the Day of Resurrection, as He, Most High, says, {And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers} (Soorah Ali 'Imran 3:85). And He, Most High, says, {And who turns away from the religion of Ibraheem (i.e. Islamic Monotheism) except he who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)," he said, "I have submitted myself (as a Muslim) to the Lord of the 'Alameen."} (Soorah Al-Baqarah 2:130,131). And He, Most High, says,

{Verily, We did send down the Tawrah (to Moosa), therein was guidance and light, by which the

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Prophets, who submitted themselves to Allah's Will, judged the Jews} (Soorah Al-Ma'idah 5:44). So the Religion of Islam is the worship of Allah, Alone, without partners; and that is sincere devotion to Him, Alone, without any other besides Him, and ihsan means to do so in the manner legislated (by Allah) at that time. This is why Allah, Most High, does not accept a deed from anyone which is contrary to what Allah ordained for

Muhammad (Peace and Blessings of Allah be upon him) after He has sent him, as He, Most High, says, {Say (O, Muhammad), "O, mankind! Verily, I am sent to you all as the Messenger of Allah."} (Soorah Al-A'raf 7:158). And He, Most High, says, {"And this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach."} (Soorah Al-An'am 6:19). And He, Most High, says, {and before it came the Book of Moosa, a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting place.} (Soorah Hood 11:17) And the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I have been sent to the red and the black." It was said that the red and the black refers to the Arabs and the non-Arabs. It was also said that it refers to mankind and the jinn. The Prophet (Peace and Blessings of Allah be upon him) also said, "By Him in Whose Hand is my soul, if Moosa (Peace be upon him) appeared among you, then you followed him and abandoned me, you would surely have gone astray." The ahadeeth bearing this meaning are very numerous. And what is meant is that the brotherhood of al-'allat means that they are from one father, but their mothers are different. The word is derived from the expression: "...drinking from al-'alal (the tributaries) after (drinking from) the source. As for the brotherhood of al-akhyaf, it is the opposite of that, i.e. that their mothers are one, but their fathers are different. The brotherhood of al-a'yan means they are brothers from the same father and mother. And Allah, Most High, knows better.

In another hadeeth, the Prophet (Peace and Blessings of Allah be upon him) said, "We, the community of the Prophets, do not bequeath what we leave, for it is (given in) charity." This is one of the special characteristics of the Prophets, that they do not bequeath anything. The reason for this is that the material things of this world are held in too much contempt by the Prophets for them to bequeath their worldly goods. In addition, their trust in Allah, the Almighty, the All-Powerful regarding their offspring is too great and too

positive for them to need to leave their property to their heirs, to the exclusion of the rest of the mankind. Rather, all of what they leave is a charity for the poor people, to alleviate their poverty and fulfill their needs. We shall mention all of the characteristics peculiar to the Prophets, including the characteristics of our Prophet (peace be upon all of them) at the beginning of the Book of Marriage, in the Great Book of Rulings, where the Imams usually write them, in emulation of Imam Abu 'Abdullah AshShafi'i (may Allah have mercy on all of them).

Information Regarding the Arabs

It has been said that all of the Arabs can trace their lineage to Isma'eel, son of Ibraheem (peace be upon them both). What is correct and well-known is that there were pure Arabs before Isma'eel (Peace be upon him). And we have mentioned previously that pure Arabs included 'Ad, Thamood, Tasm, Jadees, Umaim, Jurhum, the Amalekites and others known to none except Allah. They were before Al-Khaleel (Ibraheem (Peace be upon him)) and during his time also. As for those who were assimilated into the Arabs, they are the Arabs of Al-Hijaz and they are the descendants of Isma'eel (Peace be upon him). As for the Arabs of Yemen, they are Himyar and it is well-known that they are from Qahtan, whose name was Muharrim, according to Ibn Makoola. It was said that they were four brothers: Qahtan, Qahit, Miqhat and Faligh. Qahtan was the son of Hood. It was also said that he was Hood (Peace be upon him) and it was said that Hood (Peace be upon him) was his brother, and also that he was from his progeny and that Qahtan was from among the progeny of Isma'eel (Peace be upon him). This last was related by Ibn Ishaq and others. Some said that he was Qahtan Ibn Al-Hamaisa', son of Taiman, son of Qaizar, son of Nabt, son of Isma'eel (Peace be upon him). Other claims were also made regarding his lineage to Isma'eel (Peace be upon him). And Allah knows better.

Al-Bukhari has written regarding his biography in his Saheeh, under the "Chapter: The Relationship of Yemen to Isma'eel (Peace be upon him), on the authority of Salamah (May Allah be pleased with
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him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) passed by some people from the tribe of Aslam practicing archery. He said, "O, children of Isma'eel! Fire (your arrows), for your father was an archer. I am on the side of Banu so-and-so," meaning one of the two teams. The other team stopped firing, whereupon the Prophet said, "What has happened to them?" They replied, "How shall we throw while you are with Banu so-and-so?" He said, "Fire, for I am with all of you."

And Al-Bukhari said, "And Aslam Ibn Afsa Ibn Harithah Ibn 'Amr ibn 'Amir from Khuza'ah refers to Khuza'ah, a group from among those who split from the tribes of Saba', when Allah sent upon them the great flood, as we shall explain later. Al-Aws and Al-Khazraj were also from them. The Prophet (Peace and Blessings of Allah be upon him) said to them, "O, children of Isma'eel! Fire (your arrows), which proves that they were from his progeny. Others interpreted it as meaning the Arab race, but it is a farfetched interpretation, since it contradicts the apparent meaning without any proof. However, the majority hold that the Qahtani Arabs are from the Arabs of Yemen and the others are not from the progeny of Isma'eel (Peace be upon him). They also contend that all of the Arabs may be divided into two categories: Qahtani and 'Adnani. The Qahtanis are two tribes: Saba' and Hadramawt. The 'Adnanis are also two tribes: Rabee'ah and Mudar; they were the sons of Nizar Ibn Ma'add Ibn 'Adnan. There is a difference of opinion regarding the fifth tribe, Quda'ah. It was said that they were 'Adnanis; Ibn 'Abdul-Barr said, "And that is the opinion of the majority." Muhammad Ibn Salam Al-Basri An-Nassabah said, "The Arabs have (descended from) three roots: 'Adnanis, Qahtanis and Quda'ah." It was said to him, "Then which of them are the majority, the 'Adnanis or the Qahtanis?" It depends on what Quda'ah says; if they say that they are from Yemen, then the Qahtanis will be the majority. But if they say that they are from the tribe of Ma'add, then they will be 'Adnanis." This proves that they are undecided regarding their origins. And if the aforementioned hadeeth of Ibn Lahee'ah is authentic, then it is a proof that they are from the Qahtanis. And Allah knows better. Allah, Most High, Sunniconnect.

says, {O, mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (Believer) who has at-taqwa (i.e. one of the muttaqoon (pious - see

V. 2:2)} (Soorah Al-Hujurat 49:13). The scholars of genealogy said

that it is said: nations and then tribes, then 'ama'ir, then butoon, then afkhadh, then families, then kin. And kin are the closest of people to a man and there is nothing after it.

Let us begin first with a mention of the Qahtanis, then after them, we shall mention the Arabs of the Hijaz, who are the 'Adnanis, and matters pertaining to the Jahiliyyah, in order that that may be connected to the Seerah of the Messenger of Allah (Peace and Blessings of Allah be upon him), if Allah wills – and it is Him in Whom we place our trust.

Al-Bukhari said under the “Chapter: Mention of Qahtan, it is reported on the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (Peace and Blessings of Allah be upon him) that he said, “The Hour will not be established until a man emerges from Qahtan and he drives the people with his stick.”

The Story of Saba'

Allah, Most High, says, {Indeed there was for Saba` (Sheba) a sign in their dwelling place – two gardens on the right hand and on the left (and it was said to them,) “Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft--Forgiving Lord. But they turned away (from the obedience of Allah), so We sent against them Sail Al--'Arim (the flood released from the dam), and We converted their two gardens into gardens producing bitter, bad fruit and tamarisks, and a few lote- trees. In this way We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers). And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying,) “Travel in them safely both by night and day.” But they said, “Our Lord! Make the

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stages between our journey longer.” And they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).} (Soorah Saba’ 34:15-19)

The scholars of genealogy, including Ibn Ishaq, said that the name of Saba’ was ‘Abd Shams Ibn Yashjub

Ibn Ya'rub Ibn Qahtan. They said that he was the first of the Arabs from Saba' and so he was called Saba'. He was known as Ar-Ra'ish because he used to give the people from his property. As-Suhaili said, "It was said that he was the first to be crowned king. Some said that he was a Muslim and that he had poetry in which he gave tidings of the coming of the Messenger of Allah (Peace and Blessings of Allah be upon him); this included the following words:

*A Prophet will rule after us a great
kingdom, And he will not permit the
unlawful,
And after him, from among them will
be kings, Who will treat the slaves
without disparagement, And after
them, kings from among us will rule,
And the kingdom will be divided up
among us, And after Qahtan a Prophet
will rule,
Who is pure of brow, the best of
mankind, He will be called
Ahmad, how I wish that I, Could*

*live after he is sent for but a year,
I would support him and give him
my help, Will all my arms and all
of my spearmen, When he
appears, be his supporters,
And whoever meets him, convey my salutations to
him.*

This was related by Ibn Dihyah in his book At-Tanweer Fee Mawlid Al-Basheer An-Nadheer.

And Imam Ahmad narrated on the authority of As-Saba'i 'Abdur- Rahman Ibn Wa'lah (that he said,) "I heard 'Abdullah ibn Al- 'Abbas (May Allah be pleased with him) say, "A man asked the Prophet (Peace and Blessings of Allah be upon him) about Saba', was it a man, or a woman or a land? He said, "Nay, it was a man. He fathered ten sons and six of them took up residence in Yemen and the other four took up residence in Ash-Sham. As for the Yemenis, (they were) Madhhij, Kindah, Al-Azd, Al-Ash'ariyyoon, Anmar and Himyar. As for the Shamites, (they were) Lakhm, Judham, 'Amilah and Ghassan."

What is meant is that Saba' includes all of these tribes. Among them were At-Tababi'ah in Yemen (the singular is Tubba') and their kings had crowns that they wore at the time of delivering judgments, just as the Kisras of Persia used to do. The Arabs used to call every king who ruled Yemen, including Ash-Shihr and Hadramawt, "Tubba'", just as they referred to every ruler of Ash- Sham and Al-Jazeerah as "Qaisar" (Ceasar), while every ruler of Persia was known as Kisra (Kisra). Every ruler of Egypt was known as "Fir'awn" (Pharaoh) and every ruler of Abyssinia was known as "An-Najashi" (the Negus) and every ruler of India was known as "Batlaimoos" (Ptolemy). Among the rulers of Himyar, in the land of Yemen was Bilqees, whose story with that of Sulaiman (Peace be upon him) we have already told. They enjoyed great good fortune and abundant provisions and plentiful fruits and crops. In addition to this, they were rightly guided

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and followed the path of righteousness. But when they repaid Allah's Blessing with disbelief, their land became uncultivable.

Muhammad Ibn Ishaq narrated on the authority of Wahb Ibn Munabbih that Allah sent thirteen Prophets to them. As-Suddi claimed that he sent twelve thousand Prophets to them. And Allah knows better. What is meant is that they turned away from guidance

in favor of error and prostrated before the sun, instead of Allah – and that was during the reign of Bilgees and before it also – and this continued until Allah sent

Sail Al-‘Arim against them, as He, Most High, says, {But they turned away (from the obedience of Allah), so We sent against them Sail Al--‘Arim (the flood released from the dam), and We converted their two gardens into gardens producing bitter, bad fruit and tamarisks and a few lote- trees. In this way We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers)} (Soorah Saba’ 34:16,17)

More than one of the earlier and the later scholars from among the scholars of tafseer and others said that the reason for the building of the dam of Ma’rib was because the waters used to run between two mountains and so in the far distant past, they built a very strong dam between the two mountains, so that the water rose and the dam held it back to the tops of the mountains. Then they planted orchards and trees and got the best fruits that could ever be harvested, plentiful and beautiful and they grew bountiful crops. It was said that the first person to build the dam was Saba’ Ibn Ya’rub and that seventy rivers ran into it, while it had thirty openings from which the water emerged (to irrigate the land). He died when the construction of the dam was not yet finished and so it was completed after him by Himyar. It was many farsakhs wide and they enjoyed great wealth and lived lives of enviable luxury, to such a degree that, according to Qatadah and others, a woman would walk with a large basket on her head and it would be filled with fruits

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that fell into it, due to their ripeness and their profusion. They also said that there were no fleas or harmful creatures in their lands, due to the healthy climate and the good health they enjoyed, as He, Most High, says, {Indeed there was for Saba' a sign in their dwelling place - two gardens on the right hand and on the left (and it was said to them,) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord} (Soorah Saba' 34:15) and as He, Most High, says, {And (remember) when

your Lord proclaimed, "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."} (Soorah Ibraheem 14:7). So they worshipped (false) deities besides Allah and disregarded His Blessings and asked Allah to make the stages between their journey longer and to make their journeys longer and more difficult and tiresome. And they asked that He replace goodness with evil, just as the Children of Isra'eel asked for manna and quails to be replaced with herbs, cucumbers, foom (wheat or garlic), lentils and onions. So they were deprived of this great Blessing and the widespread Benevolence by the destruction of the land and the scattering of the slaves throughout the lands, as He, Most High, says, {But they turned away (from the obedience of Allah), so We sent against them Sail Al--'Arim.} (Soorah Saba' 34:16)

More than one of the scholars said that Allah sent rats to the foundations of the dam, i.e. desert rats. It was also said that they were moles. When they realized this, they brought cats to counter the rats, but this did not benefit them at all once the Divine Decree had come to pass. Their vigilance was to no avail. No! There is no refuge! When the rats took hold of the foundations, the dam collapsed and the water gushed forth and rushed through the bottom of the valley and destroyed everything in their path - buildings, trees, etc. As the water drained from the trees that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as

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Allah says, {and We converted their two gardens into gardens producing bitter, bad fruit, and tamarisks.} (Soorah Saba' 34:16)

'Abdullah Ibn 'Abbas (May Allah be pleased with him), Mujahid and others said that it was the arak tree, whose fruit is known as bareer and tamarisk, which is at-tarfa'. It was also said that it resembles it and that it is dry wood has no fruit. {and some few lote- trees} (Soorah Saba' 34:16). This was because it bore lotus

fruit and so there were only a few of them, although it has many thorns and its fruit is, as it is said in the parable, "The meat of a lean camel is on the top of a high mountain and there is no easy path to it and (if you could reach it,) there is little meat to be had from it." This is why Allah, Most High, says, {Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).} (Soorah Saba' 34:17). That is, We only inflict this severe punishment on those who disbelieve in Us, belie Our Messengers, disobey Our Commandments and violate Our Prohibitions. And He, Most High, says, {So We made them as tales (in the land), and We dispersed them all, totally} (Soorah Saba' 34:19). That is, when their wealth was destroyed and their land was ruined, they had to depart from it and so they were widely dispersed throughout the lands.

The Story of Rabee'ah Ibn Nasr Ibn Abi Harithah Ibn 'Amr Ibn 'Amir

Muhammad Ibn Ishaq said, "Rabee'ah Ibn Nasr was the king of Yemen, one among many of the Tabab'ah. He saw a vision which terrified and shocked him and he gathered every soothsayer, magician, 'a'if and astrologer from among his people and said to them, "I have seen a vision that terrified me and shocked me, so inform me about it and explain it to me." They said, "Relate it to us and we will inform you of its explanation." He said, "If I inform you of it, I am not sure that you will be able to explain it to me, because none can know its

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meaning except who knows it (the vision) before I inform him of it." One of them said, "If the king desires this, then let him send word to Shiqq and Sateeh, because no one is more knowledgeable than they; they will inform about that which he asks." So he sent word to them and Sateeh came to him before Shiqq and he said to him, "I have seen a vision that terrified me and shocked me; inform me about it and if you get it right, you will be able to correctly explain it." He said,

"I will do so. You saw something that had been burned in the fire emerging from blackness and it arrived in Tahamah and there it ate every living creature." The king said to him, "You have not erred in any detail of it, O, Sateeh! Now what is your explanation of it?" He said, "I swear by that which is between the two lava fields of Hanash, your land will be brought down by the Abyssinians and they will certainly rule that which lies between Abyan and Jurash." The king said to him, "O, Sateeh! Verily, this is distressing and painful to us. When will it happen? Will it be in my time, or after it?" He said, "Nay! It will be a long time after it - more than sixty or seventy years." He asked, "Will their rule continue, or will it be terminated?" He said, "Nay! It will be terminated after seventy-odd years, and then they will be killed and expelled from it and put to flight." The king said, "And who will come after their killing and expulsion?" He replied, "They will be followed by Iram Dhee Yazan. He will attack them from Adan and he will not leave a single one of them in Yemen." The king asked, "Will his rule continue, or will it be terminated?" He said, "Nay! It will be terminated." The king said, "And who will terminate it?" Sateeh said, "A pure Prophet, who will receive Revelation from the Supreme (Allah)." The king asked, "And from whom is this Prophet?" He replied, "A man from the sons of Ghalib ibn Fihir ibn Malik ibn An-Nadr. The kingdom will remain in the hands of his people until the end of time." The king asked, "Does time have an end, then?" Sateeh said, "Yes, a Day on which the first and the last generations will be gathered; on that Day, those who used to do good deeds will be happy, while those who did evil will be wretched." The king asked, "Is it true, what you

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have told me?" He said, "Yes, by the afterglow of sunset, by the twilight, by the daybreak in its fullness, verily, that which I impart to you is the truth."

The Story of Tubba'

Abu Karib Tubban As'ad, king of Yemen and the People of Al- Madinah, and How He Intended to Attack the Sacred House, Then

He Honoured and Glorified it and He Draped it
With a Covering and He Was the First Person to Do
So

Ibn Ishaq said, "It was Tubban As'ad Abu Karib, king of Yemen, who came to Al-Madinah and took two of the Jewish rabbis to Yemen. He also rebuilt the Sacred House and draped it with a covering. His reign was before that of Rabee'ah Ibn Nasr. He had selected his route through Al-Madinah when he returned from fighting in the lands of the east. He had passed by it on the outward journey and he did not burn its inhabitants. He appointed one of his sons to govern them, but he was assassinated. So when he arrived in the city, he resolved to destroy it, annihilate its inhabitants and burn down its date-palms. So he gathered to himself the tribe of the Ansar, whose chief was 'Amr Ibn Talhah, the confederate of Banu An-Najjar, then one of Banu 'Amr Ibn Mabdhood. The name of Mabdhood was 'Amir ibn Malik Ibn An-Najjar. And the name of An-Najjar was Taimullah Ibn Tha'labah Ibn 'Amr Ibn Al-Khazraj Ibn Harithah Ibn Tha'labah Ibn 'Amr Ibn 'Amir."

Ibn Ishaq added, "A man from Banu 'Adiyy Ibn An-Najjar, whose name was Ahmar, attacked a man from among the companions of Tubba' whom he found taking a bunch of his dates, striking him with his scythe and killing him. He said, "The dates are only for the one who pollinated them." This served to increase the anger of Tubba' against them and so they fought. The Ansar said that they used to fight him during the daylight and at night they would offer him their hospitality. This impressed him and he said, "By Allah, they are a generous people!"

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Ibn Ishaq said, "While Tubba' was engaged in fighting them, two Jewish rabbis from Banu Quraizah, who were firmly grounded in knowledge came to him, when they heard that he intended to destroy AlMadinah and annihilate its inhabitants. They said to him, 'O, king! Do not do this, for if you insist on carrying out your intention, you will be prevented from doing so, and we fear that a swift punishment may descend upon you.' He said, 'And why

should that be?' They said, 'It is the place of refuge for a Prophet who will depart from the Sacred Precincts (Makkah), fleeing from Quraish at the end of time. This will be his abode and his settlement.' And so he desisted from attacking it. He realized that they were knowledgeable men and he was impressed by what he heard and so he left Al-Madinah and adopted their religion."

We have already mentioned in the Tafseer the hadeeth that was reported from the Prophet (Peace and Blessings of Allah be upon him) in which he said, "Do not curse Tubba' for he embraced Islam." And AsSuhaili narrated on the authority of Abu Hurairah (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not curse As'ad Al-Himyari, for he was the first to drape the Ka'bah." As- Suhaili said, "When the two rabbis informed Tubba' about the Messenger of Allah (Peace and Blessings of Allah be upon him), he recited the following poetic verses:

I bear witness that Ahmad is a Messenger from Allah, pure of soul,

And if my life was prolonged till his time, I would be his vizier and his nephew,

And I would perform jihad with my sword against

his enemies, And I would endeavor to free his

heart from all cares.

And this poem continued to be passed down through generations of the Ansar and memorized by
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them; it was known to Abu Ayyoob Al-Ansari (May Allah be pleased with him).

The Cause of Abrahah's Determination to Destroy the Ka'bah With an Elephant

Allah, Most High, says, {Have you (O, Muhammad) not seen how your Lord dealt with the Owners of the Elephant (The elephant army which came from Yemen under the command of Abrahah Al- Ashram intending to destroy the Ka'bah at Makkah)? Did He not make their plot go astray, and send against them birds in flocks, striking them with stones of sijjeel? And He made them like an empty field of stalks (of which the corn has been eaten up by cattle)} (Soorah Al-Feel 105:1-5). He was the first person to put saddles on horses. As for the first person to tame horses and ride them, it was Tahmoorith, who was the third king in this world. It was also said that the first person to ride them was Isma'eel (Peace be upon him), and it is possible that he was the first person from among the Arabs to ride them. And Allah knows better.

It is said that the elephant, in spite of its great size and strength, flees from cats. Some generals employed cats in war against the Indians (who used elephants), releasing them during the turmoil of the battles and the elephants fled.

Ibn Ishaq said, "Then Abrahah built Al-Qullais in San'a'; it was a church the like of which had never been seen on earth at that time. He wrote to the Negus of Abyssinia saying, "I have built for you a church the like of which no king before you has ever built, but I will not be content until I have diverted the Arab pilgrims to it." As-Suhaili

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mentioned that Abrahah humiliated the people of Yemen during the building of this infamous church and forced them to labor on its construction. Those who arrived after sunrise to work on its construction would have one of their hands cut off. He transferred marble, stones and wonderful furnishings to it from the palace of Bilqees and he erected in it crosses of gold and silver. He also placed in it pulpits made from ivory and ebony and made it extremely high and very vast in width. After Abrahah had been

killed and the Abyssinians had fled, anyone who tried to take anything from its furnishings would be afflicted with evil by the jinn. This was because the church was built over two idols: Ku'aib and his wife. The height of each of them was sixty cubits and so the people of Yemen left the church as it was and it remained so until the era of As-Saffah, the first Caliph of the Abbasid dynasty. He sent a group of resolute men of learning to it and they demolished it stone by stone, and all traces of it have remained hidden to this day.

Ibn Ishaq said, "When the Arabs heard about the letter that Abrahah had sent to the Negus, a man from An-Nasa'ah, who belonged to the tribe of Kinanah, became angry. They were known as An-Nasa'ah because they used to defer the sanctity of the month of Muharram until Safar (nasa'a is the Arabic verb to defer or postpone), announcing its deferment in Makkah, upon the completion of the Hajj rites, as we established in the explanation of the Words of Allah, Most High: {The postponing (of a Sacred Month) is indeed an addition to disbelief.} (Soorah At-Tawbah 9:37) Ibn Ishaq said, "So the Kinani man set out and traveled to Al- Qullais and he sat in it, i.e. relieved himself in it, in a place where no one could see him, after which he left the church and returned to his own land. On discovering this, Abrahah was furious and he swore to march on the House (of Allah) and destroy it, then he ordered the Abyssinians to prepare for the march to Makkah and they did so."

Ibn Ishaq added, "When Abrahah camped at Al-Mughammis, he sent a man from Abyssinia whose name was Al-Aswad Ibn Maqsood on horseback to

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Makkah. There he captured the property of the Makkan people from Quraish and other tribes, including two hundred camels belonging to 'Abdul-Muttalib Ibn Hashim, who was at that time the leader of Quraish and its chief. Quraish, Kinanah, Hudhail and those from other tribes and peoples who were in the Sacred Precincts desired to fight Abrahah, but then they realized that they did not have the ability to do so and they

abandoned the idea. Abrahah sent Hunatah AlHimyari to Makkah and he said to him, "Ask for the leader of this city." Then say to him, "The king says to you, "I have not come to fight you, I have only come to destroy this House, and as long as you do not try to prevent us from doing so by fighting us, I have no desire to shed your blood. If he does not desire to fight, then bring him to me." When Hunatah entered Makkah, he asked for the leader of Quraish and he was told, "He is 'Abdul-Muttalib Ibn Hashim." So he went to him and conveyed the message that Abrahah had ordered him to give. 'Abdul-Muttalib said to him, "By Allah, we do not wish to fight him and we do not have the ability to do so. This is Allah's Sacred House and the House of His Khaleel, Ibraheem (Peace be upon him). So if He prevents him, then it is His Sacred Place and His House, and if

He lets him approach it, by Allah, We have no means to defend it from him." So Hunatah told him, "Come with me to him (Abrahah)." And so 'Abdul-Muttalib went with him, accompanied by some of his sons. When Abrahah saw him, he was impressed by him, because 'Abdul-Muttalib was a large and handsome man. So Abrahah descended from his seat and sat with him on a carpet on the ground. Then he asked his translator to say to him, "What do you need?" 'Abdul-Muttalib replied to the translator, "I want the king to return my camels that he has taken from me, which are two hundred in number." Abrahah then told his translator to tell him, "I was impressed by you when I first saw you, but now I withdraw from you after you have spoken to me. You are asking me about two hundred camels which I have taken from you and you leave the matter of a House which is (the foundation of)

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your religion and the religion of your fathers, and which I have come to destroy and you do not speak to me about it!" 'Abdul-Muttalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it." Abrahah said, "I cannot be prevented (from destroying it)." 'Abdul-Muttalib answered, "Then do so." It is said that a number of the chiefs of the Arabs accompanied 'Abdul-Muttalib and offered Abrahah a third of the wealth of the tribe of Tihamah if he would withdraw from the House, but he

refused and returned 'AbdulMuttalib's camels to him. 'Abdul- Muttalib then returned to his people and ordered them to leave Makkah and seek shelter at the top of the mountains, fearful of the excesses which might be committed by the army against them. Then he took hold of the metal ring of the door of the Ka'bah, and along with a number of Quraish, he called upon Allah to give them victory over Abrahah and his army. 'AbdulMuttalib said, while hanging onto the ring of the door of the Ka'bah:

*There is no matter more important to any man
right now, Than the defence of his livestock and
property,*

So defend Your Property,

*Their cross and their cunning will not be
victorious, Over Your Astuteness by the
time morning comes.*

Ibn Hisham said, "This is what has been authentically reported from him." According to Ibn Ishaq, then 'Abdul-Muttalib let go of the metal ring of the door of the Ka'bah, and they left Makkah and ascended to the mountain tops. Muqatil Ibn Sulaiman mentioned that they left one hundred animals (camels) tied near the Ka'bah hoping that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allah upon themselves. When morning came, Abrahah prepared to enter the sacred city of
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Makkah. He prepared the elephant named Mahmood. He mobilized his army, and they turned the elephant toward the Ka'bah. At that moment Nufail Ibn Habeeb approached it and stood next to it, and taking it by its ear, he said, "Kneel, Mahmood! Then turn around and return directly to whence you came, for verily, you are in the Sacred City of Allah." Then he released the elephant's ear and it knelt, after which Nufail Ibn Habeeb left and hastened to the mountains. Abrahah's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and

used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him toward Yemen, and he rose and walked quickly. Then they turned him toward Ash-Sham and he did likewise. Then they turned him toward the East and he did the same thing. Then they turned him toward Makkah and he knelt down again. Then Allah (SWT) sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufail that he might point out to them the way home. Nufail, however, was at the top of the mountain with Quraish and the Arabs of the Hijaz observing the wrath which Allah had caused to descend on the People of the Elephant. Nufail then began to say:

Where will they flee when the One True God is the Pursuer, For Al-Ashram is defeated and not the victor?

Ibn Ishaq reported that Nufail said these lines of poetry at that time:

O, Rudaina! Did you not live with continued support?

We favored you all with a revolving eye in the morning (i.e., a guide along the way),

If you saw, but you did not see it at the side of the rock covered mountain that which we saw,

*Then you will excuse me and praise
my affair, And do not grieve over
what is lost between us,*

*I praised Allah when I saw the birds, and I
feared that the stones might be thrown down
upon us, So all the people are asking about the
whereabouts of Nufail,*

As if I have some debt that I owe the Abyssinians.

Ibn Ishaq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah's body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in San'a'. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest, or so they claim.

Ibn Ishaq said that when Allah sent Muhammad with the Prophethood, among the things that he used to recount to Quraish as blessings that Allah had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (Quraish) were allowed to remain (safely in Makkah) for a period of time. Thus, Allah says, {Have you (O, Muhammad) not seen how your Lord dealt with the

Owners of the Elephant (The elephant army which came from Yemen under the command of Abrahah AlAshram intending to destroy the Ka'bah at Makkah)? Did He not make their plot go astray, and send against them birds in flocks, striking them with stones of sijjeel? And He made them like an empty field of stalks (of which the corn has been

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eaten up by cattle).} (Soorah Al-Feel 105:1-5)

Ibn Hisham said that “ababeel” is the word used for hosts, and the Arabs do not speak of just one (bird). He also said, “As for sijjeel, Yoonus An-Nahwi and Abu ‘Ubaidah have informed me that according to the Arabs, it means something hard and solid.” He then said, “Some of the commentators have mentioned that it is

actually two Persian words that the Arabs have made into one word. The two words are 'sang' and 'gill', 'sang' meaning stones, and 'geel' meaning clay. The rocks are of these two types: stone and clay." He continued, saying, "'asf' are the leaves of the crops that are not gathered. One of them is called 'asfah'." Al-Kisa'i said, "I have heard some of the scholars of Arabic grammar (nahw) say that the singular of 'ababeel' is 'Ibbeel'." Many of the Salaf said that "ababeel" means different groups, some of them following others, from hither and thither. And it is reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that they had beaks like those of birds and feet like those of dogs." On the authority of 'Ikrimah that he said, "They had heads like the heads of predatory animals and they emerged from the sea and were green in color." 'Ubaid Ibn 'Umair said, "They were black birds of the sea that had stones in their beaks and claws." And it is reported on the authority of 'Abdullah ibn 'Abbas (May Allah be pleased with him) that he said, "They were shap like strange griffons." It was also said by 'Abdullah ibn 'Abbas (May Allah be pleased with them) that the smallest stone held by them was the size of a man's head, while some of them were as large as camels. Yoonus ibn Bukair also mentioned this on the authority of Ibn Ishaq. It was also said that they were (all) small. And Allah knows better.

Ibn Abi Hatim narrated on the authority of 'Ubaid Ibn 'Umair that he said, "When Allah willed to destroy the People of the Elephant, He sent birds against them that came from the sea, like terns. Each of the birds was carrying three small stones - two stones in its claws and one stone in its beak.

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They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e. it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allah sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed.”

I say: In that year the Messenger of Allah (Peace and Blessings of Allah be upon him) was born, according to what is widely accepted. It was also said that it happened some years before his birth, as we shall mention, if Allah, Most High, wills, and in Him we place our trust.

Then Ibn Ishaq mentioned the poetry that the Arabs recited regarding this great incident, in which Allah saved His Sacred House, which it was His Will to ennoble, purify and revere by sending Muhammad (Peace and Blessings of Allah be upon him) with the true Religion that He had ordained for him, one of whose pillars is prayer; indeed it is a foundation of His Religion. And he would make the purified Ka'bah its Qiblah. So what He did to the People of the Elephant was not to help Quraish, for they were the Abyssinian Christians, whose religion at that time was closer to the true Religion than that of the pagan Quraish. Nay, His Help was for the Sacred House and in preparation for the advent of Muhammad (Peace and Blessings of Allah be upon him).

Ibn Hisham said, "It was narrated by Umayyah Ibn Abi As-Salt in Al-Bahr Al-Khafeef":

"Verily, the Signs of our Lord are everlasting,

No one disputes regarding them except the

disbelievers, He created the night and the

day,

And the measure of each of them is plainly

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*ordained, Then a Merciful Lord reveals the
day,
With a sun whose rays are widely
diffused, He halted the elephant
at Al-Mughammis,
Until it began to creep, as if it was wounded,*

*Like a camel held back by reins,
As if it were an overturned, fallen
rock, Around it were the brave
rulers of Kindah, Stained with
the dust of war, falcons,
They allowed it to lead, then they all
raced ahead, As if its leg bone was
broken,
Every religion on the Day of
Resurrection, Will be held as
falsehood in Allah's Sight, Except
the Haneef Religion."*

This incident occurred in the month of Muharram, in the Year 886, according to the calendar of DhulQarnain.

The Story of the Persian Involvement in Yemen

Ibn Hisham said, "Then Wahriz died and Kisra appointed Wahriz's son, Al-Marzuban as governor of Yemen. Then Al-Marzuban died and so Kisra appointed Marzuban's son, At-Tainujan as governor. After

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At-Tainujan died, he (kisra) appointed Tainujan's son. Then he deposed him from the governorate of Yemen and appointed Badhan as its governor. During his era, the Messenger of Allah (Peace and Blessings of Allah be upon him) was sent." Ibn Hisham said, "It was conveyed to me on the authority of

Az-Zuhri that he said, Khosrau wrote to Badhan informing him that a man from Quraish had appeared in Makkah, claiming that he was a Prophet and he ordered him to proceed there and tell him to

repent. If he refused, he told Badhan to send his head to him. Badhan sent a messenger to the Messenger of Allah (Peace and Blessings of Allah be upon him) with Kisra's letter. The Messenger of Allah (Peace and Blessings of Allah be upon him) wrote to him, saying, "Verily, Allah has promised me that Kisra will be killed on such-and-such a day, in such-and-such a month." When the letter reached Badhan, he paused to think and then he said, "If he is a Prophet, then what he says will come to pass." Then Allah killed Kisra on the day specified by the Prophet (Peace and Blessings of Allah be upon him)." ibn Hisham said, "(He was killed) by the hand of his son, Sheerawaih." I say: Some said that his sons all took part in his murder. This Kisra's name was Abraweez, son of Hurmuz, son of Anushirwan, son of Qubaz; and he is the defeater of Rome mentioned in Allah's Words: {Alif-Lam-Meem. The Romans have been defeated in the nearer land (Syria, Iraq, Jordan, and Palestine).} (Soorah Ar-Room 30:1-3)

As-Suhaili said, "His murder occurred on the night of Tuesday, the tenth of Jumad Al-Oola, in the Year 9 A.H. It is said that when the Messenger of Allah (Peace and Blessings of Allah be upon him) wrote to him, he invited him to embrace Islam, but Kisra was enraged and tore up the letter. He then wrote to his representative in Yemen with the aforementioned orders. And Allah knows better. In some narrations, it was stated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to Badhan's messenger, "Verily, my Lord has killed your lord this night." And it transpired that the Messenger of Allah (Peace and Blessings of Allah be upon him) had spoken truthfully; he had been killed

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on that very night by his sons because of his injustice and wrongdoings, having previously been a just ruler. After they had deposed him, they replaced him with his son, Sheerawaih; but he only remained alive for six months or less, after the death of his father. Regarding this incident, Khalid Ibn Hiqq Ash-Shaibani said:

And remember when Kisra was cut up,

*By his sons with their
swords, As a piece of meat
is dismembered,
For every person there is an appointed time.*

Az-Zuhri said, "When Badhan was informed of this, he sent word to the Messenger of Allah (Peace and Blessings of Allah be upon him) that he and those with him had embraced Islam. The messengers said,

"To whom do we belong, O, Messenger of Allah?" He said, "You are from us and you belong to us, Ahl Al-Bait. Az-Zuhri said, "And for that reason the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Salman is from us, Ahl Al-Bait."

I say: It is apparent that this was after the Messenger of Allah (Peace and Blessings of Allah be upon him) migrated to Al- Madinah, which is why he sent governors to Yemen to teach the people goodness and call them to Allah, the Almighty, the All- Powerful. First, he sent Khalid Ibn Al-Waleed (May Allah be pleased with him) and 'Ali Ibn Abi Talib (May Allah be pleased with him), then he sent after them Abu Moosa Al-Ash'ari (May Allah be pleased with him) and Mu'adh Ibn Jabal (May Allah be pleased with him), and Yemen and its people embraced the Religion of Islam. Then Badhan died and after him, Shahr, son of Badhan, took his place. It was he who was murdered by Al-Aswad Al-'Ansi, when he claimed to be a prophet and he took his wife, as we shall explain, if Allah wills. He also ousted all of the vicegerents appointed by the

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Messenger of Allah (Peace and Blessings of Allah be upon him). But after he had been killed, Islamic rule returned to Yemen. Ibn Hisham said, "And it was he who was referred to by Sateeh when he said, "A pure Prophet, who will receive Revelation from the Supreme (Allah)." And it was he who was referred to by Shiqq in his words: "Nay, it will be cut off by a Messenger sent (by Allah); he will bring truth and dispense with justice to the people

of religion and virtue and the rule shall remain among his people until the Day of Decision.”

The Story of As-Satiroon, Owner of Al-Hadr

‘Abdul-Malik Ibn Hisham mentioned his story here because of what some of the scholars of lineage have said, which was that it was An-Nu‘man Ibn Al-Mundhir who, as mentioned previously, was from the offspring of As-Satiroon, ruler of Al-Hadr. And we have related previously from Ibn Ishaq that AnNu‘man Ibn Al- Mundhir descended from Rabee‘ah Ibn Nasr and he narrated on the authority of Jubair Ibn Mut‘im that he was one of the descendents of Qunus Ibn Ma‘add ibn ‘Adnan. These are three opinions regarding his lineage. Ibn Hisham proceeded to describe the ruler of Al-Hadr. Al-Hadr was a massive fortress built by king, i.e. As-Satiroon, on the banks of the Euphrates. It was a towering, elevated structure, vast in breadth, with a huge courtyard; and its perimeter was like that of a great city. It was of the utmost perfection, magnificence, beauty and splendor. And all of the surrounding towns and villages owed fealty to it. As-Satiroon’s name was Ad- Daizan Ibn Mu‘awiyah Ibn ‘Ubaid Ibn Ajram, from the tribe of Banu Sulaih Ibn Halwan ibn Al-Haf Ibn Quda‘ah, according to the lineage attributed to him by ibn Al-Kalbi. Others said that he was from Al-Jaramiqah and that he was one of the kings of At-Tawa‘if and that he used to lead them whenever they gathered for war against their enemies. His fortress lay between the Tigris and the Euphrates.

Ibn Hisham said, “Kisra Saboor, Zul Aktaf made war
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on As- Satiroon, king of Al-Hadr.” Others said that the person who made war on him was none other than Saboor, son of Ardasheer, son of Babak, the first of the Sassanid kings. He subdued the kings of At- Tawa`if and returned sovereignty of their lands to the Kisras. As for Saboor Zul Aktaf, son of Hurmuz, he lived many years after that. And Allah knows better. This was mentioned by As-Suhaili.

The Story of the Kings of At-Tawa'if

As for the ruler of Al-Hadr, he was As-Satiroon, and as we have said, he used to lead the other kings of At-Tawa'if. He lived in the time of Alexander, son of Philip II of Macedon, in Greece. The reason for this was because after Alexander had conquered the Persian King, Dara, son of Dara, subdued his kingdom, destroyed his lands, taken his people's property as booty, plundered his granaries and divided Persia, scattering the people in all directions. He resolved that no force should ever assemble against them again and that no one should unite against them and so he appointed kings over small groups of people (tawa'if), ruling over small parcels of land occupied by Arabs and non-Arabs. Each king would protect his territory and profit from his position, and when he died, his son or one of his people would succeed him. The situation continued thus for about five hundred years, until Azdasheer, son of Babak from the tribe of Sasan, son of Bahman, son of Isfandiyar, son of Yashtasib, son of Lahrasib. He returned their kingdom to its former state and restored the empire. He abolished the petty kingdoms of At-Tawa'if and nothing of them remained. The siege of the ruler of Al-Hadr delayed him, for he was the greatest of them, the most powerful of them and the mightiest of them, being their leader. But when Azdasheer died, he was succeeded by his son, Saboor, who besieged the fortress until he captured the king, as we mentioned previously. And Allah, Most Glorified, Most High, knows better.

The Story of Khuza'ah and 'Amr Ibn

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Luhayy and His Worship of the Idols in the Land of the Arabs

Ibn Ishaq said, "Ghubshan was from Khuza'ah, who took over responsibility for the House from Banu Bakr Ibn 'Abd Manat. The person who took over from them was 'Amr ibn Al-Harith Al- Ghubshani.

Quraish at that time were scattered, separated and lived in abodes dispersed between the people of Kinanah. It was said that they were known as Khuza'ah because they left the sons of 'Amr Ibn 'Amir and when they arrived from Yemen, they were en route to Ash- Sham, but they stopped at Marr Az-Zahran and took up residence there. 'Awn Ibn Ayyoob Al-Ansari, then Al-Khazraji, said regarding this:

When we settled at

Batn Marr, Khuza'ah left

us on fast horses, Every

wadi in Tihamah fought,

With pointed spears and sharpened swords.

So Khuza'ah took on responsibility for the House and it was passed down from father to son, until the last of them, Hulail Ibn Hubshiyah Ibn Salool Ibn Ka'b Ibn 'Amr Ibn Rabee'ah Al- Khuza'i. His daughter, Hubba, married Qusayy ibn Kilab. She bore him four sons: 'Abdud-Dar, 'Abd Manaf, 'Abdul-'Uzza and 'Abd. Then the responsibility of the House passed to him, as we shall explain in detail in the relevant place, if Allah, Most High, wills - and in Him we place our trust.

Khuza'ah continued to be responsible for the House for around three hundred years, or it was said, five hundred years. And Allah knows better. Ibn Hisham said, "I was informed by one of the scholars that 'Amr Ibn Luhayy set out from Makkah for Ash-Sham

on business and when he arrived at Ma'ab in the land of Al-Balqa', which was at that time in the hands of the Amalekites, who were the descendants of 'Imlaq, or it was said, 'Imleeq Ibn Lawadh Ibn Sam, Ibn Nooh. He saw them worshipping idols and he said to them, "What are these idols that I see you worshipping?" They said to him, "We worship these idols and ask them for rain and they grant us rain, and we seek help from them and they help us." He

said to them, "Will you not give me an idol from among them and I will take it to the land of the Arabs, that they may worship it?" So they gave him an idol named Hubal and he brought it to Makkah and erected it there and ordered the people to worship and glorify it."

Ibn Ishaq said, "They claim that the beginning of idol worship among the descendants of Isma'eel (Peace be upon him) was that whenever they departed from Makkah and they were traveling in the wide open spaces and were feeling uneasy, they would take with them a stone from the stones of the Sacred Precincts in glorification of them and wherever they camped, they would place it on the ground and circumambulate it, as they circumambulated the Ka'bah until this led them to worship the stones and their descendants forgot the religion that they had formerly followed.

It is reported in Saheeh Al-Bukhari on the authority of Abu Raja' Al-'Utaridi (May Allah be pleased with him) that he said, "During the Jahiliyyah (days of ignorance), if we could not find a stone, we would collect a handful of dust, then we would bring a sheep and milk it over it, then we would circumambulate it."

Based on this, we may infer that there were some remnants of the rites practiced during the time of Ibraheem (Peace be upon him) to which they adhered, i.e. glorification of the House and circumambulation of it, Hajj and 'Umrah, standing on 'Arafat, visiting Muzdalifah, slaughtering a sacrificial animal, making the ihlal for Hajj and

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'Umrah, though they added to them things to them which were not a part of them. When Kinanah and Quraish made ihlal, they would say, "Labbaik Allahumma Labbaik, Labbaika La Shareeka Laka Labbaik, Illa Shareekan Huwa Lak, Tamlikuhi Wa Ma Malak (O, Allah! I respond to Your Call, I respond to Your Call and You have no partner except a partner whom You have and You own all that he owns)." So they would declare His Oneness in the talbiyyah,

then they would insert into it their idols and they would place their ownership in His Hand. Allah, Most High, said to Muhammad (Peace and Blessings of Allah be upon him): {And most of them believe not in Allah except that they attribute partners unto Him (i.e. they are mushrikoon [polytheists].} See also Soorah AlAn'am 6:121) (Soorah Yoosuf 12:106). That is, they do not affirm My Oneness except that they ascribe partners to Me from among My creation.

And it has been confirmed in the Saheeh that when the Messenger of Allah (Peace and Blessings of Allah be upon him) heard them saying, "Labbaika La Shareeka Laka Labbaik (I respond to Your Call and You have no partner," he said, "Qad, Qad (Enough, enough)."

And 'Abdullah Ibn Ahmad narrated on the authority of 'Abdullah ibn Mas'ood (May Allah be pleased with him), who reported from the Prophet (Peace and Blessings of Allah be upon him) that he said, "The first person to let animals roam free for the idols was the father of Khuza'ah, 'Amr Ibn 'Amir and I saw him dragging his entrails in the Fire."

And Al-Bukhari narrated on the authority of 'A'ishah (may Allah be Pleased with her) that she said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I saw the Hellfire and its different portions were consuming each other and saw 'Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting animals loose (for the idols)."

What is meant is that 'Amr Ibn Luhayy - may Allah

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Curse him - introduced heresies to them in their religion by which he changed the Religion of Al-Khaleel (Peace be upon him) and the Arabs followed him in that, which caused them to stray far from the truth. And Allah, Most High, rebuked them in His Noble Book in more than one Verse, such as His Words: {And say not concerning that which your tongues put forth falsely: "This is lawful and this is

forbidden,” so as to invent lies against Allah.} (Soorah An-Nahl 16:116) and His Words: {Allah has not instituted things like baheerah (a she--camel whose milk was spared for the idols and nobody was allowed to milk it) or a sa’ibah (a she--camel let loose for free pasture for their false gods, idols, etc. and nothing was allowed to be carried on it), or a waseelah (a she--camel set free for idols because it has given birth to a she--camel at its first delivery and then again gives birth to a she--camel at its second delivery) or a ham (a male -camel freed from work for their idols, after it had finished a number of matings assigned for it. All these animals were liberated in honor of idols as practiced by pagan Arabs in the pre-- Islamic period). But those who disbelieve invent lies against Allah and most of them have no understanding} (Soorah Al-Ma’idah 5:103). We have discussed this in detail and we made clear the difference of opinion among the Salaf regarding its tafseer. So whoever wishes to read it may find it there, all praise and thanks be to Allah. And He, Most High, says, {And they assign a portion of that which We have provided them unto what they know not (i.e. false deities). By Allah, you shall certainly be questioned about (all of) that which you used to fabricate.} (Soorah An-Nahl 16:56)

And He, Most High, says, {And they assign to Allah a share of the tilth and cattle which He has created, and they say, “This is for Allah according to their pretending, and this is for our (Allah’s so-called) partners.” But the share of their (Allah’s so-called) “partners” reaches not Allah, while the share of Allah reaches their (Allah’s so-called) “partners”! Evil is the way they judge! And so to

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many of the mushrikoon (polytheists - see v. 2:105) their (Allah's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed they would not have done so. So leave them alone with their fabrications. And according to their pretending, they say, "such- and-such cattle and crops are forbidden, and none should eat of them except those whom we allow." And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on

which (at slaughtering) the Name of Allah is not pronounced, lying against Him (Allah). He will recompense them for what they used to fabricate. And they say: "What is in the bellies of such-and-such cattle (milk or fetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allah). Verily, He is Most Wise, All-Knowing. (Tafseer At-Tabari, Vol. 8, page 49). Indeed lost are those who have killed their children from folly, without knowledge, and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.} (Soorah Al-An'am 6:136-140)

And Al-Bukhari narrated in his Saheeh on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "If you wish to know about the ignorance of the Arabs, refer to Soorah Al-An'am after Verse No. 130: {Indeed lost are those who have killed their children from folly, without knowledge and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided} (Soorah Al-An'am 6:140). We have already given the explanation of this Verse and the heresies they introduced into the Religion, which were false and wicked, and which their leader, 'Amr ibn Luhayy - may Allah Curse him - thought were beneficial and a mercy to the cattle and camels, but he was a liar and fabricator in this. And in spite of his ignorance and misguidance the foolish, common people followed him. Indeed, they followed him in something far worse than that, i.e. the worship of idols besides Allah, the Almighty, the All-Powerful.

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And they altered the True Religion and the Straight path with which Allah sent Ibraheem, His Khaleel (Peace be upon him), and perverted the religious knowledge, when they themselves had no knowledge and no evidence - be it authentic or weak. And in doing so, they followed those pagan nations who came before them, imitating the people of Nooh (Peace be upon him), who were the first people to associate partners with Allah and to worship idols, which is why Allah sent

Nooh (Peace be upon him) to them. He was the first Messenger who prohibited the worship of idols, as we made clear earlier, in the story of Nooh (Peace be upon him), {And they said, "You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghooth, nor Ya'ooq, nor Nasr (names of the idols). And indeed they have led many astray."} (Soorah Nooh 71:23,24). 'Abdullah ibn 'Abbas (May Allah be pleased with him) said, "They (the idols) were righteous persons from among the people of Nooh (Peace be upon him) and when they died, they used to sit around their graves, then after a long period of time had passed, they began to worship them." And we have explained how they used to worship them previously in such detail, that there is no necessity to repeat it here.

The Story of 'Adnan, the Father of the Arabs of Al-Hijaz

There is no difference regarding the fact that 'Adnan was one of the descendants of Isma'eel, son of Ibraheem, Al-Khaleel (peace be upon them both), but there are several opinions regarding the number of forefathers there were between him and Isma'eel (Peace be upon him). The greatest number of forefathers mentioned is forty, which is the number stated by the People of the Scripture. They took it from the Books of Rakhya, as we shall make clear. It was also said that there were thirty forefathers and also that there were twenty and that there were fifteen, and also ten and nine. The smallest number claimed was four, according to the narration of Moosa Ibn Ya'qoob, who reported on the authority of 'Abdullah Ibn Wahb Ibn Zam'ah Az-

Zam'i, who reported on the authority of his paternal aunt that she reported on the authority of Umm Salamah (may Allah be Pleased with her), that she reported from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Ma'add was the son of 'Adnan Ibn Udad Ibn Zand ibn Yara Ibn A'raq Ath-Thara." Umm Salamah (may Allah be Pleased with her) said, "Zand is Al-Hamaisa',

Al-Yara is Nabt and A'raquth - Thara is Isma'eel (Peace be upon him), because he is the son of Ibraheem (Peace be upon him) - and Ibraheem (Peace be upon him) was not consumed by the fire, just as fire does not consume 'ath-thara'." Ad-Daraqutni said, "We do not know Zand except in this hadeeth and Zand ibn Al-Jawn is Abu Dulamah, the poet."

Abu 'Umar said, "There were a number of people from among the Salaf, including 'Abdullah Ibn Mas'ood, Amr Ibn Maimoon Al-Azdi and Muhammad Ibn Ka'b Al-Qurazi, who, when they recited the Words of Allah: {And those after them? None knows them but Allah} (Soorah Ibraheem 14:9), would add, "The scholars of lineage have lied."

Abu 'Umar - may Allah have Mercy on him - said, "The meaning, as we understand it, is different from what they have understood; it is that whoever claimed to know the number of Adam's descendants, (they should know that) none knows it except Allah, Who created them. As for the lineages of the Arabs, the scholars know them, including times and ancestries and they have memorized their groups and the origins of their tribes, though have differed regarding some of the branches of those tribes."

Abu 'Umar also said, "The opinion of the scholars of this discipline regarding the lineage of 'Adnan is that he is 'Adnan Ibn Udad Ibn Muqawwam Ibn Nahoor Ibn Tairah Ibn Ya'rub ibn Yashjub ibn Nabit ibn Isma'eel ibn Ibraheem Al-Khaleel (peace be upon them both). This is how it was related by Muhammad Ibn Ishaq Ibn Yasar in his Seerah."

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What Has Been Said Regarding the Lineage of Quraish, Its Origins and Its Virtues - and They Are Banu An-Nadr ibn Kinanah

Ibn Hisham said, "An-Nadr is Quraish and the one who is descended from him is a Quraishite; those who are not descended from him are not Quraishites. Abu 'Ubaid and Ibn 'Abdul-Barr said, "The opinion of the majority is that he is An-Nadr Ibn Kinanah, based on the hadeeth of Al-Ash'ath Ibn Qais." I say: This is what was cited by Hisham Ibn Muhammad ibn As-Sa'ib Al- Kalbi and Abu 'Ubaidah Ma'mar Ibn AlMuthanna and it is the opinion of Ash-Shafi'i (may Allah be pleased with him). Abu 'Umar's preferred opinion was that he was Fihir Ibn Malik and he cited as evidence that there is no one today who claims descent from Quraish except that he traces his lineage from Fihir Ibn Malik."

And Al-Bukhari narrated on the authority of Kulaib Ibn Wa'il that he said, "I said to the stepdaughter of the Prophet (Peace and Blessings of Allah be upon him) (i.e. Zainab Bint Abi Salamah), "Tell me about the Prophet, did he belong to the tribe of Mudar?" She replied, "Yes, he belonged to the tribe of Mudar and was from the offspring of An-Nadr Ibn Kinanah."

And At-Tabarani said, "on the authority of Al-Jufsheesh Al-Kindi that he said, 'A people from Kindah came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and they said, You are from us,' and they claimed him (as one of them). But he said, 'No, we are Banu An-Nadr Ibn Kinanah;

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we do not follow our mother and we do not deny our father'."

And Imam Ahmad narrated on the authority of Muslim from Al- Haisam Ibn Al-Ash'ath Ibn Qais (May Allah be pleased with him) that he said, "I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) with a delegation from Kindah and I said, "O, Messenger of Allah! We claim that you are from us.' But the

Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'We are Banu AnNadr ibn Kinanah; we do not follow our mother and we do not deny our father.' Al-Ash'ath ibn Qais said, "By Allah, I do not hear anyone denying that Quraish are from An-Nadr except that I inflict on him a flogging.' And this is the decisive proof in this matter, so no regard should be paid to those who contradict it. And Allah knows better. A person from Quraish is known as a Qurashi or a Quraishi. AlJawhari said, This is a comparison; the poet said:

Every Quraishi is honorable,

He hastens to answer the call of the caller and he is generous.

He said, "If one intends by Quraish the clan, then it will be inflected (i.e. Quraishun), but if one intends by it the tribe, then it will be uninflected (i.e. Quraishu). The poet said regarding its being uninflected:

And Quraish's support sufficed them against their problems.

And Muslim narrated in his Saheeh, on the authority of Wathilah Ibn Al-Asqa' that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Verily, Allah chose Kinanah from the sons of Isma'eel, He chose Quraishan from Kinanah, He chose Hashim from Quraishin and He chose me from Banu Hashim."

Ibn Ishaq said, "A person whose integrity I do not doubt informed me that 'Umar Ibn Al-Khattab said

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to some men, among whom were men from Banu Murrah, "If you wish to refer to your lineages, then do so." Ibn Ishaq said, "They were eminent people among Ghatafan and they were masters and leaders of them, a people possessing fame amongst all of Ghatafan and Qais. They held fast to their lineage and they said, "Whenever their lineage was mentioned, they would say, "We do not disavow or reject them and

it is the dearest lineage to us." Then he mentioned their poems regarding their claim of descent from Lu'ayy. He added, "They followed a practice known as al-basl, which was the designation of eight months in each year as sacred months; and the other Arabs accepted this from them and they would guarantee their safety in them." I say: Rabee'ah and Mudar accepted the sanctity of only four months in the year: Dhul-Qa'dah, Dhul-Hijjah, Muharram – and Rabee'ah and Mudar disagreed as to the fourth, but it is Rajab. Mudar said that it is the month that is between Jumada and Sha'ban, while Rabee'ah said that it is the month between Sha'ban and Shawwal. And it has been confirmed in the Saheehain on the authority of Abu Bakrah (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said in the sermon that he delivered in his Farewell Pilgrimage: "The division of time has turned to its original form which was current when Allah created the heavens and the earths. The year is of twelve months, out of which four months are sacred: Three are in succession DhulQa'dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada Ath-Thaniyah and Sha'ban." This lends more weight to the saying of Mudar, as opposed to that of Rabee'ah; and Allah, Most High, says {Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the Earth; of them four are sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar).} (Soorah At-Tawbah 9:36). This is a reply to Banu 'Awf Ibn Lu'ayy and their designation of eight sacred months, for they increased thereby what Allah had

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ordained and included in it that which is not from it. As for the saying of the Prophet (Peace and Blessings of Allah be upon him) in the hadeeth: "Three are in succession," it is a reply to the people of An-Nasi', who used to defer the sanctity of Muharram until Safar. As for his saying: "and (the fourth is) Rajab of (the tribe of) Mudar," it is a reply to Rabee'ah.

The Story of Qusayy Ibn Kilab

Qusayy was a master and leader among his people, a man whose commands were obeyed and who was venerated (by them). What is meant is that he gathered Quraish from their dispersed locations throughout the Arabian Gulf. He sought support from those Arab clans who obeyed him in his war against Khuza'ah, their expulsion from the Sacred House and the handing over of it to Qusayy. There was much fighting and bloodshed between them, then they called for a ruling and they sought that ruling from Ya'mur Ibn 'Awf Ibn Ka'b Ibn 'Amir Ibn Laith Ibn Bakr Ibn 'Abd Manat ibn Kinanah. Ya'mur subsequently ruled that Qusayy had more right than Khuza'ah to take responsibility for the House. He also ruled that Qusayy was not responsible for the bloodshed inflicted by him on Khuza'ah and Banu Bakr, while Khuza'ah and Banu Bakr were obligated to pay bloodwit for the bloodshed that they had inflicted on Quraish, Kinanah and Qudha'ah. Finally, the area of Makkah, including the Ka'bah was to be vacated for Qusayy and his people. Thenceforth, Ya'mur became known as Ash-Shaddakh (the Crusher).

Ibn Ishaq said, "So Qusayy took over the custodianship of the Ka'bah and the affairs of Makkah and he gathered his people from their homes and made them take up residence in Makkah. He also became ruler of his people and of Makkah. But he confirmed the Arabs in what they were following, for he considered that it was the true religion and that it did not require any alteration. He confirmed the family of Safwan, 'Adwan, An-Nasa'ah and Murrah Ibn 'Awf in what

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they were doing and the matter remained thus until the advent of Islam, by which Allah destroyed all of that." ibn Ishaq said, "Qusayy was the first of Banu Ka'b to become the ruler of Makkah, obeyed by all of his people. He was responsible for Al-Hijabah, AsSiqayah, Ar-Rifadah, An- Nadwah and Al-Liwa`. He divided Makkah into four regions which he then allocated to Quraish as their homes."

I say: Custodianship of the House became established as the right of Quraish, while Khuza'ah were dispossessed of it because of the heresies they introduced there, such as their worship of idols, their erection of them around the Ka'bah, the animals they sacrificed to them, the humility they displayed toward them, the help they sought from them and the sustenance they requested from them. Qusayy apportioned the valleys of Makkah to the tribes of Quraish and he settled a group of them in its outskirts. All matters pertaining to leadership were in the hands of Qusayy Ibn Kilab, such as the maintenance and custodianship of the House and leadership in all military matters. He built a house for the resolution of disputes, which he called Dar An-Nadwah. When a problem arose, the leaders of all the tribes would meet therein and they would resolve it. But no military covenants or marriage contracts were enacted except in Dar An-Nadwah. The door of this meeting place was opposite the Sacred Mosque. Then this meeting place became the responsibility of Hakeem Ibn Hizam, after Banu 'Abdud-Dar and he sold it during the era of Mu'awiyah (May Allah be pleased with him) for a hundred thousand dirhams. Mu'awiyah (May Allah be pleased with him) rebuked him for selling it, saying, "You have sold the honor of your people for a hundred thousand?" He replied, "By Allah, honor this day is only in piety. I purchased it in the Jahiliyyah for a skin of wine and look now, I have sold it for a hundred thousand dirhams and I call upon you to bear witness that its price is given in charity in Allah's Cause. So which of us is deceived?" This was mentioned by Ad-Daraqutni in his discussion of the narrators in Al-Muwatta'.

The responsibility for providing water to the pilgrims was in the hands of Qusayy and they would not drink except from his water basins. Zamzam was at that time lost and had been like that since the time of Jurhum and knowledge of it had been forgotten and they were unable to find its location.

Ibn Ishaq said, "This was because Qusayy obliged them to do so; he said to them, "O, people of Quraish! You are Allah's neighbors,

the people of Makkah and the people of the Sacred Precincts and the pilgrims are Allah's guests and the visitors to His House and they are most worthy of hospitality. So prepare for them food and drink during the days of Hajj until they leave you." So they did this, and every year they would pay a tax from their wealth to him and he would use it to prepare food for the people during the days of Mina. Matters continued thus during the Jahiliyyah until the advent of Islam. Then matters continued in Islam and they have remained like this until this day, and that is the food which is prepared by the Sultan every year for the people until the Hajj is completed."

I say: Then this ended after Ibn Ishaq's time. Later, a group from Bait Al-Mal (the Treasury) were ordered to carry food and drink to people traveling to Makkah to perform Hajj. This is a good deed for reasons too numerous to be mentioned, but it should really be the sole responsibility of Bait Al-Mal, because they have the resources to do it. And it would be better if it were taken from the Jews and Christians, because they do not perform pilgrimage to the Ancient House; and it has been stated in the hadeeth, "Whoever is able to perform Hajj and does not do so, then let him die if he wishes as a Jew or a Christian."

Section

Then, when Qusayy became old, he passed the matter of these responsibilities which had been in his hands, such as the leadership of Quraish, Ar-rifadah, As-siqayah, Al-hijabah, Al-liwa' and an-nadwah, to his son, 'Abdud-Dar, who was his eldest

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son. He selected him to bear all of these responsibilities because his other brothers, 'Abd Manaf, 'Abdul-'Uzza and 'Abd had been honored during their father's lifetime and had achieved their greatest potential and so Qusayy wanted 'Abdud-Dar to attain the same level of leadership as they had. His brothers did not dispute this, but after they had passed away, their sons fell into dispute regarding it. They said, "Qusayy only chose 'Abdud-Dar for this responsibility because he wanted to bring him up to the same level

as his brothers, but we deserve what our fathers deserved.” The sons of ‘Abdud-Dar said, “This is a matter that was decided for us by Qusayy, so we have more right to it.” So they disagreed profoundly and the clans of Quraish divided into two groups, one of them pledged their loyalty to ‘Abdud-Dar and entered into an alliance with him, while the other group pledged their loyalty to Banu ‘Abd Manaf and made an alliance with them. To signify this, they placed their hands in a bowl of perfume, then when they stood up, they wiped their hands on the corners of the Ka’bah, for which reason the alliance became known as the Alliance of the Perfumers. Among the tribes of Quraish who did so were Banu Asad Ibn ‘Abdul-‘Uzza Ibn Qusayy, Banu Zuhrah, Banu Taim and Banul- Harith ibn Fihir. With Banu ‘Abdud-Dar were Banu Makhzoom, Banu Sahm, Banu Jumah and Banu ‘Adiyy. Banu ‘Amir ibn Lu’ayy and Muharib ibn Fihir abstained and did not side with either group. Then they held peace talks and agreed that Ar-Rifadah and As- Siqayah should be the responsibility of Banu ‘Abd Manaf and that Al-Hijabah, Al-Liwa’ and An-Nadwah should remain in the hands of Banu ‘Abdud-Dar, and the matter was settled in this way and continued thus.

Chapter: Mention of a Group Who Were Renowned in the Jahiliyyah

The Story of Khalid Ibn Sinan Al-‘Absi Who Lived During the Era of AlFatrah

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Some claimed that he was a Prophet, and Allah knows better.

Al-Hafiz Abul-Qasim At-Tabarani said, "on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "The daughter of Khalid Ibn Sinan came to the Prophet (Peace and Blessings of Allah be upon him) and he spread out his garment

for her and said, "The daughter of a Prophet whose people neglected him."

And it was narrated by Al-Hafiz Abu Bakr Al-Bazzar (May Allah be pleased with him) on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "Khalid ibn Sinan was mentioned in the presence of the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said, "That was a Prophet whose people neglected him." Then he said, "We do not know of any marfoo' version of it except from this source; and Qais Ibn Ar-Rabee' was a trustworthy person, except that he had a poor memory; and he had a son who used to insert things into his ahadeeth that did not belong in them. And Allah knows better. It would appear most likely that he was a righteous man who was virtuous and noble, for if he lived during al-fatrah, it has been confirmed in Saheeh Al-Bukhari that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I am the nearest of all the people to the son of

Maryam, and all the Prophets are paternal brothers, and there has been no Prophet between me and him (i.e. 'Eesa)." If he lived before it, then it is impossible that he could have been a Prophet, because Allah,

Most High, says, {to give warning to a people to whom no warner had come before you.} (Soorah AlQasas 28:46). And more than scholar has said that Allah, Most High, did not send any Prophet to the Arabs after Isma'eel (Peace be upon him) except Muhammad (Peace and Blessings of Allah be upon him), the Seal of the Prophets, to whom Ibraheem, Al-Khaleel, builder of the venerable Ka'bah (which was ordained by Allah as the Qiblah

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for the people of the world) called, and whose advent the Prophets foretold to their peoples, until the last Prophet to foretell of his advent came, i.e. 'Eesa, the son of

Maryam (Peace be upon her). And by this very means one may refute the argument propounded by AsSuhaili and others - which holds that a Prophet from the Arabs, whose name was Shu'aib ibn Dhee

Mahzam ibn Shu'aib ibn Safwan of Madyan was sent and that Hanzalah ibn Safwan was also sent to the Arabs, but that they belied them and so Allah made Bukhtunassar victorious over them, and that he killed some of them and took others captive, which was similar to the punishment inflicted on the Children of Isra'eel. They also claim that this occurred during the era of Ma'add ibn 'Adnan. But it would appear that these people were righteous men who called to goodness. And Allah knows better. We have already told the story of 'Amr Ibn Luhayy Ibn Qama'ah ibn Khindif in the stories of Khuza'ah, after Jurhum.

Mention of the Story of Hatim At-Ta'i, One of the Generous Folk in the Jahiliyyah

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad, "on the authority of 'Abdullah Ibn 'Umar (May Allah be pleased with him) that he said, "Hatim was mentioned in the presence of the Prophet (Peace and Blessings of Allah be upon him) and he said, "That (man) intended something and he attained it." This hadeeth is ghareeb; Ad-Daraqutni said, "

And Imam Ahmad narrated on the authority of 'Adiyy Ibn Hatim (May Allah be pleased with him) that he said, "I said to the Messenger of Allah (Peace and Blessings of Allah be upon him), "My father used to maintain the ties of kinship and do such-and- such; will he have the reward of that?" He replied, "Your father sought something and he attained it."

And in another hadeeth in the Saheeh, that they
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asked the Messenger of Allah (Peace and Blessings of Allah be upon him) about 'Abdullah Ibn Jud'an Ibn 'Amr Ibn Ka'b Ibn Sa'd Ibn Taim Ibn Murrah and they said to him, "He used to be hospitable toward his guests and he would free slaves and give charity; will that benefit him?" He said, "It would be of no avail to him as he did not ever say: "O, my Lord, pardon my sins on the Day of Resurrection." This was in spite of the fact that he was renowned as one of most

generous people in the Jahiliyyah and also one of those who fed the poor during the years of drought and in times of sandstorms.

And Al-Hafiz Abu Bakr Al-Baihaqi reported on the authority of 'Ali Ibn Abi Talib (May Allah be pleased with him) that he said, "Glorified be Allah! I wonder at a Muslim who does not do benefit to his brother Muslim who stands in need of it. If he hopes for rewards and fears punishment, he should hasten toward good conduct as it shows the path of salvation." On hearing this, a man stood up and said to him, "May my father and mother be ransomed for you, O, Commander of the Faithful! Did you hear it from the Messenger of Allah (Peace and Blessings of Allah be upon him)?" 'Ali (May Allah be pleased with him) replied, "Yes, and (I heard) that which is better than it, when the captives of Tai' were brought to him, a girl with a rosy complexion, red lips, a fine nose, with a good stature and head, trim ankles, straight legs, good thighs, wide hips and a trim waist arrived and when I saw her, I admired her, so I said, "I will ask the Messenger of Allah (Peace and Blessings of Allah be upon him) to make her a part of my share of the spoils, but when she spoke, her eloquence caused me to forget her beauty; she said, "O, Muhammad! If you wish, release me, but don't dishonor me before the Arab clans. I am the daughter of the leader of my people and my father was the caretaker of my people. He used to set free the captives, feed the hungry, spread peace and never refused any beggar in his time of need. I am the daughter of Hatim Ta'i." The Prophet (Peace and Blessings of Allah be upon him) said, "O girl! What you have mentioned about his qualities are the attributes of a true Believer. If

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your father had been a Believer, we would have treated him with compassion. Set her free, for her father used to love good character and conduct and Allah, Most High, loves good character and conduct." Then Abu Burdah Ibn Niyar stood up and said, "O, Messenger of Allah! Does Allah love good character and conduct?" The Messenger of Allah (Peace and Blessings of Allah be upon him) replied, "By Him in Whose Hand is my soul, No one will enter Paradise unless he has a good character."

Among the poems composed by Hatim is the following:

*If I continued to drink more than my thirst
demanded,*

*Because of an intoxicant in the drink, then I would
not quench my thirst,*

If I continued to cheat

*Should I dishonor my neighbor's wife and deceive my
neighbor?*

By Allah, I will not do so as long as I live.

Also from his poetry is the following (Al-Bahr

*Al-Kamil): No neighbor of mine has been
harmed,*

*By not having a screen for his doorway,
I should close my eyes if my neighbor's wife
appeared, Until she was concealed by the
curtain.*

*Also from the poetry of Hatim (Al-Bahr
ul-Wafir) is: It is not in my nature to
malign my cousin,*

Nor do I disappoint one who puts his

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*hope in me, And the word of an envier
without cause,
I heard and said (to it), "Pass by and go
through me," And they found fault with me
for it, but it did not hurt me, And it did not
cause sweat on my brow at all,
And a hypocrite met me face-to-face,*

And when he was absent, it did not worry me,

*And I triumphed over his accusation and was
forbearing toward him,*

*In order to protect my dignity and my
religion.” Also from his poetry (Al-Bahr
ut-Taweel) is:*

*O, Umm Malik! Ask the cold and
wretched person, When he came to me,
between my fire and my meat, Did I not
smile at him, as if he was the first guest,
And extend my benevolence to him,
without rebuke?*

*And he also said (Al-Bahrut-
Taweel): And verily, if you gave your
stomach its desire,*

*And also your loins, they would both receive the
utmost censure.*

And Al-Qadi Abul-Faraj Al-Mu’afa Ibn Zakariyya Al-Jareeri said, “Al-Husain Ibn Al-Qasim Al-Kawkabi told me, “Abul- ‘Abbas Al-Mubarriid told me, “Ath-Thawri informed me on the authority of ‘Ubaidah that he said, When the

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following words of Al- Mutalammis reached Hatim At-Ta'i:

*If you have but little money and you use it well,
it will last, And much money will not last if you
waste it,*

*And saving money is better than finishing it,
And reckless expenditure, leaving one without
provision.*

He said, "What is wrong with him? May Allah cut off his tongue! He encourages the people to be miserly; why did he not say (Al- Bahrut-Taweel):

*Generosity does not exhaust wealth
before its time, Nor does the miser's
niggardliness increase it, So do not
seek wealth by living a frugal life,
For every tomorrow there is a provision that will
return anew, Do you not see that wealth departs
and disappears,
And that the One Who give it to you is not far
away?
And Al-Qadi Abul-Faraj said, "He spoke well
when he said, "And that the One Who gives it to
you is not far away?"*

If he had been a Muslim, it might have been hoped that he might have a good end in the Hereafter; and Allah, Most High, says in His Book, {...and ask Allah of His Bounty} (Soorah An-Nisa' 4:32), and He, Most High, says, {And when My slaves ask you (O, Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)} (Soorah Al-Baqarah 2:186).

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Mention of Something of the Story of ‘Abdullah ibn Jud’an

He was ‘Abdullah Ibn Jud’an Ibn ‘Amr Ibn Ka’b Ibn Sa’d Ibn Taim Ibn Murrah, the chief of Banu Taim and he was the son of Abu Bakr As-Siddeeq’s great-uncle. He was one of the generous and kind folk in the Jahiliyyah, who used to feed the poor and needy.

Ibn Qutaibah and others mentioned that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I used to get shelter under the water trough of 'Abdullah Ibn Jud'an at noontime."

In the hadeeth of the killing of Abu Jahl it was mentioned that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to his Companions (May Allah be pleased with them), "Search for him among the dead; you will recognize him by a wound on his knee, for he and I argued regarding a banquet for Ibn Jud'an and I pushed him and he fell on his knee and it fractured, and the scar of it remains on his knee." So they found him like that.

It was also said that he used to feed people with dates and saweeq and he would give them milk until he heard the words of Umayyah Ibn Abis-Salt:

*I have seen the doers and their deeds,
And I have seen that the most generous
of them are Banu Ad-Dayyan,
Their food is wheat mixed with
honey, Not like what Banu
Jud'an give to us.*

So Ibn Jud'an sent two thousand camels bearing wheat, honey and clarified butter to Ash-Sham and he ordered a caller to invite the people every night from the roof of the Ka'bah to drink from the water trough of Ibn Jud'an. Umayyah said regarding this:

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*He has a swift caller in Makkah,
And another atop the Ka'bah
calling, To bowls full of wheat
mixed with honey.*

But in spite of all this, it has been confirmed in Saheeh Muslim that 'A'ishah (may Allah be Pleased with her) said, "O, Messenger of Allah! Verily, Ibn Jud'an used to give food and offer hospitality to the guests; will that benefit him on the Day of the Resurrection?" The Prophet (Peace and Blessings of Allah be upon him) replied, "No, for he never even once said, "My Lord! Forgive me my sins on the Day of Judgment."

Mention of Imru'ul-Qais Ibn Hujr Al-Kindi, the Author of One of AlMu'allaqat

It is one of the most excellent and most famous of them and it begins thus:

Stop and let us weep at the memory of a beloved person and his status.

And Imam Ahmad narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Imra'ul-Qais is the bearer of the flag of the poets to the Fire."

Al-Kalbi mentioned that Imra'ul-Qais came forward with a banner, intending to fight Banu Asad after they had killed his father and he passed by Tabalah, where an idol called Dhul-Khalasah was located. The Arabs used to use divining arrows before it and so he cast the divining arrows and the arrow of prohibition came out. Then he cast them a second time and then a third time, with the same result, so he broke the arrows and struck the face of Dhul-Khalasah with them and said, "I bite your father's
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penis! Had it been your father who was murdered, you would not have forbidden me from avenging him. Then he attacked Banu Asad and annihilated them." Ibn Al-Kalbi said, "And he did not use divining arrows before Dhul-Khalasah after that until the advent of Islam."

Some said that he celebrated Qaisar, the emperor of Rome, in his poetry and that he supported him in some of the wars that he fought, but that when he requested support from him, he did not receive what he had hoped for from him and so he disparaged him after that. It was said that Caesar had him poisoned as a result of this and that death approached him when he was beside the grave of a woman near to a mountain known as 'Aseeb and there he wrote:

O, my neighbor, verily, the sanctuary

is near, And I will reside where

'Aseeb resided,

O, my neighbor, verily, we are both

strangers here, And every stranger is to a

fellow stranger a kinsman.

It was said that the seven Mu'allaqat were attached to the Ka'bah and this was because when one of the Arabs composed a qaseedah, he would present it to Quraish and if they approved of it, they would affix it to the Ka'bah in order to honor and venerate it and so the seven Mu'allaqat, the first of which was by Imru'ul-Qais Ibn Hujr Al-Kindi, were collected from these.

Mention of Something of the Story of Umayyah Ibn Abis-Salt Ath-Thaqafi, Who Was One of the Poets

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of the Jahiliyyah and Who Lived During the Era of Islam

Al-Hafiz ibn 'Asakir said, "He was Umayyah Ibn Abis-Salt 'Abdullah Ibn Abi Rabee'ah ibn 'Awf Ibn 'Uqdah Ibn 'Ghiyarah Ibn 'Awf Ibn Thaqeef Ibn Munabbih Ibn Bakr Ibn Hawazin Abu 'Uthman." It was said that he was a righteous man and that at first, he had faith, but later, he deviated from it and that it was he who was referred to in the Words of Allah, Most High: {And recite (O, Muhammad) to them the story of him to whom We gave Our Ayat,

but he threw them away, so Shaitan (Satan) followed him up, and he became of those who went astray} (Soorah Al-A'raf 7:175)

And 'Abdur-Razzaq said that Ath-Thawri said, "Habeeb Ibn Abi Thabit informed me that 'Abdullah Ibn 'Amr said regarding the Words of Allah, Most High: {And recite (O, Muhammad) to them the story of him to whom We gave Our Ayat, but he threw them away, so Shaitan followed him up, and he became of those who went astray} (Soorah Al-A'raf 7:175), "He was Umayyah Ibn Abu As-Salt. on the authority of Nafi' Ibn 'Asim Ibn Mas'ood that he said, "I was in a gathering which included 'Abdullah Ibn 'Amr and a man from among the people recited the verse which is in Soorah Al-A'raf: {And recite (O, Muhammad) to them the story of him to whom We gave Our Ayat, but he threw them away} (Soorah Al-A'raf 7:175) and he said, "Do you know who he is?" One of them said, "He is Saifi Ibn Ar-Rahib." Another said, "Nay, he is Bal'am, a man from Banu Isra'eel." He said, No." They asked, "Then who?" He replied, "Umayyah Ibn Abis-Salt." This was also said by Abu Salih and Al-Kalbi and Qatadah transmitted it from some of them.

And Al-Hafiz Ibn 'Asakir narrated on the authority of Az-Zuhri that he said, "Umayyah ibn Abis-Salt said:

Will not a Messenger come to us from among us, informing us, About what is after our destination, and (who is) from our tribe."

He said, "Then Umayyah Ibn Abis-Salt set out for Bahrain and the Messenger of Allah (Peace and

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Blessings of Allah be upon him) announced his Prophethood, and Umayyah Ibn Abis-Salt remained in

Bahrain for eight years. After that, he traveled to At-Ta'if and he said to them, what does Muhammad Ibn 'Abdullah say?" They said, "He said, "He claims that he is a Prophet and that he is the one you were hoping for." So he set out for Makkah and met with him and he said to him, "O, son of 'Abdul-Muttalib! What is it that you are saying?" He said, "I say that I am the Messenger of Allah and

that none has the right to be worshipped but He.” He said, “I wish to speak to you, so meet me tomorrow.” The Prophet (Peace and Blessings of Allah be upon him) said, “Your appointment is on the morrow.” Umayyah said, “Do you desire that I come to you alone, or with a group of my Companions? Or will you come to me alone, or with a group of your companions?” The Messenger of Allah (Peace and Blessings of Allah be upon him) replied, “Whatever you wish.” He said, “Then I will come to you in a group.” Ibn ‘Asakir said, “So the next morning, Umayyah came with a group from Quraish and a number of the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) also came to him and they sat in the shade of the Ka’bah. Umayyah began to speak and then he began to compose some poetry and to recite it aloud. After he finished reciting it, he said, “Answer me, O, son of ‘Abdul- Muttalib!” The Messenger of Allah (Peace and Blessings of Allah be upon him) recited: “ {In the Name of Allah, the Most Beneficent, the Most Merciful, Ya Seen. (These letters are one of the miracles of the Qur’an, and none but Allah [Alone] knows their meanings). By the Qur’an, full of wisdom (i.e. full of laws, evidences, and proofs)} (Soorah Ya Seen 36:1,2) – until the end of the Soorah. Then Umayyah leapt up and Quraish followed him, saying, “What do you say, O, Umayyah?” He said, “I bear witness that he is following the truth.” They asked, “Will you follow him?” He said, “Until I have considered his case.” Ibn ‘Asakir said, “Umayyah departed for Ash-Sham and the Messenger of Allah (Peace and Blessings of Allah be upon him) went to Al-Madinah. When the participants in the Battle of Badr were killed, Umayyah came from Ash-Sham and camped at

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Badr. Then he set out in search of the Messenger of Allah (Peace and Blessings of Allah be upon him) and someone asked him, "What do you want, O, Abus- Salt?" He said, "I want Muhammad." The questioner asked him, "And what will you do?" He said, "I will declare my belief in him and place my fate in his hands." The questioner asked him, "Do you know who is in the well?" Umayyah said, "No." He said, "In it are 'Utbah Ibn Rabee'ah and Shaibah Ibn Rabee'ah, who are your maternal uncle's sons and his (your uncle's) mother is Rabee'ah

Bint 'Abd Shams." On hearing this, he cut off the ears and tail of his she-camel, then he stood beside the well and recited a long poem, lamenting the loss of life:

*What was in Badr? It was as a valley full
of people, Who are ready and willing to
rush to one's aid, Badr was a battle
where swords were flashing,
As the warriors moved across the sands,
The warriors were of all ages and sizes and
very strong, Can you not see what I see? The
battle was very clear,
Can you not see that Makkah has become strong and
ferocious?
Warriors were like friends who loved
one another, They were like kings
during the battle,
They were tall, muscular and very strong,
And they did whatever they wanted during the
battle, Everything they said and did was good,
They were generous and used to feed*

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*people, From the best food available
to them,
There were giant pans full of
food, And they had food for
whoever wanted it,
Their homes were always open and welcoming to
guests,*

*They gave them anything that they needed,
And they gave them camels from the
valley of Baladih, Their generosity is
more than any in the world, They gave
to people without counting the cost,
They are betrayed by people and they are
the defenders, When they fight with their
swords,
They compete to be first on the battlefield,
I was sad when I heard them screaming on the
battlefield, May Allah bless the married and the
single ones among them, When they
approached, the enemy would retreat in fear,
They advanced on their horses and ate up
the distance, And galloped for a long time,
their heads held High, These horses are
like lions, strong and aggressive, When the
armies met with each other face to face,
They were as close as people shaking*

hands,

*They were magnificent, thousand upon
thousand, Including those wearing armor
and those bearing spears.*

*Then he returned to Makkah and At-Ta'if and
abandoned Islam.*

Some said that he used to study the languages of
animals and that while on a journey, he passed by a
bird and he said to his

companions, "This bird says such-and-such." And they said, "We do not know the truth of what he is saying," until they passed by a flock of sheep and they saw that an ewe and its lamb had become detached from the rest of the flock. He looked toward it and it bleated, as if it was prompting it to hasten and he said, "Do you know what it is saying to its lamb?" They said, "No." He said, "It is saying, "Let us hasten, so that the wolf does not come and eat you, just as it ate your brother last year." So they hurried on until they met the shepherd and they asked him if a wolf had eaten one of his sheep last year in that place, and he said, "Yes." It was also said that one day he passed by a camel being ridden by a woman and it was raising its head toward her and foaming at the mouth. He said, "It is saying to her, "You are riding me and under the saddle there is a needle." So they made the woman dismount and they removed the saddle and found underneath it a needle, as he had said.

And it has been confirmed in an authentic hadeeth on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The truest word spoken by a poet was the saying of Labeed:

Verily, everything except Allah is perishable.

- and Umayyah Ibn Abis-Salt almost embraced
Islam."

And Imam Ahmad narrated on the authority of Ash-Shareed (May Allah be pleased with him) that he said, "I was riding mounted behind the Messenger

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of Allah (Peace and Blessings of Allah be upon him) and he said to me, "Do you know any of Umayyah Ibn Abis-Salt's poetry?" I replied, "Yes." He said, "Then recite it to me." So I recited a verse to him and after each verse I recited to him, he would say, "Yes," until I had recited a hundred verses to him. Then the Prophet (Peace and Blessings of Allah be upon him) remained silent, so I became silent."

It was also narrated thus by Imam Muslim, and in some narrations, it was stated, "Then the Messenger of

Allah (Peace and Blessings of Allah be upon him) said, Be it that he almost embraced Islam."

And it was narrated on the authority of Al-Asma'i that he used to recite from the poetry of Umayyah:

*Praise Allah, for He is Worthy of
praise, Our Lord is in the highest
place,
(He is praised) highly in the
evening, In the highest
edifice, which preceded,
The creation of mankind and He
fashioned, Above the heaven a
Throne which is carried, No eye has
seen it, even the angels who bear it,
Avert their gaze from it.
Also from the admirable poetry of
Umayyah is: They do not violate the
earth when they ask,*

*As if they are searching for excuses
with sticks, Rather, their faces shine
and you see them, When they ask, in
the best color,*

*And when the poor man rises in the midst of
their steeds, They refer him to the Lord of
the horses and the slaves,*

*And if you called them to every misfortune,
They would block the rays of the sun with their
horses.*

This is the end of the biography of Umayyah Ibn Abis-Salt. Mention of Quss Ibn Sa'idah Al-Iyadi

It is reported on the authority of 'Ubadah Ibn As-Samit that he said, "A delegation visited the Prophet (Peace and Blessings of Allah be upon him) from Iyad and he said to them, "O, members of the delegation of Iyad! What has happened to Quss Ibn Sa'idah Al- Iyadi?" They replied, "He has died, O, Messenger of Allah." He said, "I witnessed him one day on the market of 'Ukaz, on a red camel, speaking admirable and elegant words, which I find myself unable to remember." Then a Bedouin from among the most remote people stood up and said, "I remember them, O, Messenger of Allah!" On hearing this, the Messenger of Allah (Peace and Blessings of Allah be upon him) looked pleased. The Bedouin said, "He was in the market of 'Ukaz, on a red camel and he said:

*O, assembly of people! Gather round,
for all those who pass away have gone, And
everything that is to come will
come,*

*A dark night, a starry evening and a
roaring sea, Stars that shine, firmly fixed
mountains and flowing rivers,*

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*Verily, in the heaven there is a message,
And in the earth there is a warning, Why do I see
the people going and not
returning?
Are they happy to stand in prayer and so they
pray?*

*Or do they abandon it and
sleep? Quss swears an
oath to Allah, Of which
there is no doubt,
Verily, Allah's Religion is more
pleasing, Than this religion if
yours.*

*Then he recited these verses:
In those of the earlier generations who
have gone, There are insights for us,
When I saw the destinations of
the dead, Without origins,
And I saw my people
like them, The great
and small depart,
None of those who have departed
come to you, And none of those who
remain have departed,
I am certain that it is inevitable, That I shall go
where they have gone.*

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Its isnad is ghareeb from this source.

Al-Jarood Ibn Al-Mu'alla Ibn Hanash Ibn Mu'alla Al-'Abdi was a Christian who was renowned for his explanation and exegesis of the Scriptures and he was knowledgeable regarding the history and parables of Persia. He was also a learned philosopher and

physician, shrewd, well mannered and handsome in appearance. He possessed great wealth and property and he was one of a delegation from 'Abdul-Qais, all of whom were intelligent and eloquent men, who visited the Prophet (Peace and Blessings of Allah be upon him) and when he met the Prophet (Peace and Blessings of Allah be upon him), he stood in front of him and began to declaim:

O, Prophet of guidance! Men have come

to you, Having crossed vast tracts of

desert,

And traversed barren lands to

reach you, And they did not

consider tiredness,

In their eagerness to see you,

All of Bahma' avert their eyes

from them, As they spurred on

their steeds,

They raced to

traverse it, In armor,

like twinkling stars,

Seeking to avert the harm of a

*great Day, Terrible, paining the
hearts and frightening, When all
of creation will be gathered,
Estranged and separated,
For those who persisted in
error, They rode toward Light
from the Deity,*

*And in order to find proof and
piety, Allah has chosen you, o,
son of Aminah,
For goodness, since clouds filled with rain
have come, So let great good come from
you, o, Proof of Allah, For there is no good
for one who stays behind.*

After he finished, the Prophet (Peace and Blessings of Allah be upon him) approached him and sat close to him, then he said to him, "O, Jarood! The promise for you and your people has been delayed." AlJarood replied, "May my father and mother be ransomed for you! Has not whoever delayed in coming to you lost his opportunity? And that would be the greatest sin and the worst punishment. I am not among those who have seen you or heard of you and then opposed you and followed someone other than you. I am presently a follower of the faith that you know (i.e. Christianity). I have come to you and here and now, I abandon it in favor of your Religion. Does that purify the sins, misdeeds and offenses that I have committed, and does such an action from the slave please the Lord?" The Messenger of Allah (Peace and Blessings of Allah be upon him) said to him, "I guarantee that for you; now devote yourself to belief in Allah's Oneness and leave behind you the religion of Christianity." Al-Jarood replied, "May my father and mother be ransomed for you! Extend your hand, for I bear witness that

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none is worthy of worship except Allah, Alone, without partners and I bear witness that you, Muhammad, are His slave and His Messenger.” So he embraced Islam and those with him from his people also embraced Islam. The Prophet (Peace and Blessings of Allah be upon him) was happy with their Islam and showed them such hospitality as pleased them and delighted them. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) came to them and said, “Is there anyone among you who is acquainted with Quss Ibn Sa’idah AlIyadi?” Al-Jarood replied,

“May my father and mother be ransomed for you! All of us know him and I am the best acquainted of all of them with him and his circumstances. Quss, O, Messenger of Allah, was one of the sons of the Arabs; he lived for six hundred years, of which five were spent in the deserts and wastelands, raising his voice in glorification (of Allah), in imitation of the Messiah, during which time he remained unsettled, had no home to shelter him and heard not the sound of any neighbor. He used to wear hair shirts and travel alone for the purpose of worship and he never tired of his monasticism. He used to drink from ostrich eggs and keep the company of reptiles and vermin. He enjoyed the darkness. He would look and reflect and he would think and seek information. As a result of all this, his name became a byword for wisdom and terrors were removed through him. He was a contemporary of the head of the Disciples, Sam’an (Simon) and he was the first person from among the Arabs to believe in Allah’s Oneness and devote himself to His service and to declare his certain belief in the Resurrection and the Reckoning. He warned the people against an evil return (i.e. the Hellfire) and he ordered them to do good deeds before it was too late and warned them against death. He submitted to Allah’s Divine Decree – whether in times of ease or in times of hardship – and he composed laments in poetic verse and he used to visit graves. He reminded them of the Resurrection and contemplated Allah’s Divine Ordainments. He demonstrated his knowledge and wisdom in numerous ways, pointing out to the people the many proofs of Allah’s existence in creation: in the heavens and the Earth, in the rotation of night and day, in the sun and the moon, in the wind and the rain, the land and the seas, in

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the existence of male and female throughout nature and many more signs too numerous to mention. He declared that Allah is One God, that He was not born and that He has no father, that He gives life and causes death. He called upon them to dwell on the fate of 'Ad and Thamood and the fate of their fathers and their forefathers. He told them that all of them would have their just deserts in the Hereafter, good for good and evil for evil." And it is he who said:

*Remembrance of Allah fills the heart
with love, As night is
followed by day,
And dark clouds filled with
rain, Pour down water, and
inside them is fire,
Its light blinds the eyes
and, Violent thunder causes
hearts to flutter, And lofty
palaces are filled with goodness,
While others are empty and
devoid of it, And high mountains
are firmly anchored,
And seas whose waters are
abundant, And stars that shine in
the darkness of night,
We see them every day revolving,
Then a sun that is urged on by the
evening moon, And each follows the*

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*other in succession,
And young, grey-haired and old,
All of them will be equal on a Day that is
coming, And their minds will be unable
to imagine,
And all of these things that I have
mentioned, Show the hearts the way
to Allah,*

Those that are rightly-guided and reflect.

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "No matter what I forget, I will never forget him in the market of 'Ukaz, sitting on his red camel and addressing the people thus: "Gather and listen, and if you hear, remember it and if you remember it, then benefit from it. And speak, and if you speak, speak the truth. Whoever lives will die and whoever dies will pass away. And everything that comes comes, rain and plants and the living and the dead."

Mention of Zaid Ibn 'Amr Ibn Nufail (May Allah be pleased with him)

It is reported on the authority of Asma' Bint Abu Bakr (may Allah be Pleased with them both) that she said, "I saw Zaid Ibn 'Amr Ibn Nufail leaning his back against the Ka'bah and he was saying, "O, assembly of Quraish! By Him in Whose Hand is Zaid's soul, none of you is following the Religion of Ibraheem but I." Then he said, "O, Allah! If I but knew the most beloved way to You, I would worship You thereby, but I do not know." Then he prostrated on his camel." This is how it was narrated also by Abu Usamah, on the authority of Hisham. He added, "He used to pray toward the Ka'bah and he would say, "My God is the God of Ibraheem and my Religion is the Religion of Ibraheem." And he used to save girls from being buried alive, saying to the man who intended to kill his daughter, "Do not kill her. Give her to me and I will be her guardian. Then, when she had grown up, he would say, "If you

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wish, take her and if you wish, leave her.” This was narrated by An-Nasa’i by way of Usamah and Al-Bukhari included it in a mu’allaq form.

And Abu Dawood At-Tayalisi said, “I was informed by Al- Mas’oodi on the authority of Nufail Ibn Hisham Ibn Sa’eed Ibn Zaid Ibn ‘Amr Ibn Nufail Al-‘Adawi, on the authority of his father, who in turn reported on the authority of his grandfather, that Zaid

Ibn 'Amr and Waraqah Ibn Nawfal set out in search of the (true) Religion and they traveled until they reached a monk in Al-Mawsil. The monk said to Zaid Ibn 'Amr, "From where have you come, O, owner of the camel?" He replied, "From the sons of Ibraheem." He asked, "And for what are you searching?" He said, "I am searching for the (true) Religion." He said, "Return, for it is about to appear in your land." He said, "As for Waraqah, he became a Christian, and as for myself, I decided to follow Christianity, but it did not suit me." So he returned, reciting:

Here I am, at Your service in

truth, Worshipping and as a

slave,

It is piety that I desire and I seek not

to beguile, So should I migrate, like

the one who said,

"I have believed in that in which Ibraheem

believed," O, Allah I shall remain obedient

to You,

No matter what hardships I may

undergo, I shall certainly bear

them.

Then he fell down and prostrated. The narrator said,
"Then his son,
i.e. Sa'eed Ibn Zaid (May Allah be pleased with him), one of the ten who were promised Paradise came and said, "O, Messenger of Allah! If my father was as I have seen and as you have been informed, then ask forgiveness for him." He said, "Yes, for he will be sent forth on the Day of Resurrection as a nation of one."

Zaid Ibn 'Amr came to the Messenger of Allah (Peace and Blessings of Allah be upon him), and with him was Zaid Ibn Harithah (May Allah be pleased with him) and they were eating from a table belonging to them. They invited him to eat their food,

but Zaid Ibn 'Amr said, "O, my nephew! I do not eat of that which has been slaughtered on stone altars."

And Al-Bukhari narrated in his Saheeh on the authority of 'Abdullah Ibn 'Umar (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) met Zaid Ibn 'Amr Ibn Nufail at the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet (Peace and Blessings of Allah be upon him). A meal was presented to the Prophet (Peace and Blessings of Allah be upon him) but he refused to eat from it. (Then it was presented to Zaid (May Allah be pleased with him)) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid Ibn 'Amr used to criticize the way Quraish slaughtered their animals, and he used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth, yet you slaughter it in other than the Name of Allah." He used to say this because he rejected that practice and considered it as something abominable."

And Ibn 'Asakir cited here a number of ahadeeth which are very strange and in some of them there are extremely objectionable things. Then he related from numerous sources from the Messenger of Allah (Peace and Blessings of Allah be upon him) that he said, "He will be sent forth on the Day of Resurrection as a nation of one." Among them was the narration of Muhammad Ibn 'Uthman Ibn Abi Shaibah: on the authority of Jabir that he said, "The Messenger of Allah (Peace and Blessings of Allah be

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upon him) was asked if Zaid Ibn 'Amr Ibn Nufail used to face the Qiblah in the Jahiliyyah and he said, "That man will be brought forth as a nation of one, between me and 'Eesa, the son of Maryam." Its isnad is jayyid, (good) hasan (sound).

And Al-Baghandi narrated on the authority of 'A'ishah (may Allah be Pleased with her) that she said, "The Messenger of Allah (Peace

and Blessings of Allah be upon him) I entered Paradise and I saw two tall trees with many branches for Zaid Ibn 'Amr Ibn Nufail." Its isnad is jayyid and it is not in any of the books.

And from the poetry of Zaid Ibn 'Amr Ibn Nufail is the following:

*To Allah my praise and extolment are directed,
And pleasing words which time does naught
to diminish, To the Highest King, above
Whom there is no god,
Nor any lord that approximates Him.*

Also from his poetry affirming Allah's Oneness are the following verses related by Muhammad Ibn Ishaq, Az-Zubair Ibn Bakkar and others:

*I have submitted my countenance to the
One to Whom, The earth, which bears
heavy rocks, has submitted, He spread it
and when it was leveled,
He made it firm and anchored the mountains,
And I have submitted my countenance to the
One to Whom, The clouds, which bear sweet,
cold water, have submitted,*

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*If they are sent to a land, they obey and pour
abundant rain on it, And I have submitted my
countenance to the One to Whom,
The wind has submitted, when it is directed hither
and thither.*

The Story of the Re-Excavation of Zamzam

'Abdul-Muttalib said, "While I was sleeping in my room, someone came to me, saying, "Dig Teebah." I said, "What is Teebah?" Then he went away. The next day, I retired to my bed and while I was sleeping, he came to me saying, "Dig Barrah." I said, "What is Barrah?" Then he left me and on the next day, I retired to my bed and while I was sleeping, he came to me and said, "Dig Al-Madnoonah." I asked, "What is Al-Madnoonah?" Then he left me and on the following day, I retired to my bed and while I was sleeping, he came to me and said, "Dig Zamzam." I asked, "What is Zamzam?" He replied, "It will never be depleted, nor will its water decrease. It is to provide water for the Hajj pilgrims. It is between the blood and the entrails, where the white-footed raven raps, near the ants' nest." He said, "When he had made its situation clear to me and directed me to its location I knew that he had spoken the truth." He then took his adze and accompanied by his son, Al-Harith Ibn 'Abdul-Muttalib - who was his only son at that time - and he dug until he found what had been concealed, upon which he called out, "Allahu Akbar!" Immediately, Quraish realized that he had found what he was looking for." Ibn Ishaq said, "This is what was conveyed to me on the authority of 'Ali Ibn Abi Talib (May Allah be pleased with him) regarding Zamzam." He added, "And I have heard one who spoke regarding 'Abdul- Muttalib saying that it was said to him when he ordered the digging of Zamzam,

Then call for sweet water, not muddy,

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*To provide water for Allah's Hajj pilgrims in
every place, That no person need fear, as long
as it lasts.*

He said, "When this was said to 'Abdul-Muttalib, he came out to Quraish and said, "Do you know that I was ordered to excavate Zamzam?" They said, "Was it made clear to you where it was?" He

said, "No." They said, "Then return to your bed where you saw what you saw and if it is the truth from Allah, he will make it clear to you, but if it is from Shaitan, he will not return to you." So he returned home and slept and someone came to him and it was said to him, "Excavate Zamzam; if you excavate it, you will not regret it. It is an inheritance from your illustrious forefather. It will never be depleted, nor will its water decrease and it will provide water for the mass of pilgrims. It is like a shying ostrich and it is not shared. Let a person vow (to water them with it) and it will flow generously. It will be an inheritance and firm covenant. It does not belong to some, as you know; and it is between the blood and the entrails.

And Ibn Ishaq and others mentioned that during the time of 'Abdul- Muttalib, there were many wells in Makkah prior to the appearance of Zamzam. Ibn Ishaq enumerated them, named them and mentioned their locations in Makkah, along with the names of those who dug them. Then he said, "Then Zamzam eliminated all of the wells and all of the people turned to it because of its location in the Sacred Mosque and its superiority over waters, for it was the well of Isma'eel, son of Ibraheem (peace be upon them both). Banu 'Abd Manaf vaunted their superiority over all of Quraish and all of the other Arabs because of it. And it has been confirmed in Saheeh Muslim in a hadeeth relating the story of how Abu Dharr (May Allah be pleased with him) embraced Islam, that the Messenger of Allah (Peace and Blessings of Allah be upon him) said of Zamzam, "It serves as a food and it is a cure for the sick." And in another narration, "The water of Zamzam is for whatever purpose it was drunk for."

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The Story of ‘Abdul-Muttalib’s Vow to Sacrifice One of His Sons

Ibn Ishaq said, “According to what is claimed, due to the attitude of Quraish toward his digging of Zamzam, ‘Abdul-Muttalib vowed

that if ten sons were born to him and they all survived to reach manhood, he would sacrifice one of them to Allah beside the Ka'bah. When his sons numbered ten, he knew that Quraish would try to prevent him - and they were Al-Harith, Az-Zubair, Hajl, Dirar, AlMuqawam, Abu Lahab, Al-'Abbas, Hamzah, Abu Talib, and 'Abdullah - he gathered them and informed them of his vow and he called upon them to fulfill it for Allah, the Almighty, the All-Powerful and they obeyed him, asking him, "What will you do?" He replied, "Each of you will take a divining arrow and then he will write his name on it, then all of you come to me." They did as he asked and then they came to him and he went with them to the idol, Hubal, which was inside the Ka'bah. Hubal was near a well inside the Ka'bah. It was at this well that donations to the Ka'bah were stored. Beside Hubal there were seven divining arrows, which they used to use to seek judgments when any matter was difficult for them, such as bloodwit, paternity or any other problem. They would go there and cast their arrows and whatever the arrows ordered or forbade, they would fulfill it.

What is meant is that when 'Abdul-Muttalib came and cast the divining arrows beside Hubal, the arrow on which 'Abdullah's name was written came up. He was his youngest son and the most beloved of them to him. But he took 'Abdullah by the hand and took his knife and approached Isaf and Na'ilah, with the intention of sacrificing his son before them. But Quraish left their assemblies and tried to prevent him, saying, "What do you intend, O, 'Abdul- Muttalib?" He said, "(I intend to) sacrifice him." Quraish and his sons - the brothers of 'Abdullah - said to him, "By Allah, you shall never

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sacrifice him unless there is some valid reason for it! If you do so, men will continue to come and sacrifice their sons and the people cannot remain upon such a custom.”

The Story of ‘Abdullah’s Giving of His Son, ‘Abdullah in Marriage to Aminah Bint Wahb Az-Zuhriyyah

Ibn Ishaq said, “Then ‘Abdul-Muttalib left, taking his son, ‘Abdullah by the hand and according to what is claimed, he passed by a woman from Banu Asad Ibn ‘Abdul-‘Uzza Ibn Qusayy, whose name was Umm Qannal; she was the sister of Waraqah Ibn Nawfal Ibn Asad Ibn ‘Abdul-‘Uzza Ibn Qusayy and she was beside the Ka’bah. She looked at his face and she asked, “Where are you going, o, ‘Abdullah?” He said, “With my father.” She said, “You can have the like of the camels that were slaughtered in your stead if you will have intimate relations with me.” But he said, “I am with my father and I cannot disobey him or leave him.” So ‘Abdul- Muttalib departed with him and went to Wahb Ibn ‘Abd Manaf Ibn Zuhrah Ibn Kilab Ibn Murrah Ibn Ka’b Ibn Lu’ayy Ibn Ghalib Ibn Fihr, who was at that time the leader of Banu

Zuhrah, being the oldest of them and the noblest, and he gave ‘Abdullah to his daughter, Aminah Bint Wahb in marriage, who at that time was the head of the women of her tribe. It is claimed that he consummated his marriage to her as soon as he had transferred her to his home and that she became pregnant with the Messenger of Allah (Peace and Blessings of Allah be upon him). Then he left her and went to the woman who had offered herself to him and he said to her, “Why do you not offer to me today what you offered me yesterday?” She said to him, “The light that was with you yesterday has left you and so I have no need of you.” She used to hear from her brother, Waraqah Ibn Nawfal, who had

embraced Christianity and read the Scriptures, that there would be a Prophet from this nation and so she desired that he should be born to her. But Allah made him to be from the finest and noblest stock, as Allah, Most High, says, {Allah (SWT) knows best with whom to place His Message.} (Soorah Al-An'am 6:124)

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Ibn Katheer

The
Valley
came
Alive
Life of the Last Messenger



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Al-Bidayah wan-Nihayah



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Preface to the Revision

*In the Name of Allah (SWT), the Most
Beneficent, the Most Merciful*

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah (SWT), Alone, without partners and I bear witness that Muhammad - who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind - is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have

given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah (SWT) has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the Hafiz, the master scholar of hadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi - may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of

Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: AnNihayah Fil-Fitan Wal-Malahim (The

Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah (SWT) enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the

most accurate and authentic text.

3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other

ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of hadeeth - including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.
5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in

the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in

passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.
8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.
9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.
10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection - a Day on which neither wealth nor sons will benefit anyone - except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj

Ahmad, The humble slave
of Allah (SWT). Damascus,
Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah

(SWT). We seek His aid and we ask forgiveness of Him. We seek refuge with Allah (SWT) from the wickedness in ourselves. Whomsoever Allah (SWT) guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the

light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah (SWT) and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) erred from it and gone far astray. To proceed:

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation - from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called An-Nihayah Fil - Fitan Wal- Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah (SWT) inspired us to undertake the noble task of making this book

easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-

Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah (SWT) for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

A'bdul Malik Mujahid Jumadal-Oola 1431
A.H.

The Biography of the Messenger of Allah (Peace and Blessings of Allah be upon him)

And a Report of His Times, His Battles, His Military Campaigns, the Delegations That Came to Him, His Qualities, His Virtues and His Signs

Chapter on Mention of His Illustrious Lineage and the Nobility of His Excellent Origins

Allah, Most High, says, "Allah knows best with whom to place His Message" (Soorah Al-An'am 6:124) and when Hiraql (Heraclius), the emperor of Rome, asked Abu Sufyan about his characteristics, "What is his family status amongst you?" Abu Sufyan replied, "He belongs to a good (noble) family amongst us." After asking several more questions, he said, "In fact, all the Messengers come from such families amongst their respective peoples." That is, from among the noblest of them and the largest of their tribes - may Allah's Blessings be upon them all.

He is the master of the sons of Adam (Peace be upon him) and the most honorable of them in the life of this world and in the Hereafter: Abul-Qasim and Abu Ibrahim, Muhammad and Ahmad, the Eradicator, through whom disbelief was eradicated, the final Prophet, after whom there will be no prophet, the Gatherer, who

gathered the people (to follow) in his footsteps, the Follower (of all other Prophets), the Prophet of Repentance, the Prophet of War, the Seal of the Prophets, the Conqueror, Ta Ha, Ya Seen and 'Abdullah.

Al-Baihaqi said, "Some of the scholars added that Allah called him a Messenger, a Prophet, Unlettered, a Witness and Bearer of Glad Tidings, a Warner, a Caller to Allah, by His

Permission, a Lamp Spreading Light, Compassionate and Merciful, a Blessing and a Guide in the Qur'an."

He is the son of 'Abdullah, who was the youngest of his father, 'Abdul-Muttalib's children and he was the second sacrifice, who was ransomed for a hundred camels.

Imam Abu Ja'afar Ibn Jareer - may Allah have mercy on him

- spoke at the opening of his Tareekh about this in great detail and in a clear and beneficial manner. A Hadith has been related in which he claimed while on the pulpit that he was descended from 'Adnan. But Allah knows better with regard to its authenticity. Likewise, Al-Hafiz Abu Bakr Al-Baihaqi narrated on the authority of Abu Bakr Ibn 'AbdurRahman Ibn Al-Harith Ibn Hisham, "The Prophet (Peace and Blessings of Allah be upon him) was informed that some men from Kindah were claiming that they were from him and he was from them. He said, 'Al-'Abbas and Abu Sufyan Ibn Harb only used to say that when they came to Al-Madinah, in order to be given safety there and they were given safety, but we will not deny our forefathers; we are Banu AnNadr Ibn Al-Kindah.' He said that the Prophet (Peace and Blessings of Allah be upon him) delivered a sermon in which he said, 'I am Muhammad, son of 'Abdullah, son of 'Abdul-Muttalib, son of Hashim, son of 'Abd Manaf, son of Qusayy, son of Kilab, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghalib, son of Fihr, son of Malik, son of An-Nadr, son of Kinanah, son of Khuzaimah, son of Mudrikah, son of Ilyas, son

of Mudar, son of Nizar. And people do not split into two groups except that Allah has made me in the best of them. I have been produced from between my two parents and I am not affected by anything from the iniquity of the Jahiliyyah. I came forth from marriage and I did not come forth from fornication - from the time of Adam until I was born of my parents - and I am the best of you in soul and the best of you in lineage'." This Hadith is very ghareeb, from the Hadith of Malik. Al-Qudami was alone in narrating it and he is weak. But we shall cite

supporting narrations and other sources for it. Among them is the saying of the Prophet (Peace and Blessings of Allah be upon him) that "I came forth from marriage, not from fornication."

And 'Abdur-Razzaq narrated on the authority of Abu Ja'afar Al-Baqir regarding the Words of Allah, Most High: "Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well)." (Soorah At- Tawbah 9:128) that it means that he was not affected by anything of the birth of the Jahiliyyah. He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I came forth from marriage and I did not come forth from fornication." And this is mursal, jayyid. Al-Baihaqi also narrated it, on the authority of Ja'afar Ibn Muhammad, on the authority of his father. He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Verily, Allah produced me from marriage and He did not produce me from fornication."

And it has been confirmed in Saheeh Al-Bukhari on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I was sent from the best of generations of the sons of Adam, generation after generation, until the generation in which I was sent'."

And in Saheeh Muslim on the authority of Wathilah Ibn Al- Asqa' that the Messenger of Allah (Peace and Blessings of Allah be upon

him) said, "Verily, Allah chose from Isma'eel from among the children of Ibrahim and He chose from among the children of Isma'eel Banu Kinanah and from among Banu Kinanah He chose Quraish and from Quraish He chose Banu Hashim and He chose me from Banu Hashim."

Imam Ahmad narrated on the authority of Al-'Abbas (May Allah be pleased with him) that he said, "The Prophet (Peace

and Blessings of Allah be upon him) was informed about some of the things that the people were saying and so he ascended the pulpit and said, 'Who am I?' They said, 'You are the Messenger of Allah (Peace and Blessings of Allah be upon him).' He said, "I am Muhammad, son of 'Abdullah, son of 'Abdul-Muttalib. Verily, Allah created mankind and made me among the best of His creation. And He made them into two groups and He made me in the best group. He created the tribes and He made me in the best tribe. He made them families and He made me in the best family. So I am the best of you in family and I am the best individual among you.' May the blessings and peace of Allah be upon him forever, until the Day of Judgment."

And it has been confirmed in an authentic Hadith that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I will be the leader of the sons of Adam on the Day of Resurrection and (I say this) without boasting."

And Al-Hafiz Al-Baihaqi said, "These Ahadeeth - although there may be among their narrators those who are not reliable - they confirm each other and the meaning of all of them derives from the Hadith of Wathilah Ibn Al-Asqa'. And Allah knows best."

I say: Abu Talib recited these poetic verses, in which he praised the Prophet (Peace and Blessings of Allah be upon him),

*If Quraish gathered one day in order to
boast, Then 'Abd Manaf would be their*

*heart and their core,
And if the noblest of 'Abd Manaf were sought,
It would be found that Hashim were the
noblest and oldest, And if they boasted one
day, then Muhammad,*

*He is the Chosen One from their heart and
their nobility, The lean and the stout among
Quraish rallied against us, But they did not
succeed and their dreams came to nought, Of
old, we would not accept injustice,
If they did not turn away from it in
contempt, we would put it right,
And we would guard it (justice) every day
against aversion, And we would turn away
from its (injustice's)
holes those that covet it,
Through us the wilted tree is
strengthened,
And only by our protection will it become
supple and its roots grow.*

Chapter on The Birth of the Messenger of Allah (Peace and Blessings of Allah be upon him)

He - may Allah's blessings and peace be upon him - was born on a Monday, according to the narration of Muslim in his Saheeh, on the authority of Abu Qatadah (May Allah be pleased with him), who reported that a Bedouin said,

“O, Messenger of Allah! What do you say regarding fasting on Mondays?” He said, “On that day I was born and on it the Revelation (first) came to me.”

Imam Ahmad narrated on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon

him) was born on Monday, Prophethood was conferred on him on Monday, he set out as an emigrant from Makkah to Al-Madinah on Monday, he arrived in Al-Madinah on Monday, he died on Monday and the Black Stone was raised on Monday." Imam Ahmad was alone in narrating this version. Ibn Bukair narrated it on the authority of Lahee'ah, with the addition: "Soorah Al-Ma'idah was revealed on Monday: 'This day I have perfected your Religion for you.' (Soorah Al-Ma'idah 5:3) This is how some of them narrated it on the authority of Moosa Ibn Dawood and they also added: "...and the Battle of Badr took place on Monday." Among those that said this was Yazeed Ibn Habeeb, but it is extremely munkar.

Ibn 'Asakir said, "It is recorded that the Battle of Badr and the revelation of 'This day I have perfected your Religion for you' (Soorah Al-Ma'idah 5:3) took place on Friday." Ibn 'Asakir is correct in this assertion.

This is how it was narrated from sources other than this, on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him), that he was born on Monday; and there is no disagreement regarding the fact that he was born on Monday. In addition, the majority of scholars are of the opinion that it took place in the month of Rabee' ul-Awwal. It was said that it was on the second day of Rabee' ul-Awwal; this was stated by Ibn 'Abdul-Barr in Al-Istee'ab. It was also narrated by Al- Waqidī, on the authority of Abu Ma'ashar Najeeh Ibn 'Abdur- Rahman. It was also said that he was born on the eighth day of Rabee' ulAwwal. This

was related by Al-Humaidi, on the authority of Ibn Hazm. It was narrated by Malik, Aqeel, Yoonus Ibn Yazeed and others, on the authority of Az-Zuhri, who reported on the authority of Muhammad Ibn Jubair Ibn Mut'im. Ibn 'Abdul-Barr transmitted on the authority of the historians that they declared it to be correct. Al-Hafiz Al- Kabeer Muhammad Ibn Moosa Al-Khuwarizmi stated it as an unequivocal fact. It was given preponderance by Al-Hafiz

Abul-Khattab Ibn Dihyah in his book *AtTanweer Fee Mawlid Al-Basheer An-Nadheer*. It was also said that he was born on the tenth day of Rabee' ul-Awwal. This was transmitted by Ibn Dihyah in his book and it was narrated by Ibn 'Asakir on the authority of Abu Ja'afar Al-Baqir and it was narrated by Mujalid on the authority of Ash-Sha'abi, as we have already mentioned. It was already said that he was born on the twelfth day of Rabee' ul-Awwal. This was stated by Ibn Ishaq and it was narrated by Ibn Abi Shaibah in his book *Al-Moosannaf*, on the authority of Jabir and Ibn 'Abbas (May Allah be pleased with them), who reported that they said that the Messenger of Allah (Peace and Blessings of Allah be upon him) was born in the Year of the Elephant, on Monday, on the twelfth day of the month of Rabee' ul-Awwal; on that date he was sent (as a Prophet), on that date he was made to ascend to the heaven, on that date he emigrated and on that date he died." This is what is widely accepted by the majority of scholars. And Allah knows better.

Ibn Ishaq said, "In the year of Al-'Ukaz, the Messenger of Allah (Peace and Blessings of Allah be upon him) was twenty years old.

Ibn Ishaq also said, "Al-Fijar occurred twenty years after the Year of the Elephant. The rebuilding of the Ka'bah was fifteen years After Al-Fijar and the start of his Prophethood was five years after the rebuilding of the Ka'bah." Muhammad Ibn Jubair Ibn Mut'im said, " 'Ukaz was fifteen years after the Year of the Elephant; the rebuilding of the Ka'bah was ten years after 'Ukaz and the beginning of his Prophethood

was fifteen years after the rebuilding of the Ka'bah." Al-Hafiz Al-Baihaqi narrated on the authority of 'Abdul-'Azeez Ibn Abi Thabit Al-Madeeni that he said, "I was informed by Az-Zubair Ibn Moosa, who reported on the authority of Abul-Huwairith that he said, 'I heard 'Abdul- Malik Ibn Marwan say to Qubath Ibn Ushaim Al-Kinani, then Al-Laithi, 'O, Qubath! Are you older (in years), or is the

Messenger of Allah (Peace and Blessings of Allah be upon him) older (in years)?' He said, 'The Messenger of Allah is older than I, but I am older in years than him'."

A Description of His Noble Birth (Peace and Blessings of Allah be upon him)

'Abdullah, son of 'Abdul-Muttalib set out for Ghazzah in Ash-Sham (Syria) with a trade caravan from Quraish and when they finished their trade, they departed for home, passing by Al-Madinah. On that day, 'Abdullah Ibn 'Abdul-Muttalib was ill and he said, "I will remain behind with my maternal uncles in Banu 'Adiyy Ibn An-Najjar." So he stayed with them for a month in a state of ill health. His companions returned to Makkah, where 'Abdul-Muttalib asked them about his son. They said, "We left him with his maternal uncles in Banu 'Adiyy Ibn An-Najjar, for he was sick." So 'Abdul-Muttalib sent his eldest son, Al-Harith to him, but when he arrived in Al-Madinah, he found that he had died and buried in the house of An-Nabighah. So he returned to his father and informed him of what had happened. When he arrived, he found 'Abdul-Muttalib in the company of his brothers and sisters and a grandfather. At that time, the Messenger of Allah (Peace and Blessings of Allah be upon him) was in his mother's womb. When 'Abdullah died, he was twenty five years old.

Muhammad Ibn Sa'd said, "Hisham Ibn Muhammad Ibn As- Sa'ib Al-Kalbi informed me

on the authority of his father, who reported on the authority of 'Awanah Ibn Al-Hakam that they said that 'Abdullah Ibn 'Abdul-Muttalib died when the Messenger of Allah (Peace and Blessings of Allah be upon him) was twenty-eight months old and it was also said that he died when he was seven months old. But the first narration, which stated that his wife was still pregnant when he died, is more reliable."

Az-Zubair Ibn Bakkar narrated on the authority of Ibn Kharraboodh that he said, " 'Abdullah died in AlMadinah, when the Messenger of Allah (Peace and Blessings of Allah be upon him) was two months old and his mother died when he was four years old. His grandfather died when he was eight years old and he entrusted him to the care of his uncle, Abu Talib." Al-Waqidi and his scribe, Al-Hafiz Muhammad Ibn Sa'd gave preponderance to the view that the father of the Messenger of Allah (Peace and Blessings of Allah be upon him) died when he was but a fetus in the womb of his mother

- and this is the ultimate in orphanhood and the highest level of it. We have mentioned previously in the Hadith: "And the vision of my mother, in which she said that it was as if a light was emitted from her private parts when I was born and this light illuminated the palaces of Ash-Sham."

Muhammad Ibn Ishaq said, "Aminah Bint Wahb, the mother of the Messenger of Allah (Peace and Blessings of Allah be upon him), said that someone came to her when she gave birth to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "You have given birth to the master of this nation, so when he is born into the earth, say, 'I place him under the protection of the One, from the evil of the envier, from every slave, whether good or evil; a Protector protects me and He is the Praiseworthy, the Exalted, until I see that he has attained his objective. And the sign of that will be that his birth will be accompanied by a light which will fill the palaces of Busra, in the

land of Ash-Sham. So when he is born, name him Muhammad, for his name is in the Tawrah: Ahmad - he is praised by the occupants of the heaven and the occupants of the Earth and his name is in the Injeel: Ahmad - he is praised by the occupants of the heaven and the occupants of the Earth; and his name is in the Qur'an: Muhammad.' This and that necessitate that when she was pregnant with him and she saw, as if when he came out of her, the palaces of Ash- Sham were illuminated for him. Then, when she actually gave

birth to him, she saw it with her own eyes, just as she had seen it in her vision." And Allah knows better.

Muhammad Ibn Ishaq said, "When she gave birth to him, she sent word to 'Abdul-Muttalib via her slave girl - and his father had already died while she was pregnant. It was also said that 'Abdullah died when the Prophet (Peace and Blessings of Allah be upon him) was twenty-eight months old and Allah knows better which of them is correct. She said, "A boy has been born for you this night, so come and see him." So when he came to her, she informed him about what she had seen when she was carrying him and what had been said to her about him and she told him that she had been ordered to name him Muhammad. So 'Abdul-Muttalib took him to Hubal, which was inside the Ka'bah, and he stood and supplicated and thanked Allah, the Almighty, the All- Powerful, saying,

*All praise and thanks be to Allah, Who has
given me, This fine, well-proportioned boy,
While still in the cradle, he has become the
leader of boys, I seek refuge for him by the
house possessing corners, Until he has
attained manhood,
And until I see him of mature stature,
I seek refuge for him from the one*

*who hates, From the envier, of
deranged mind,
Until I see him raising his voice,
It is you who have been named in the Qur'an,*

*In confirmed, oft-recited
Scriptures, Ahmad is
written on the tongue.*

And Al-Baihaqi narrated on the authority of Al-'Abbas Ibn 'Abdul Muttalib (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was born circumcised and happy." He added, "His grandfather, 'Abdul-Muttalib was amazed by this and saw it as a good omen." He said, "This child of mine shall certainly have an important position." And this proved to be the case." But there is doubt about the authenticity of this Hadith. Al- Hafiz Ibn 'Asakir narrated it on the authority of Anas (May Allah be pleased with him) and he asaid, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Among the virtues bestowed on me by Allah was that I was born circumcised and no one saw my private parts'."

And Al-Baihaqi narrated on the authority of Mu'awiyah Ibn Saleh, who reported on the authority of Abul-Hakam At- Tanookhi that he said, "Whenever a child was born among Quraish at night, they would send it to the women of Quraish until the morning and they would invert an earthenware pot over it, so when the Messenger of Allah (Peace and Blessings of Allah be upon him) was born, 'Abdul-Muttalib sent him to the women of Quraish and they upturned an earthenware pot over him; then in the morning, they came and found that the pot had cracked into two and

they found that his eyes were open and he was staring toward the heaven. Then 'Abdul Mittalib came to them and they confided to him, 'We have never seen a newborn like him; we found the earthenware pot had cracked into two over him and we found his eyes open and he was staring at the heaven.' He said, 'Take care of him, for I hope that he will have an important position or that he will attain goodness.' Then on the seventh day, an animal was sacrificed for him and he invited Quraish to eat. When they had eaten, they said, 'O, 'Abdullah! Have you named this son

of yours in honor of whom you have invited us?' He replied, 'I have named him Muhammad.' They asked, 'What caused you to favor that name over the names of his family members?' He said, 'I wanted Allah to praise him in the heaven and His creation to praise him on the Earth'." The scholars of language said that everything in which all good qualities are combined is called Muhammad, as one of them said,

*Toward you - who reject malediction - I
directed my she- camel,*

*The illustrious, the noble master, the
Muhammad (i.e. the praised).*

One of the scholars said, "Allah, the Almighty, the All- Powerful inspired them to call him Muhammad, because of the praiseworthy characteristics he possessed, so that the name and the deed should agree with each other and so that the name and the person named should correspond in form and in meaning, as his uncle, Abu Talib said,

*His name was thus derived in order to honor
him,*

For the Owner of the

Throne is Mahmood and he is

Muhammad.

Chapter

Pertaining to the Signs on

the Night of His Birth

Muhammad Ibn Ishaq said, "on the authority of Hassan Ibn Thabit that he said, 'I was a young boy of seven or eight years and I understood what I saw and heard. Early one morning, I heard a Jewish man in Yathrib calling out, O, assembly of Jews! So they gathered to him and I was listening. They said to him, 'Woe to you! What is wrong with you?' He said, 'The

star of Ahmad, who has been born this night, has risen.' And Al-Hafiz Abu Nu'aim narrated in his book, *Dala'il An- Nubuwwah*, on the authority of Abu Bakr 'Abdullah Al- 'Amiri, who reported on the authority of Sulaiman Ibn Saheem and Rubaih Ibn 'Abdur-Rahman, both of whom reported on the authority of 'Abdur-Rahman Ibn Abi Sa'eed, who in turn reported on the authority of his father that he said, 'I heard Abu Malik Ibn Sinan saying, 'I went to Banu 'Abdul- Ashhal one day to speak with them - and at that time we were at peace with them - and I heard Yoosha' (Joshuah), the Jew, say, 'A Prophet, whose name is Ahmad, is about to depart; he will depart from the Sacred Precincts (i.e. Makkah).' Khaleefah Ibn Tha'labah Al-Ashhali said to him in tones of mockery, 'What is his description?' He said, 'He is a man who is neither short nor tall. In his eyes there is redness and he wears a turban and rides a donkey. His sword is on his shoulder and he will migrate to this city.' Abu Malik said, 'So I returned to my people, Banu Khudrah and I was full of admiration for what Yoosha' had said at that time and I heard a man from among us asking, 'Is Yoosha' alone in saying this?' But they replied, 'No, all of the Jews of Yathrib are saying it.' Abu Malik Ibn Sinan said, 'So I set out and went to Banu Quraizah and I found an assembly who were discussing the Prophet (Peace and Blessings of Allah be upon him). Az- Zubair Ibn Bata said, 'The red star has risen, a star which does not rise except for the departure or the appearance of a Prophet - and none remains except Ahmad, and this is the place to which he will emigrate.' Abu Sa'eed said, 'So when the Prophet (Peace

and Blessings of Allah be upon him) arrived, my father imparted this news to him and the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'If Az-Zubair embraced Islam, his kinsman from the chiefs of the Jews would follow him'."

Abu Nu'aim narrated on the authority of Zaid Ibn Thabit that he said, "The Jewish rabbis of Banu Quraizah and An-Nadeer used to speak about the description of the Prophet (Peace and

Blessings of Allah be upon him) and when the red star rose, they said that he was a Prophet and that no prophet would come after him, that his name was Ahmad and that he would emigrate to Yathrib. Then, when the Messenger of Allah (Peace and Blessings of Allah be upon him) arrived in Al- Madinah, they rejected him, were envious of him and disbelieved in him." This story was transmitted by Al-Hafiz Abu Nu'aim in his book, from other sources, all praise and thanks be to Allah (SWT).

His Nursemaids and Wet Nurses

Umm Aiman, whose name was Barakah was his nursemaid and the Prophet (Peace and Blessings of Allah be upon him) had inherited her from his father. When he grew up, he manumitted her and married her to his freed slave, Zaid Ibn Harithah and she bore him Usamah Ibn Zaid (may Allah be pleased with them all). The freed slave of his uncle, Abu Lahab, whose name was Thuwaibah, breastfed him, with his mother before Haleemah As-Sa'diyyah.

Al-Bukhari and Muslim narrated in their Saheehain, on the authority of Umm Habeebah Bint Abi Sufyan (may Allah be pleased with her) that she said, "O, Messenger of Allah! Marry my sister, the daughter of Abu Sufyan." The Prophet said, "would you like that?" She replied, "yes, for even now I am not your only wife and I would like that my sister should share the good with me." The Prophet said, "but that is not lawful for me." She said, "we have heard that you want to marry the daughter of Abu Salamah (or in another narration: Durrah, the daughter of Abu Salamah)." He said, "(do you mean) the daughter of Umm Salamah?" She said, "yes." He said, "even if she were not my stepdaughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salamah were suckled by Thuwaibah. So you should not present your daughters or your sisters (in marriage) to me." Urwah added, "Thuwaibah was the freed slave girl of Abu

Lahab whom he had manumitted, and then she suckled the Prophet (Peace and Blessings of Allah be upon him). When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahab said, "I have not found any good since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaibah."

Wet-Nursing of the Prophet (Peace and Blessings of Allah be upon him) by Haleemah Bint Abi Dhu'aib As- Sa'diyyah

Muhammad Ibn Ishaq narrated on the authority of 'Abdullah Ibn Ja'afar Ibn Abi Talib that he said, "It was related regarding Haleemah Bint Al-Harith that she said, 'I came to Makkah with a group of women'..." and Al-Waqidi cited with his isnad that they were ten in number and that they were from Banu Sa'd Ibn Bakr who had come looking for children to wet-nurse during a year of drought. She added, "I arrived on a white donkey belonging to me. I had our baby with me and an old she-camel, which I swear by Allah (SWT) did not give us even a drop of milk. We did not get even a moment of sleep that night because my hungry baby was crying and there was no milk to be had from my breast or from the shecamel with which to feed him. When we reached Makkah, we looked for children to suckle and the Messenger of Allah (Peace and Blessings of Allah be upon him) was offered to every woman among us, but they all refused him saying that he was an orphan. That was because we hoped for a good reward from the child's father. We said, 'An orphan! And what can his mother do?' We disliked to take him because of that. Every woman who came with me found a child to suckle but I. Before we departed, I said to my husband, 'By Allah, I hate to return among my friends without a baby to suckle. I will go and take that orphan.' He said, 'There is no harm for you if you do.

Perhaps Allah will bless us through this orphan.' So I went and took him because there was no other alternative. On my way back, as soon as I put him in my lap, my breasts overflowed with milk, which he drank until he was satisfied and so did his foster brother. Then both of them slept, while before this, we had not been able to sleep because of my son's crying. My husband went to the old she-camel to milk it and to his surprise, its udders were full. He milked it and we both drank the milk until we were completely satisfied; and

thereafter, we spent a good night. In the morning, my husband said, 'By Allah, Haleemah, you have taken a blessed child. Have you not observed the goodness and blessings that we have enjoyed since you took him last night?' And Allah, the Almighty, the All-Powerful continued to bestow blessings on us. I carried him with me, as we rode back on my jenny (female donkey) and it went at such a speed that the other donkeys could not keep up with it, so that my fellow travelers said to me, 'Woe to you, O, daughter of Abu Dhu'aib! Is this the same jenny that you rode when you set out with us?' I said, 'Yes, by Allah, it is the very same.' They said, 'By Allah, there is certainly something unusual about it!' At last we reached the land of Banu Sa'd and I do not know of any land more parched and drought-stricken than that land. But in spite of this, my sheep would graze and return with udders filled with milk and we would take as much as we wanted, while the sheep of all those around us did not give a single drop of milk. Their sheep became so hungry that their owners would say to their shepherds, 'Woe to you! See where the sheep of the daughter of Abu Dhu'aib are grazing and let your sheep graze with them.' So they would put them to graze where my sheep were grazing, but their sheep would return hungry and without a drop of milk in their udders. My sheep, on the other hand, would return with udders full of milk and we would take what we wished. Allah continued to bestow this blessing on us, which we gratefully acknowledged, until Muhammad reached two years of age, at which time, he was growing at a rate that exceeded that of the other children. By Allah, by the time

he had attained the age of two years, he was a sturdy child. So we took him to his mother, though we were keen to keep him with us because of the blessings we had enjoyed as a result of having him. When his mother saw him, I said to her, 'Let us return with our boy next year, for we fear that he may be affected by the infectious disease that is present in Makkah.' By Allah, we continued to press her until she said, 'Yes, ' and she let him go with us. He remained with us for two or three months after that. Then one day, while he was

outside, behind our dwellings with a foster brother of his, playing with our lambs, that foster brother came running to us and said, 'Two men wearing white garments came to my Quraishi brother and they laid him down and cut open his belly!' My husband and I went out and raced over to him and we found him standing, his face pale. My husband embraced him and said, 'O, my son! What happened to you?' He said, 'Two men wearing white garments came to me and they laid me down and opened up my belly. Then one of them took something out of it and they cast it aside. Then they returned it (my belly) to its former state.' So we took him back to the house with us. My husband said, 'O, Haleemah! I fear that something might have befallen our son, so let us take him back to his family before something that we fear appears in him.' Haleemah said, 'So we carried him to his mother and when we arrived, she said, what has caused you to return him, when you were earlier insisting that he remain with you? We said, 'No, by Allah; it is only because Allah has allowed him to reach this age and we have fulfilled our duty. We were afraid that some harm may befall him and so we have brought him back to you as you requested.' She felt that this was not the case and so she insisted to know the truth until I told her what had happened. Then she said, 'Do you fear that he has been possessed by Satan? Nay! By Allah, Satan has no way to control him, for he has a great future in store for him. Shall I not inform you about him?' We said, 'Certainly! I bore him and by Allah, I have not born a lighter load than him. I saw in a dream when I was carrying him that it was as if when I

delivered him, a light was emitted from me which illuminated the palaces of Ash-Sham. Then it happened thus when I gave birth to him and he supported himself on his hands and raised his head to the heaven. So leave him'." This Hadith has been narrated from other sources and it is well-known and widely circulated among the scholars of military campaigns and battles.

Ibn Ishaq said, "I was informed by Thawr Ibn Yazeed, who reported on the authority of Khalid Ibn Ma'dan, who in turn reported on the authority of the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) that they said to him, 'Inform us about yourself.' He said, 'Yes: I am the supplication of my father, Ibrahim (Peace be upon him) and the glad tidings of 'Eesa (Peace be upon him); and my mother saw in a vision when she was carrying me that a light was emitted from her which illuminated the palaces of Ash-Sham. I was breastfed among Banu Sa'd Ibn Bakr and while I was playing with their lambs, two men wearing white garments came to me and they had a golden bowl with them which was filled with ice. They laid me down and they opened up my belly, then they removed my heart and they cut it open and removed a black clot from it and threw it away. Then they washed my heart and my belly with that ice and when they purified it, they put it back in its place as it had been before. Then one of them said to the other, 'Weigh him against ten of his nation, ' so he did and I outweighed them. Then he said, 'Weigh him against a hundred of his nation, ' so he did and I outweighed them. Then he said, 'Weigh him against a thousand of his nation, ' so he did and I outweighed them. Then he said, 'Leave him, for if you were to weigh him against the whole of his nation, he would outweigh them'." The isnad of this Hadith is good, strong.

And it has been confirmed in Saheeh Muslim on the authority of Anas Ibn Malik (May Allah be pleased with him) that Jibraeel (Peace be upon

him) came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was playing with the other boys and he took him and lay him down on the ground, cut open his breast and took the heart out from it. Then he extracted a clot from it and said: "That was the part of Satan in you." Then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, (i.e. his nurse) and said, "Verily, Muhammad has been murdered.

They all rushed toward him (and found him all right) though his color was changed.” Anas said, “I, myself saw the marks of the needle on his chest.”

Ibn Ishaq said, “‘Abdullah Ibn Abi Bakr Ibn Muhammad Ibn ‘Amr Ibn Hazm informed me that the mother of the Messenger of Allah (Peace and Blessings of Allah be upon him), Aminah, died when he was six years old at Al-Abwa’, which lies between Makkah and Al-Madinah. She had taken him to AlMadinah to visit his uncles from Banu ‘Adiyy Ibn An-Najjar, but she died on the way back to Makkah.”

Imam Ahmad narrated on the authority of Buraidah that he said, “We set out with the Messenger of Allah (Peace and Blessings of Allah be upon him) and journeyed until we reached Waddan. At this point, the Prophet (Peace and Blessings of Allah be upon him) said, 'Remain in your places until I come to you.' Then he came to us with a troubled expression and said, 'I went to the grave of Umm Muhammad (i.e. his mother) and I asked my Lord to let me intercede for her. But He refused me. Previously, I had forbidden you to visit the graves, now you may visit them. I had also forbidden you to eat the meat of sacrificial animals after three days, now you may eat it and keep it with you as long as you see fit. And I forbade you to drink from these vessels, now drink as you see fit'.”

Muslim narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, “The Prophet (Peace and Blessings of

Allah be upon him) visited the grave of his mother and he wept, causing those around him to weep. Then he said, 'I sought permission from my Lord to visit the grave of my mother and He permitted me. Then I sought permission from Him to ask forgiveness for her, but He did not permit me. So visit the graves, for it will remind you of death'."

What is meant is that 'Abdul-Muttalib died while still an adherent to the religion of the Jahiliyyah; this view is in contrast to the claim of the Shiites regarding him and his son, Abu Talib, as we shall see when we discuss the death of Abu Talib. Al-Baihaqi said, after narrating these Ahadeeth in his book: Dala'il An-Nubuwwah, "And how could the parents of the Prophet (Peace and Blessings of Allah be upon him) and his grandfather not be as described in these Ahadeeth in the Hereafter, when they used to worship idols until they died and they did not follow the religion of 'Eesa (Peace be upon him)? But their disbelief does not diminish his lineage, because the marriages of the disbelievers are valid: Do you not see that when they embrace Islam, they are not required to renew their marriage contract or to split up?"

I say: The information that the Prophet (Peace and Blessings of Allah be upon him) has conveyed to us regarding his parents and his grandfather, 'Abdul-Muttalib, i.e. that they are among the inhabitants of the Fire, does not contradict the Hadith which is related from him via numerous sources, which states that the People of the Fatrah, children, the insane and the deaf will not be put to trial on the Day of Resurrection, as we have explained in detail in our explanation of the Words of Allah, Most High: "And We never punish..." (Soorah Al-Isra 17:15). Among them are those who respond positively and among them are those who do not; and these people are among those who do not respond, so there is no contradiction. All praise and thanks be to Allah (SWT), from

Whom proceeds all grace. As for the Hadith cited by AsSuhaili - which he said contains in its chain of narrators two unknown persons up to Ibn Abi Az-Zinad, who reported on the authority of 'Urwah, who in turn reported on the authority of 'A'ishah (may Allah be Pleased with her) - in which it was stated that the Messenger of Allah (Peace and Blessings of Allah be upon him) asked his Lord to return his parents to life and that He did so, after which they both believed in him, it is totally munkar, even though it is possible for Allah, the

Omnipotent to do so, it contradicts what has been reported in the Saheeh. And Allah knows better.

Ibn Ishaq said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was with his grandfather, 'Abdul- Muttalib Ibn Hashim, i.e. after the death of his mother, Aminah Bint Wahb. A mattress used to be placed for 'Abdul-Muttalib in the shade of the Ka'bah and his sons would sit around that mattress until he came out to it and out of respect for him, none of them would venture to sit on it." He said, "Yet the Messenger of Allah (Peace and Blessings of Allah be upon him) would come - though he was but a young boy - and his uncles would hold him in order to restrain him from going on it, but if 'Abdul-Muttalib saw them doing that, he would say, 'Leave my son, for by Allah, he has a great future before him.' Then he would make him sit beside him on his mattress and he would stroke his back with his hand and it used to please him to see what the young boy did. He said to Umm Aiman, who was the child's nurse, 'O, Barakah! Do not neglect my son, for I have found him with other boys near to AsSidrah and the People of the Scripture claim that my son is the Prophet of this nation.' And whenever 'Abdul-Muttalib ate, he would say, 'I must have my son!' Then he would be brought to him."

Regarding His Journey With His Uncle, Abu Talib to Ash-Sham and What Happened With Baheera, the Monk

Ibn Ishaq said, "Then Abu Talib set out with a trading caravan to Ash-Sham and when he was preparing to depart, the Messenger of Allah (Peace and Blessings of Allah be upon him) attached himself closely to him, according to what has been claimed, and this touched Abu Talib's heart and he said, 'By Allah, I will certainly take him with me and I will never be parted from him, nor will he ever be parted from me!' Or

he said words similar to these. Then, when the caravan camped at Busra, in the land of Ash-Sham, they found there a monk, whose name was Baheera, who was staying in his hermitage. He was well-versed in Christianity. It was claimed that this monk had always lived in that hermitage, where he gained his knowledge from a book which had been handed down from generation to generation. That year, when they stayed near Baheera, he prepared for them a great feast, unlike most years, when they passed by him and he would not speak to them or pay any attention to them. Then he sent a message to them, saying, 'I have prepared food for you, O, assembly of Quraish and I would like all of you to attend, including the old and the young, the slaves and the freemen.' Due to his tender years, the Messenger of Allah (Peace and Blessings of Allah be upon him) stayed behind under a tree, to take care of his people's baggage. When Baheera saw them, he did not see the sign that he knew about and he said, 'O, assembly of Quraish! Let none of you fail to partake of my food.' They said, 'O, Baheera! No one who should come to you has stayed behind, except a boy, who is the youngest of us, and who has remained behind to take care of our baggage.' He said, 'Do not do that. Invite him and let him partake of the food with you.' Then, when the people finished eating their food and dispersed, Baheera came over to him and said to him, 'O, Boy! I ask you by Al-Lat and Al-'Uzza to answer what I am going to ask you.' Baheera only said this to him because he had heard Quraish swearing by them. It is claimed that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to him, 'Do not ask me

anything by Al-Lat and Al- 'Uzza, for by Allah, I have never despised anything as much as I despise these two.' Baheera said to him, 'Then by Allah, will you answer me anything that I ask you?' He said, 'Ask me whatever you like.' So he began to ask him about things pertaining to his situation, including his sleep, his appearance and affairs in general. The Messenger of Allah (Peace and Blessings of Allah be upon him) answered him and his answers agreed with the information that Baheera had

regarding his description. Then he looked at his back and he saw the seal of Prophethood between his shoulders, in the place which was in accordance with the description found in his book. When he finished, he went over to his uncle, Abu Talib and he said, 'what is this boy to you?' Abu Talib replied, 'he is my son.' Baheera replied, 'he is not your son.' Abu Talib said, 'then he is my brother's son.' Baheera asked, 'and what happened to his father?' He replied, 'his father died while his mother was pregnant with him.' Baheera said, 'you have spoken the truth. Return with this nephew of yours to his land and protect him against the Jews, for by Allah, if they see him and recognize in him what I have recognized, they will contrive evil against him, for this nephew of yours has a great future in store for him. So hasten with him to his land.' So as soon as he finished his trading business, he departed with him in haste and returned him to Makkah."

Regarding His Upbringing and Allah's Sufficiency for Him, His Protection of Him

Muhammad Ibn Ishaq said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) grew up into a young man and Allah provided food for him and protected him from the evils of the Jahiliyyah in order to preserve his honor and his status as a Messenger. This continued until he became a man and he was the best of his people in manly virtues and good conduct, the noblest of them in lineage, the best of them in neighborliness, the greatest of

them in forbearance and gentleness, the most truthful of them in speech, the most trustworthy of them, the remotest of them from indecency and such behavior as defiles men and causes them to lose their decency and honor. Such was his reputation among his people that even they referred to him as Al-Ameen, because of the righteous attributes that Allah had combined in him. According to what I have been told, the Messenger of Allah (Peace and Blessings of Allah be upon him) spoke of how Allah used to preserve him during his childhood and the

period of his ignorance and he said, 'You might have seen me among boys from Quraish moving stones in order to make a play area. All of us had exposed our private parts by taking our lower garments and placing them on our shoulders, so that we could carry the stones on them. I was going back and forth with them when I felt a painful slap on my face from someone I could not see. Then the unknown person said, 'pull your lower garment around you.' So I took it and pulled it around me, then I began to carry the stones on my shoulder with my companions while wearing my lower garment'." This story resembles that which is found in the Saheeh regarding the rebuilding of the Ka'bah. If this is not the same story, then it precedes it, like a preparation for it. And Allah knows better.

Al-Baihaqi narrated on the authority of 'Ali Ibn Abi Talib (May Allah be pleased with him) that he said, "I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'I only took an interest in the affairs which preoccupied the people of the Jahiliyyah twice and on both occasions Allah, the Almighty, the All-Powerful protected me: One night, while a young Makkan man and I were guarding some sheep belong to the people of Makkah, I said to him, look after my sheep for me so that I may go down to Makkah and socialize there as the young men do. He said, Certainly. So I went down to Makkah and approached the first house I came to; from inside I heard the sound of musical instruments playing and I asked, What is this? They said, so- and-so and so-and-so have got married. So I sat and watched, but

Allah struck me on my ear and by Allah, nothing awakened me until I felt the sun on my face. Then I returned to my companion and he asked, What did you do? I said, I did not do anything. Then I informed him of what I had seen. Then on another night, I said to him, Look after my sheep for me so that I may go and socialize. He agreed and I went down to Makkah. When I arrived there, I heard music such as I had heard on the previous occasion and I asked what was happening and was told, It is the marriage of so-andso and so-

and-so. So I sat and watched, but Allah struck me on my ear and by Allah, and by Allah, nothing awakened me until I felt the sun on my face. Then I returned to my companion and he asked me, What did you do? I replied, Nothing. Then I informed him of what had occurred and by Allah, I took no interest and did not repeat anything of that until Allah, the Almighty, the All-Powerful honored me with Prophethood." This Hadith is extremely ghareeb. It could be from 'Ali (May Allah be pleased with him) himself and the words: "...until Allah, the Almighty, the All-Powerful honored me with Prophethood..." could be an interpolation. And Allah (SWT) knows better.

The Part Played By the Prophet (Peace and Blessings of Allah be upon him) in the Sacrilegious War

Ibn Hisham said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) reached fourteen or fifteen years of age, according to what I was told by Abu 'Ubaidah An-Nahwi, who reported on the authority of Abu 'Amr Ibn Al-'Ala', the Sacrilegious War sprang up between Quraish and their supporters from Kinanah, and Qais 'Ailan. The cause of it was that 'Urwah Ar-Rahhal Ibn 'Utbah Ibn Ja'afar Ibn Kilab Ibn Rabee'ah Ibn 'Amir Ibn Sa'sa'ah Ibn Mu'awiyah Ibn Bakr Ibn Hawazin granted protection to some trade goods belonging to An-Nu'man Ibn Al-Mundhir.

Al- Barrad Ibn Qais, who belonged to Banu Damrah Ibn Bakr Ibn 'Abd Manat Ibn Kinanah, said, 'Do you protect them against Kinanah?' 'Urwah replied, 'Yes, and against all mankind.' So 'Urwah set out with the caravan and AlBarrad also set out, hoping to catch him unawares. He followed the caravan until it reached Taiman Dhee Zillal, at Al-'Aliyah and catching 'Urwah unawares, he attacked him and killed him in a sacred month. For this reason, the war became known as the

Sacrilegious War. Al-Barrad said regarding it (Al- BahrulWafir),

*I raised my hand to him at Dhee Zilal, And he
fell down and lay stunned, Like a
felled tree.*

The Part Played By the Prophet (Peace and Blessings of Allah be upon him) in the Treaty of Al- Fudool (Virtuous)

Al-Hafiz Al-Baihaqi narrated on the authority of Jubair Ibn Mut'im (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I took part with my paternal uncles in the treaty of the Scented Ones, so I do not like to violate it (or he used a similar word), even if I was given the best of red camels'."

I say: There is no doubt of this; this refers to the treaty signed by Quraish after the death of Qusayy. They disagreed with regard to Qusayy's appointment of his son, 'Abdud-Dar as the person responsible for AsSiqayah, Ar-Rifadah, Al-Liwa', An- Nadwah and Al-Hijabah. They were opposed in it by Banu 'Abd Manaf and each side was supported by tribes from Quraish. They agreed on the conditions of the treaty and the members of Banu 'Abd Manaf brought a bowl of perfume and they placed their hands in it and swore to abide by the treaty. Then, when they stood up, they wiped their hands on the corners of the House of Allah. For this reason, they were known as Al-

Mutayyaboon (the Perfumed Ones), as we mentioned previously. This took place in earlier times, but what is meant by this treaty is the Treaty of Al-Fudool which was signed in the house of 'Abdullah Ibn Jud'an, according to what was narrated by AlHumaidi, who reported on the authority of Sufyan Ibn 'Uyainah, who in return reported on the authority of Muhammad and 'Abdur-Rahman, the sons of Abu Bakr (May Allah be pleased with him) that they said "The Messenger of Allah (Peace and Blessings of Allah be

upon him) said, 'I witnessed a treaty in the house of 'Abdullah Ibn Jud'an, and if I was invited to take part in it in Islam, I would accept it.' They agreed to respect the principles of justice and to collectively intervene in cases of injustice. They said that the Treaty of Al-Fudool was twenty years before the beginning of his Prophethood, in the month of DhulQa'dah, approximately four months after the Sacrilegious War."

Az-Zubair Ibn 'Abdul-Muttalib said regarding this (Al-Bahr ul-Wafir),

*I swore to uphold a treaty on
them, And if we were all the
people of a house, We called it
Al-Fudool when we resolved, To
respect strangers who had
protection, And those around the
House know that, We oppose
injustice and reject dishonor.*

And Az-Zubair also said (Al-Bahr ul-Kamil),
Verily, the virtuous made an agreement and
swore an oath, That no wrongdoer should find
an abode inside Makkah, A matter upon

which they agreed and resolved,

So that the protégé and the wretched might be safe.

Marriage of the Prophet (Peace and Blessings of Allah be upon him) to Khadeejah Bint Khuwailid Ibn Asad Ibn 'Abdul-'Uzza Ibn Qusayy

Ibn Ishaq said, "Khadeejah Bint Khuwailid was an honorable and wealthy businesswoman, who used to conduct her business through men contracted to act on her behalf. When she was informed about the Messenger of Allah (Peace and Blessings of Allah be upon him) and his truthfulness, honesty and nobility of character, she sent a message to him offering him a position as her agent on a business trip to AshSham and she offered to pay him a better remuneration than she paid to any other trader. He was to be accompanied by a slave belonging to her, whose name was Maisarah. The Messenger of Allah (Peace and Blessings of Allah be upon him) accepted this from her and he set out with her goods. Her slave, Maisarah, accompanied him and they traveled until they reached Ash-Sham. There the Messenger of Allah (Peace and Blessings of Allah be upon him) stopped beneath the shade of a tree, near to the hermitage of a monk. The monk came out to Maisarah and said, 'Who is this man who has stopped beneath the tree?' Maisarah replied, 'This is a man from Quraish, from among the people of the Sacred Precincts.' The monk said to him, 'No one has stopped beneath this tree except a Prophet.' Then the Messenger of Allah (Peace and Blessings of Allah be upon him) sold

his goods (i.e. the things that he had brought to trade) and he bought what he wanted to buy. Then he set out on the return journey to Makkah, accompanied by Maisarah. It is claimed that when it was midday and the heat of the sun was fierce, Maisarah saw two angels shading him from the sun while he was proceeding on his camel. When he arrived in Makkah, he went to Khadeejah with the goods he had purchased, she sold them and found that her profits were almost double what they normally were. Maisarah informed her of what the monk had said and of how

he had seen two angels shading him. Khadeejah was a resolute, noble and intelligent woman, in addition to the generosity with which Allah had favored her. So when Maisarah conveyed this information to her, she sent a message to the Messenger of Allah (Peace and Blessings of Allah be upon him), in which it is claimed she said, 'O, my cousin! I have conceived a liking for you because of your kinship, the high reputation you hold among your people, your honesty, your good character and your truthfulness.' Then she offered herself as a wife to him. She was the best of the Quraishi women in lineage, the greatest of them in nobility and the wealthiest of them. All of her people were keen to seek a marriage with her if it were possible. So when she said this to the Messenger of Allah (Peace and Blessings of Allah be upon him), he informed his uncles about it and then Hamzah, one of his uncles, went with him to Khuwailid Ibn Asad and proposed marriage to her, after which the Messenger of Allah (Peace and Blessings of Allah be upon him) married her."

Ibn Ishaq said, "Khadeejah Bint Khuwailid mentioned to Waraqah Ibn Nawfal Ibn Asad Ibn 'Abdul'Uzza Ibn Qusayy - who was her paternal cousin - what the monk had said to Maisarah and how he had seen the angels shading him. He was a Christian who studied the Scriptures and possessed much of the knowledge of mankind. On hearing this, he said, 'O, Khadeejah! if this is true, then Muhammad is certainly the Prophet of this nation. I knew that a Prophet was expected to come to this nation and this is his time.'

Waraqah felt impatient after that and he used to say, 'Until when'?" Regarding this, he said (AlBahrul-Wafir),

*I persisted in remembrance
of Allah, Waiting for Him to
send the Prophet, Based
upon Khadeejah's
description,*

*O, Khadeejah! Long have I waited,
In the center of the two Makkahs in
hope, Based on your words, that I might
see him emerge, According to what you
have related from a cleric,
Among the monks; I hate to think he
might have erred, When he said that
Muhammad will lead his people, And will
defeat those who oppose him,
And the light of truth will shine through
the lands, Causing the people to rise up
like a wave,
And those who fight him will meet
with loss, While those who make
peace with him,
Will find irrigated date groves,
So I hope that when this comes to pass,
I may witness it and I will be the first to enter.*

Quraish's Rebuilding of the Ka'bah Five Years Before the

Start of His Prophetic Mission

Allah, Most High, says, "Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alameen (mankind and the jinn). In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a

duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj, then he is a disbeliever in Allah), then Allah stands not in need of any of the Al-'Alameen." (Soorah Aal 'Imran 3:96,97). And it has been confirmed in the Saheehain on the authority of Abu Dharr (May Allah be pleased with him) that he said, "I said, O Messenger of Allah! Which mosque was built first?" He replied, "The Sacred Mosque (in Makkah)." I asked, "Then which one?" He replied, "Al-Aqsa Mosque." I then asked him, "How many years passed between the construction of the former and the latter?" He said, "Forty years." We have discussed this previously and we said that Al-Aqsa Mosque was established by Isra'eel, i.e. Ya'qoob (Peace be upon him). It is also narrated in the Saheehain: "Verily, this city was made a sanctuary by Allah on the day He created the heavens and the Earth, and it is a sanctuary by His Decree until the Day of Resurrection."

And Al-Baihaqi narrated on the authority of 'Abdullah Ibn 'Amr Ibn Al-'As (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Allah sent Jibrael to Adam and Eve to say to them, Build a House for Allah. Jibrael laid the designs for them. Then Adam began to dig, while Eve removed the soil, until he struck water. At this point, he was called from beneath, Adam! That is enough! After completing the construction, Adam was directed by Allah, Most High, to circumambulate the House (the Ka'bah). It was

said to him, 'You are the first man (to be created), and this is the first House to be built.' Several centuries passed until Nooh made pilgrimage to it, then more centuries passed until Ibrahim laid the foundations." Al-Baihaqi said, "Ibn Lahee'ah was alone in narrating it in this way, in a marfoo' form."

I say: It is weak; and it is more correct and safer to say that it is mawqoof at 'Abdullah Ibn 'Amr (May Allah be pleased with him). And Allah knows better.

A man asked 'Ali (May Allah be pleased with him) regarding the Saying of Allah: "Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), in which blessing and guidance for Al-'Alameen were placed" (Soorah Aal 'Imran 3:96), "Was it the first House built on the Earth?" 'Ali replied, "No, but it was the first House in which blessing and guidance were placed for mankind, along with Maqam-e-Ibrahim and whoever enters it is safe. And if you wish, I will inform you how it was built: Verily, Allah, Most High, revealed to Ibrahim (Peace be upon him): "Build Me a House on the Earth." But he was unable to accomplish it and so Allah sent As-Sakeenah - which is a twisting wind with a head - and each of them followed the other until it finished. Then it encircled the location of the House, as a serpent does and Ibrahim (Peace be upon him) built until he reached the place of the stone and he said to his son, "Find me a stone." So he searched for a stone and he found one and returned with it. But when he returned, he found that the Black Stone had already been put into place and so he said to his father, "From where did you get this?" He replied, "The one who does not rely on your building brought it: It was brought by Jibraeel from the heaven and he completed it." Then time passed and it fell into disrepair and it was repaired by the Amalekites. Then it fell into disrepair again and it was rebuilt by Jurhum. Then it fell into

disrepair a third time and it was rebuilt by Quraish and the Messenger of Allah (Peace and Blessings of Allah be upon him), who at that time was a young man. When they wanted to raise the Black Stone, they disagreed regarding who should have the honor of doing it, so they said, "We will appoint as an arbiter the first man to emerge from this gate." It happened that the Messenger of Allah (Peace and Blessings of Allah be upon him) was the first person to emerge from the gate and so he arbitrated between them, saying that they

should place the Stone on a mantle, then all of the tribes might raise it up.”

Sa’eed Ibn Yahya Al-Umawi said, “Al-Mu’ammar Ibn Sulaiman Ar-Raqqi told us, on the authority of ‘Abdullah Ibn Bishr from Az-Zuhri (who attributed the Hadith to the Prophet (Peace and Blessings of Allah be upon him)), that he said, “Three stone tablets were found in the Maqam (of Ibrahim). On the first tablet it was written: “Verily, I am Allah, the Owner of Bakkah (Makkah). I made it on the day I made the sun and the moon and I surrounded it with seven pure estates; and I blessed its inhabitants in their meat and their milk.” On the second tablet it said, “Verily, I am Allah, the Owner of Bakkah (Makkah). I created ar-rahim and I derived it from My Name (i.e. Ar-Rahman). So whoever maintains ties of kinship, I will maintain ties with him and whoever cuts them, I will send him away.” On the third tablet, it said, “Verily, I am Allah, the Owner of Bakkah (Makkah). I created goodness and evil and I ordained them. So blessed is the one in whose hands I place goodness and woe to the one in whose hands I place evil.”

And it has been confirmed in the Saheehain on the authority of ‘A’ishah (may Allah be Pleased with her) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to her, “Do you know that when your people (Quraish) rebuilt the Ka’bah, they decreased it from its original foundation laid by Ibrahim?” I said, “O, Messenger of Allah! Why do you not rebuild it on its original foundation laid by Ibrahim?” He replied, “Were it not for the fact that your

people are close to the Jahiliyyah (i.e. they have recently become Muslims) I would have done so." The sub-narrator, 'Abdullah (Ibn 'Umar) (May Allah be pleased with him) stated: 'A'ishah must have heard this from the Messenger of Allah (Peace and Blessings of Allah be upon him), for in my opinion, the Messenger of Allah (Peace and Blessings of Allah be upon him) had not placed his hand over the two

corners of the Ka'bah opposite Al-Hijr only because the Ka'bah was not rebuilt on its original foundations laid by Ibrahim (Peace be upon him)." For this reason, when Az- Zubair was able to rebuild it, he did so in accordance with the description mentioned by the Messenger of Allah (Peace and Blessings of Allah be upon him) and it appeared in best, most beautiful and perfect form, on the foundations of Al-Khaleel, with two doors at floor level, at the eastern and the western ends; the people would enter from one end and exit from the other. After AlHajjaj had killed Ibn Az-Zubair, he wrote a letter to 'Abdul-Malik Ibn Marwan - who was the Caliph at that time - informing him of what Ibn Az-Zubair had done, they thought that he had done it of his own accord and so he ordered that it be returned to its former appearance, so they turned their attention to Shami wall and they broke it down and removed the Stone from it, then they compressed its stones on the floor of the Ka'bah, which caused the level of its door to be raised, then they blocked off the western door, while the eastern door continued as it was. Then during the era of Al-Mahdi, or that of his son, he consulted Malik regarding the possibility of returning the Ka'bah to the way Az-Zubair had made it. Malik - may Allah have mercy on him - said, "I fear that kings will make it into a game." So he left it as it was and it remains thus to this day.

As for the Sacred Mosque, the first person to move back the houses from the vicinity of the Ka'bah was 'Umar Ibn Al- Khattab (May Allah

be pleased with him). He purchased them from their owners and demolished them. Then, when 'Uthman Ibn 'Affan (May Allah be pleased with him) became Caliph, he extended the area of the Mosque by purchasing more houses. When Ibn Az-Zubair was Governor, he improved its construction and increased the number of its doors, but he did not increase it in any other way. When 'Abdul-Malik Ibn Marwan sought advice in the matter, he increased the height of its walls and he ordered that the Ka'bah be covered with silk brocade. The person who was

entrusted with this task was Al-Hajjaj Ibn Yoosuf and we have mentioned already the story of the building of the House and the Ahadeeth pertaining to that in the explanation of Allah's Saying in Soorah Al-Baqarah: [And (remember) when Ibrahim and (his son) Isma'eel were raising the foundations of the House (the Ka'bah at Makkah)] (Soorah Al-Baqarah 2:127)

Ibn Ishaq said, "When they had finished rebuilding the Ka'bah and built it as they wished, Az-Zubair Ibn 'Abdul- Muttalib said, regarding the matter of the snake which caused Quraish to fear rebuilding the Ka'bah,

*I was amazed to see the eagle
swoop down, On the snake, and it
was confused,
And it had used to recoil and sometimes
pounce, When we tried to repair the
foundations, it attacked, And made us
afraid to rebuild and we were in dread,
And when we feared that we would be
prevented, The eagle came rushing and it
attacked,
And seized it, allowing us to build without*

*hindrance, So we began to concentrate on
our building,*

*Like digging the foundations and
shifting the dirt, In the morning, we
raised the foundations of it, And we
were without garments on our flesh,
The Owner thereby honored Banu Lu'ayy,*

*And none of them left its
foundations, And Banu 'Adiyy
had gathered there,
Along with Murrah, but Kilab
preceded them, And the Owner had
thereby honored us,
And with Allah reward is sought.*

Ibn Ishaq described how Quraish had innovated in calling themselves Al-Hums, which means to be harsh and hard in religious matters. They did this because of their excessive veneration of the Sacred Precincts, due to which they would not leave the Sacred Precincts on the night of 'Arafah. They used to say, "We are the sons of the Sacred Mosque and the inhabitants of the House of Allah (SWT)." And so they would not stand upon 'Arafah, even though they knew that this was one of the rites practiced by Ibrahim (Peace be upon him). So determined were they in the practice of these wicked innovations that they would not abandon them at any cost. They would not store dried yoghurt or ghee and they would not use animal fat while they were in a state of ihram. Nor would they enter a tent made of camel hair, or seek shade except in a house of adobe bricks, as long as they were in a state of ihram. Also, out of a deeply-rooted misconception, they would not allow the Hajj and 'Umrah pilgrims to eat any food except the food of Quraish and they would not allow them to perform circumambulation of the Ka'bah

except in garments provided by Quraish and if they were unable to find anyone from Quraish or their associated tribes, such as Kinanah and Khuza'ah to provide them with a garment, they had to circumambulate naked, even the women. For this reason, when a woman was forced to circumambulate naked, she would place her hand over her private parts and say,

Today part or all of it appears,

*And what appears of it I do not declare it
lawful.*

If one of those who found one of these so-called Ahmasi garments performed the circumambulation in his own clothes, he would be obliged to discard them after completing the rite and he would not be allowed to use them after that. In addition neither he nor anyone else was allowed to touch them. The Arabs used to call these garments 'Al-Laqqy' (that which is discarded). One of the poets said regarding this (Al- BahrAtTaweel),

It is sad enough that

he is, Like a

discarded garment,

Before those circumambulating the Ka'bah.

Ibn Ishaq said, "They continued in this manner until Allah sent Muhammad (Peace and Blessings of Allah be upon him) and revealed the Qur'an to him, rejecting their innovations. He, Most High, says, 'Then depart from the place whence all the people depart.' (Soorah Al-Baqarah 2:199). It means the majority of the Arabs depart from 'Arafat. '...and ask Allah for His Forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful'." (Soorah Al-Baqarah 2:199). We have mentioned previously that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to stand at 'Arafat even before Revelation came to him and this conformity with Allah's Divine Will was granted to him by Allah. And Allah revealed to him a rejection of

the prohibitions regarding clothing and food that they used to practice: "O, Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (performing tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not AlMusrifoon (those who waste by extravagance). Say (O, Muhammad), 'Who has forbidden the adoration with clothes given by Allah, which He has produced

for his slaves, and At-Tayyibat (all kinds of halal [lawful] things) of food?' Say, 'They are, in the life of this world, for those who believe (and) exclusively for them (the Believers) on the Day of Resurrection (and the disbelievers will not share them).' Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge." (Soorah Al-A'raf 7:31,32). And Ziyad Al-Bakka'i said, on the authority of Ibn Ishaq, "I do not know if these innovations of theirs began before the Year of the Elephant or after that."

The Book of the Sending of the Messenger of Allah (Peace and Blessings of Allah be upon him) and Mention of the Signs of That

Muhammad Ibn Ishaq - may Allah have mercy on him - said, "The Jewish rabbis and the Christian and Arab soothsayers had spoken of the matter of the Messenger of Allah (Peace and Blessings of Allah be upon him) before his advent, when it drew near. As for what the Jewish rabbis and the Christian monks found regarding the description of the Prophet (Peace and Blessings of Allah be upon him) and of his time, and what had been foretold of his coming by their Prophets, Allah, Most High, says, 'Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah (Deut. xviii, 15) and the Injeel (Gospel) (John xiv, 16).'

(Soorah Al-A'raf 7:157). And He, Most High, says, 'And (remember) when 'Eesa, son of Maryam (Mary), said, O, Children of Isra'eel! I

am the Messenger of Allah unto you confirming the Tawrah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.' (Soorah AsSaff 61:6). And He, Most High, says, 'Muhammad is the Messenger of Allah, and those who are with him are tough against disbelievers, and merciful among themselves. You see them bowing and falling down in prostration (in prayer), seeking bounties from Allah and (His) Good

Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawrah.' (Soorah Al-Fat'h 48:29). And He, Most High, says, 'And (remember) when Allah took the Covenant of the Prophets, saying, Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must then believe in him and help him. Allah said, 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said, 'We agree.' He said, 'Then bear witness; and I am with you among the witnesses (for this)'." (Soorah Aal 'Imran 3:81). And in Saheeh Al-Bukhari it is reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "Allah did not send a Prophet except that He took a covenant from him that if Muhammad was sent while they were alive, they would believe in him, support him and follow him." It is known from this that all of the Prophets gave tidings of his coming and ordered their followers to obey him.

Imam Ahmad narrated on the authority of Abu Umamah (May Allah be pleased with him) that he said, "O, Messenger of Allah! Tell us how your Prophethood started." He replied, "I am the supplication of my father, Ibrahim and the glad tidings of 'Eesa; and my mother saw that a light was emitted from her, which illuminated the palaces of Ash-Sham."

The meaning of this is that he wanted to know

how his Prophethood began to be known to the people and how his fame spread, so he mentioned the supplication of Ibrahim (Peace be upon him), from whom the Arabs claim descent, then the glad tidings of 'Eesa (Peace be upon him), who was the Seal of the Prophets sent to the Children of Isra'eel, as we mentioned earlier. This proves that those Prophets between them (i.e. Ibrahim and 'Eesa also gave the glad tidings of his coming.

As for the heavenly host, his affair was spoken of and well-known to them since before the creation of Adam (Peace be upon him), as narrated by Imam Ahmad on the authority of Al-'Irbad Ibn Sariyah (May Allah be pleased with him) who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I was written as the slave of Allah and the Seal of the Prophets when Adam was still only clay. And I shall inform you of the start of that: the supplication of Ibrahim, the glad tidings which 'Eesa gave of me and the vision which my mother saw. Likewise, all of the mothers of the Prophets saw something similar'."

Ibn Ishaq said, " 'Asim Ibn 'Umar Ibn Qatadah informed me on the authority of some men from his people that they said, 'Among the things that called us to Islam - in addition to Allah's Mercy and His Guidance to us - was the fact that when we were pagan idol worshippers, we used to hear from the Jews, who were People of the Scripture, having knowledge that we did not have - at a time when there was still enmity between us - whenever we inflicted some harm on them, they would say to us, 'The time is near when a Prophet will be sent and we will kill you with him, as the people of 'Ad and Iram were killed.' And we used to hear this frequently from them. Then, when Allah sent the Messenger of Allah (Peace and Blessings of Allah be upon him), we responded positively when he called us to Allah, for we realized what they had been threatening us with, so we rushed to follow him before they did, and we believed in him, while they rejected him and disbelieved in him. So this Verse was revealed

concerning us and them: 'And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the Tawrah and the Injeel), although aforetime they had invoked Allah (for the coming of Muhammad — peace be upon him) in order to gain victory over those who disbelieved, then, when there came to them that which they had recognized, they disbelieved in it. So let

the Curse of Allah be on the disbelievers'." (Soorah Al- Baqarah 2:89)

And Ibn Ishaq said, "It is reported on the authority of Salamah Ibn Salamah Ibn Waqsh (May Allah be pleased with him), who was one of the participants in the Battle of Badr, that he said, 'We had a neighbor from among the Jews in Banu 'Abdul-Ashhal and he came out to us one day from his house and stood before Banu 'Abdul-Ashhal.' Salamah added, 'At that time, I was the youngest of them in years and I was lying on a fur belonging to me in the yard of my family, and he spoke of the Resurrection, the Sending Forth, the Reckoning, the Scale, Paradise and the Fire. He said these things to a pagans, idol worshipping people, who did not believe that they would be resurrected after death.' So they said to him, 'Woe to you, O, so-and-so! Do you believe that this happen? That the people will be sent forth after their death, to an abode in which there is a Garden and a Fire, where they will be recompensed in accordance with their deeds?' He said, 'Yes. And the greatest wish of those who enter it is that they may leave it on the morrow.' They said to him, 'woe to you, O, so- and-so! And what will be the Sign of that?' He said, 'a Prophet will be sent from the direction of these lands, ' and he pointed with his hand toward Makkah and Yemen. They said, 'and when will we see him?' Salamah (May Allah be pleased with him) said, 'then he looked at me - and I was the youngest of them - and said, when this boy has exhausted his life, he will see him.' Salamah said, 'and by Allah, no more than a day and a night had passed, when Allah sent His

Messenger (Peace and Blessings of Allah be upon him) and he was living amongst us; so we believed in him, while he (the Jew) disbelieved in him out of transgression and envy. So we said to him, 'woe to you, O, so-and-so! Was it not you who told us about him?' He said, 'Yes; but it is not he'." Narrated by Imam Ahmad.

Then Ibn Ishaq – may Allah have mercy on him – related the story of how Salman Al-Farisi embraced Islam, saying, “It was reported on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that he said, ‘Salman Al-Farisi told me from his own lips, saying, I was a Persian man from a village in Asfahan, which was known as Hayy. My father was the headman of the village and I was the dearest of Allah’s creation to him. He loved me so much that he kept me in his house near the fire, as slave girls are kept in. I strove hard in the Magian religion until I became the keeper of the fire, which I tended and did not let go out for a moment. My father had a huge garden, and he was busy one day with some construction work, so he said, O, my son! I am too busy with this building today, go and check my garden, and he told me some of the things he wanted done. I went out, heading toward his garden, and I passed by one of the Christian churches, where I could hear their voices as they were praying. I did not know anything about the people because my father had kept me in his house. When I passed by and heard their voices, I entered upon them to see what they were doing. When I saw them, I was impressed with their prayer and I was attracted to their way. I said: By Allah, this is better than the religion that we follow. By Allah, I did not leave them until the sun set, and I forgot about my father’s garden and did not go there. I said to them: Where did this religion originate? They said: In Ash-Sham. Then I went back to my father, who had sent people out to look for me, and I had distracted him from all his work. When I came to him, he said, O, my son! Where

were you? Did I not ask you to do what I asked?
I said, O, my father! I passed by some people
who were praying in a church of theirs, and I
was impressed with what I saw of their religion.
By Allah, I stayed with them until the sun set.
He said, O, my son, there is nothing good in
that religion. Your religion and that of your
forefathers is better than that. I said, No, by
Allah, it is better than our religion. He was
afraid for me, and he put fetters on my legs and
kept me in his house. I sent word to the
Christians saying, If any Christian merchants

come to you from Ash-Sham, tell me about them. He said, Some Christian merchants came to them from Ash-Sham and they told me about them. I said to them, When they have completed their business and want to go back to their own country, tell me about that. So when they wanted to go back to their own country, they told me about that, and I threw off the shackles from my legs and went out with them, until I came to Ash-Sham. When I reached Ash-Sham, I said, Who is the best person in this religion? They said, The bishop in the church. So I went to him and said, I like this religion, and I would like to stay with you and serve you in your church and learn from you and pray with you. He said, Come in. So I went in with him, but he was a bad man. He would command them and exhort them to give charity, but he kept a great deal of it for himself and did not give it to the poor; he had amassed seven chests of gold and silver. I hated him deeply when I saw what he was doing, then he died and the Christians gathered to bury him. I said to them, This was a bad man; he commanded you and exhorted you to give charity, but when you brought it to him he kept it for himself and did not give any of it to the poor. They said, How do you know that? Show us where his treasure is. So I showed them where it was and they brought out seven chests filled with gold and silver. When they saw that they said, By Allah, we will never bury him. Then they crucified him and pelted him with stones. Then they brought another man and appointed him in his place. Salman said, I have never seen a man who does not offer the five daily prayers who was better than he; he shunned this world and

sought the Hereafter and no one strove harder than him night and day. I loved him as I had never loved anyone before, and I stayed with him for a while. Then when he was about to die, I said, O, so-and-so! I was with you and I loved you as I have never loved anyone before, and now the decree of Allah has come to you as you see; to whom do you advise me to go? What do you command me to do? He said, O, my son! By Allah, I do not know of anyone today who follows what I followed. The people are doomed; they

have changed and abandoned most of what they used to follow, except for a man in Mawsil. He is so-and-so and he follows what I used to follow, so go and join him. When he died and was buried, I went to the man in Mawsil. I said to him, O, so-and-so! so-and-so advised me when he died to come to you, and he told me that you follow the same as he followed. He said to me, stay with me. So I stayed with him, and I found him to be a good man who followed the same as his companion had followed. But soon he died. When he was dying I said to him, O, so-and-so! so-and-so advised me to come to you and told me to join you, but now there has come to you from Allah what you see. To whom do you advise me to go? What do you command me to do? He said, O, my son! By Allah I do not know of anyone who follows what we used to follow except a man in Naseebeen. He is so-and-so; go to him. When he died and was buried, I went to the man in Naseebeen. I came to him and told him my story and what my companion had told me to do. He said, Stay with me. So I stayed with him and I found him to be a follower of the same way as his two companions, and I stayed with a good man. By Allah, soon death came upon him, and when he was dying I said to him, O, so-and-so! so-and-so advised me to go to so- and-so; then so-and-so advised me to come to you. To whom do you advise me to go and what do you command me to do? He said, O, my son! By Allah we do not know of anyone left who follows our way and to whom I can tell you to go, except a man in 'Ammooriyyah. He follows something like what we follow. If you wish, go to him, for he follows our way. When he died and was buried, I went

to the man in 'Ammooriyyah and told him my story. He said, Stay with me. So I stayed with a man who was following the same way as his companions. I earned wealth until I had cows and sheep, then the decree of Allah came to him. When he was dying I said to him, O, so-and-so! I was with so-and-so, and so-and-so told me to go to so-and-so; then so-and-so told me to go to so-and-so; then so- and-so told me to come to you. To whom do you advise me to go and what do you command me to do? He said, O, my son!

By Allah, I do not know of anyone who follows our way to whom I can advise you to go. But there has come the time of a Prophet, who will be sent with the Religion of Ibrahim. He will appear in the land of the Arabs and will migrate to a land between two harrahs (lave fields), between which there are palm trees. He will have characteristics that will not be hidden. He will eat of what is given as a gift but he will not eat of what is given as charity. Between his shoulder blades is the Seal of Prophethood. If you can go to that land then do so. Then he died and was buried, and I stayed in 'Ammooriyyah as long as Allah willed I should stay. Then some merchants of Kalb passed by me and I said to them, will you take me to the land of the Arabs and I will give you these cows and sheep of mine? They said, yes. So I gave them the cows and sheep, and they took me there, but when they brought me to Wadi Al-Qura, they wronged me and sold me as a slave to a Jewish man. When I was with him I saw the palm trees, and I hoped that this was the land that my companion had described to me, but I was not sure. While I was with him, a cousin of his from Banu Quraizah came to him from Al-Madinah, and he sold me to him and he took me to Al-Madinah. By Allah, as soon as I saw it, I recognized it from the description given to me by my companion. I stayed there, and Allah sent His Messenger, who stayed in Makkah as long as Allah willed, and I did not hear anything about him because I was so busy with the work of a slave. Then he migrated to Al-Madinah, and by Allah, I was at the top of a palm tree belonging to my master, doing some work on it, and my master was sitting there. Then a cousin

of his came and stood beside him, and said, May Allah kill Banu Qailah! By Allah, right now they are gathering in Quba' to welcome a man who has come from Makkah today; and they say that he is a Prophet. When I heard that, I began to shiver so much that I thought I would fall on top of my master. I came down from the tree and started saying to that cousin of his, what are you saying, what are you saying? My master got angry and he struck me with his fist and said, what has it got to do with you? Go back to your work! I said,

“nothing; I just wanted to make sure of what he was saying. I had something that I had collected, and when evening came, I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was in Quba’ and I entered upon him and said to him, I have heard that you are a righteous man and that you have companions who are strangers and are in need. This is something that I have to give in charity, and I see that you are more in need of it than anyone else. I brought it near to him and the Messenger of Allah (Peace and Blessings of Allah be upon him) said to his Companions, “Eat,” but he refrained from eating. I said to myself, This is one. Then I went away and collected some more. The Messenger of Allah (Peace and Blessings of Allah be upon him) moved to Al-Madinah, then I came to him and said: I see that you do not eat (food given in) charity; this is a gift with which I wish to honor you. The Messenger of Allah (Peace and Blessings of Allah be upon him) ate some of it and told his Companions to eat too. I said to myself: This is two. Then I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was in Bagee’ Al-Gharqad, where he had attended the funeral of one of his Companions and he was wearing two shawls and was sitting among his Companions. I greeted him with salutations of peace and then I moved behind him, trying to look at his back to see the Seal that my companion had described to me. When the Messenger of Allah (Peace and Blessings of Allah be upon him) saw me going behind him, he realized that I was trying to find confirmation of something that had been described to me, so he let his rida’

drop from his back, and I saw the Seal and recognized it. Then I embraced him, kissing (the Seal) and weeping, and the Messenger of Allah (Peace and Blessings of Allah be upon him) said to me: "Turn around." So I turned around and I told him my story as I have told it to you, O, Ibn 'Abbas. The Messenger of Allah (Peace and Blessings of Allah be upon him) wanted his companions to hear that. Then Salman was kept busy with the work of a slave, saying he had missed attending the battles of Badr and Uhud with the

Messenger of Allah (Peace and Blessings of Allah be upon him). He said, Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, Draw up a contract of manumission, O, Salman. So I drew up a contract of manumission with my master in return for three hundred palm trees which I would plant for him, and forty uqiyyahs. The Messenger of Allah (Peace and Blessings of Allah be upon him) said to his Companions: Help your brother. So they helped me with the palm trees, one man gave thirty small trees and another gave twenty, and another gave fifteen, and another gave ten, i.e., each man gave according to what he had, until they had collected three hundred small trees for me. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, Go, O, Salman and dig the holes where they are to be planted. When you have finished, come to me and I will plant them with my own hand. So I dug the holes for them, and my companions helped me, then, when I finished, I came to him and told him. The Messenger of Allah (Peace and Blessings of Allah be upon him) came out with me and we started to bring the trees close and the Messenger of Allah (Peace and Blessings of Allah be upon him) planted them with his own hand. By Him in Whose Hand is the soul of Salman, not one single tree among them died. So I had paid off the trees but there still remained the money. A piece of gold the size of an egg was brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) from one of his Campaigns. He said, what happened to the Persian who had a contract of manumission? I was summoned to him and he

said, take this and pay off what you owe, O, Salman. I said, how could this pay off everything I owe, O, Messenger of Allah? He said, take it, and Allah will help you to pay off what you owe. So I took it and weighed it for them, and by Him in Whose Hand is the soul of Salman, it was forty uqiyaahs, so I paid them their dues and I was set free. I was present with the Messenger of Allah (Peace and Blessings of Allah be upon him) at the Battle of Al-Khandaq, and after that I did not miss any major event with him."

The Story of ‘Amr Ibn Murrah Al-Juhani

At-Tabarani narrated on the authority of ‘Amr Ibn Murrah Al- Juhani (May Allah be pleased with him) that he said, “I set out to perform Hajj with a group of my people during the Jahiliyyah and I saw in a dream while I was in Makkah a brilliant light emanating from the Ka’bah and reaching to Mount Yathrib and Ash’ar Juhainah; and I heard a voice coming from the light and it was saying, 'Islam has appeared, the idols have been broken and the ties of kinship have been joined.' I awoke from the dream in a state of fear and I said to my people, 'By Allah, something is happening to this tribe from Quraish, ‘ and I informed them of what I had seen. Then, when we returned to our land, news came to me that a man called Ahmad had been sent and so I went to him and informed him of what I had seen and he said, 'O, ‘Amr Ibn Murrah! I am the Prophet who has been sent to all of the slaves, to call them to Islam and to order them to cease bloodshed, maintain the ties of kinship, worship Allah, reject idols, perform Hajj to the House (of Allah) and to fast the month of Ramadan from among the twelve months. If anyone accepts all this, he will attain Paradise, but if anyone rejects it, he will be recompensed with the Fire. So believe, O, ‘Amr, and Allah will protect you from the 'Awfulness of the Hellfire.' I said, 'I bear witness that none is worthy of worship except Allah, and that you are the Messenger of Allah. I believe in what you have brought pertaining to what is lawful and what is unlawful, even though many people may reject

it.' Then I recited to him some poetic verses which I had composed when I heard of him. We had an idol and my father had been its custodian and so I had stood before it and broken it, then I went to the Prophet (Peace and Blessings of Allah be upon him) and recited to him,

*I bear witness that Allah is true
and that, I am the first to
abandon the stone idols,*

*And I rolled up my izar to migrate to
you, Traversing the desert, after
crossing the flatlands,
To accompany the best of mankind in soul
and lineage, A Messenger to the kings of
mankind, above the stars.*

The Prophet (Peace and Blessings of Allah be upon him) said, 'Welcome to you, O, 'Amr Ibn Murrah.' I said, 'O, Messenger of Allah! Send me to my people; haply, Allah may bless them through me, just as He has blessed me through you.' So he sent me to them and he said, 'it is incumbent upon you to be kind and speak the truth, and do not be uncivil or arrogant, and do not be envious.' Then he related that he went to his people and called them to that to which the Messenger of Allah (Peace and Blessings of Allah be upon him) had called him, and all of them embraced Islam, except one man from among them. He went with them in a delegation to the Messenger of Allah (Peace and Blessings of Allah be upon him), who welcomed them and greeted them warmly and he had a letter written for them, which stated, 'In the Name of Allah, the Most Beneficent, the Most Merciful: This is a missive from Allah, from the lips of His Messenger (Peace and Blessings of Allah be upon him). It is a truthful writing and true speech, in the hands of 'Amr Ibn Murrah Al-Juhani, for Juhainah Ibn Zaid: Verily, to you belong the valleys and the flatlands, and the banks of the rivers and their

beds. You may grow crops and drink their pure waters, on the understanding that you agree to Al-khums, to offer the five daily prayers, to remain obedient ... and there is no charity incumbent upon those who have only sufficient provisions for themselves. Those Muslims present bear witness on our Prophet (Peace and Blessings of Allah be upon him) to the writing of Qais Ibn Shammas'."

And Al-Hafiz Abu Nu'aim narrated in Dala'il An-Nubuwwah on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Prophet (Peace and Blessings of Allah be upon him) was asked, 'When was the Prophethood made incumbent on you?' He replied, 'Between the creation of Adam and the breathing of the spirit into him.' This is how it was narrated by At-Tirmidhi by way of Al-Waleed Ibn Muslim and he said, 'It is hasan-ghareeb from Abu Hurairah (May Allah be pleased with him) and we do not know it except from this source'."

Carrying the same meaning is the Hadith narrated by Imam Ahmad on the authority of Al-'Irbad Ibn Sariyah, who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Verily, I was with Allah the Seal of the Prophets when Adam was still only clay and I shall inform you of the start of that: It was the supplication of my father, Ibrahim, the glad tidings of 'Eesa regarding me and the vision which my mother saw, as indeed did all of the mothers of the Prophets'."

And Al-Hafiz Abu Nu'aim narrated in Dala'il An-Nubuwwah on the authority of Abu Hurairah (May Allah be pleased with him), who reported from the Prophet (Peace and Blessings of Allah be upon him) that he said regarding the Saying of Allah, Most High: "And (remember) when We took from the Prophets their covenant." (Soorah Al-Ahzab 33:7), "I was the first of the Prophets in creation and the last of them to be

sent.”

And it was reported on the authority of Abu Hurairah (May Allah be pleased with him) in the Hadith whose authenticity is agreed upon by Al-Bukhari and Muslim: “We who are the last shall be the first on the Day of Resurrection, except that every nation was given the Book before us and we were given it after them.”

And Allah, Most High, says, [And (remember) when Allah took the Covenant of the Prophets, saying, "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allah said, "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said, "We agree." He said, "Then bear witness; and I am with you among the witnesses (for this)." Then whoever turns away after this, they are the Fasiqoon (rebellious: those who turn away from obedience to Allah)." (Soorah Aal 'Imran 3:81,82)

'Ali Ibn Abi Talib (May Allah be pleased with him) and 'Abdullah Ibn 'Abbas (May Allah be pleased with him) said, "Allah did not send any Prophet except that He took from him a Covenant to the effect that if Muhammad (Peace and Blessings of Allah be upon him) was sent while he was alive, he would certainly believe in him, and support him and He commanded him to accept the Covenant on behalf of his people, if he was sent while they were alive, that they would certainly believe in him and support him."

This is an allusion to, and an indication of the distinction bestowed on him and his superiority in all of the religions and in the words of all of the Prophets. It is also a notification to them and from them, that he will be sent as a Messenger at the end of time and that he is the noblest of the Messengers and the Seal of the

Prophets. And Ibrahim, Al-Khaleel (Peace be upon him), explained his affair, revealed the information about him and his secret. He also disclosed details of his nobility and honor, his birth and his land, in his saying, when he had completed the construction of the House (of Allah): "Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and AlHikmah (full

knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the Almighty, the Most Wise.” (Soorah Al-Baqarah 2:129). So the first elucidation of the truth of his affair among the people of the Earth was on the lips of Ibrahim, Al-Khaleel, the noblest of the Prophets with Allah, after Muhammad – may the blessings and peace of Allah be upon them both and upon all of the Prophets. Due to this, Imam Ahmad narrated on the authority of Luqman Ibn ‘Amir that he said, “I heard Abu Umamah (May Allah be pleased with him) say, I said, 'O, Prophet of Allah! What was the start of your Prophethood?' He said, 'I am the supplication of my father, Ibrahim and the glad tidings of ‘Eesa, and my mother saw a vision in which a light was being emitted from her which illuminated the palaces of Ash-Sham'.” Imam Ahmad was alone in narrating this, and none of the compilers of the six Sunan narrated it.

Allah, Most High, says, "Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah (Deut. xviii, 15) and the Injeel (John xiv, 16) – he commands them to do Al-Ma’roof (i.e. Islamic Monotheism and all that Islam has ordained), and forbids them from committing Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat ([i.e. all good and lawful] as regards things, deeds, beliefs, persons, foods, etc.) and prohibits them as unlawful Al-Khaba’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he

releases them from their heavy burdens (of Allah's Covenant) and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful." (Soorah Al-A'raf 7:157)

Imam Ahmad narrated on the authority of Abu Sakhr Al- 'Uqaili that he said, "A Bedouin man said to me, 'I brought

some trade goods to Al-Madinah and when I finished selling them, I said, I will certainly meet this man and hear what he has to say. He said, 'I encountered him in the company of Abu Bakr and 'Umar and they were walking, so I followed them until they came to a Jewish man who was reciting the Tawrah and consoling himself thereby for the death of a son of his, as the best and most handsome of young men.' On hearing this, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I implore you by Him Who revealed the Tawrah, do you find in this Book of yours a description of me and of my appearance?' He replied in the negative by shaking his head. But his (dead) son said, 'yes, by Him Who revealed the Tawrah, we find your description in our Book and of your appearance and I bear witness that none is worthy of worship except Allah and that you are the Messenger of Allah.' The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Lift up your brother from this Jew.' Then he delegated some people to shroud his body and to pray over him." The isnad of this Hadith is good and it has supporting narrations in the Saheeh, on the authority of Anas Ibn Malik (May Allah be pleased with him).

And it is confirmed in the Saheeh that the Messenger of Allah (Peace and Blessings of Allah be upon him) passed by the place where the Jews studied their Scripture and he said, "O, company of Jews! Embrace Islam, for by Him in Whose Hand is my soul, you certainly find my description in your Book."

Imam Ahmad narrated on the authority of 'Ata' Ibn Yasar that he said, "I met 'Abdullah Ibn 'Amr Ibn Al'As and I said, 'Inform me about the descriptions of the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Tawrah.' He replied, 'Certainly; by Allah, he is described in the Tawrah just as he is described in the Qur'an: O, Prophet! Verily, We have sent you as a witness, as a bringer of glad tidings, as a warner and as a sanctuary for the unlettered. You are My slave and My Messenger. I have named you Al-Mutawakkil; He is

without coarseness and he is not harsh, nor does he act boisterously in the market places, nor return evil for evil. Instead, he pardons and forgives. And Allah will not take him unto Him until they (the Muslims) straighten the crooked religion, so that they (its adherents) say, 'None is worthy of worship except Allah.' Allah will open up the eyes of the blind, the ears of the deaf and the hearts that are wrapped."

And the fact that he is mentioned in the books of the People of the Scripture is undeniable; this is proved by numerous Verses in the Qur'an, which we have discussed in the relevant place, all praise and thanks be to Allah. Such verses include the Words of Him, Most High: "Those to whom We gave the Scripture (i.e. the Tawrah and the Injeel, etc.) before it - they believe in it (the Qur'an). And when it is recited to them, they say, 'We believe in it. Verily, it is the Truth from our Lord. Indeed even before it, we have been from those who submit themselves to Allah in Islam as Muslims.'" (like 'Abdullah Ibn Salam and Salman AlFarisi, etc.) (Soorah Al-Qasas 28:52,53). And He, Most High, says, "Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka'bah in Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it - (i.e. the qualities of Muhammad, which are written in the Tawrah and the Injeel)." (Soorah Al-Baqarah 2:146) And He, Most High, says, "Say (O, Muhammad, to them), 'Believe in it (the Qur'an) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the

Christians like 'Abdullah Ibn Salam and Salman Al- Farisi), when it is recited to them, fall down on their faces in humble prostration.' And they say, 'Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled'." (Soorah Al-Isra 17:107,108) That is, if our Lord has promised us that Muhammad will come and that he will bring a Message, then it will certainly happen without any doubt; glory be to the All- Powerful, Who is Able to do as He wills and Whom nothing can hinder. And He, Most High, says, regarding the

Christians, "And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad, you see their eyes overflowing with tears because of the Truth they have recognized. They say, 'Our Lord! We believe; so write us down among the witnesses'." (Soorah Al-Ma'idah 5:83). And in the story of the Negus (of Abyssinia), Salman Al-Farisi, 'Abdullah Ibn Salam and others, as we shall see, there are several testimonies to this. All praise and thanks be to Allah, from Whom proceeds all Grace.

Regarding the Communications of the Jinns: Being the Words They Placed On the Lips of the Soothsayers and Which They Caused to Be Heard From Within the Idols

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Umar that he said, "I never heard 'Umar say about something, 'I believe it is like this, ' except that it turned out that he was right. Once, while 'Umar was sitting, a handsome man passed by him. 'Umar said, 'If I am not wrong, this person is still following the religion that he followed in the Jahiliyyah or he was their foreteller. Call the man to me.' When the man was called to him, he told him of his thought. The man said, 'I have never seen such a day on which a Muslim is faced with such an accusation.' 'Umar said, 'I am determined that you should tell me the truth.'

He said, 'I was a foreteller in the Jahiliyyah.'

Then 'Umar said, 'Tell me the most astonishing thing that your female jinni has told you.' He said, 'One day while I was in the market, she came to me scared and said,

Haven't you seen the jinn and their despair,

*And they were overthrown after their defeat
(and prevented from listening to the news of
the heaven),*

*So that they (stopped going to
the sky), And kept following camel-
riders (i.e. 'Arabs)?*

'Umar said, 'He is right, ' and added, 'One day while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard a harsher voice than his. He was crying, 'O, you bold evildoer! A matter of success! An eloquent man is saying, 'None has the right to be worshipped except You (O, Allah).' On that, the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O, you bold evildoer! A matter of success! An eloquent man is saying, 'None has the right to be worshipped except Allah.' I then went away and a few days later it was said that a Prophet had appeared." Al-Bukhari was alone in narrating this.

This man (with whom 'Umar spoke) was Sawad Ibn Qarib Al- Azdi, or it was said, As-Sadusi, from the people of As-Sarat, from the mountains of Al-Balqa'. He met the Prophet, Peace and Blessings of Allah be upon him, and was treated with respect. Abu Hatim and Ibn Mandah said that Sa'eed Ibn Jubair and Abu Ja'afar Ibn 'Ali narrated from him and Al-Bukhari said, "He is regarded as a Companion (having met the Prophet, Peace and Blessings of Allah be upon him)."

And Al-Khara'iti said, "It was reported on the authority of Al- 'Abbas Ibn Mirdas that he said

that he saw a white ostrich ridden by a man in
white garments, the color of milk and he said,

*'O, 'Abbas Ibn Mirdas! Do you not see that
the heaven's guardians have prevented the
jinn from approaching it?*

That war has gulped in its breath,

*That the saddles have been placed on the
horses,*

*That he who brought piety and fear of Allah has
arrived,*

*On Monday/Tuesday night, the owner of the
she-camel named Al-Qaswa?'*

On hearing this, I returned in a state of fear, for what I had seen and heard had frightened me. On arriving home, I went to an idol named Ad-Dimar, which we used to worship, and to which we used to speak and I swept around it, then I stroked it and kissed it, but as I did so, a cry came from within it, saying (Al-Bahr ul-Kamil),

'Say to the all of the tribes of Sulaim that,

*Ad-Dimar is dead and the people of the
Mosque have triumphed,*

Ad-Dimar is dead and it used to be

worshipped, Before prayer with

Prophet Muhammad came,

*Verily, he who has inherited Prophethood and
guidance,*

*After the son of Maryam, is from Quraish and
he is rightly- guided'*

On hearing this, I departed in fear and went on until I came to my people and I told them the story of what I had seen and heard. Then I set out at the head of three hundred men of my tribe, Banu Harithah, and went to the Messenger of Allah, Peace and Blessings of Allah be upon him, who was in Madinah, and

we entered the Mosque. When the Messenger of Allah, Peace and Blessings of Allah be upon him, saw me, he said to me, 'O, 'Abbas! How did you come to embrace Islam?' So I told him the story and it pleased him, and I and my people embraced Islam."

Al-Hafiz Abul Qasim Ibn 'Asakir narrated in his Tareekh, in the biography Al-Harith Ibn Hani' Ibn AlMudlij Ibn Al- Miqdad Ibn Zamil Ibn 'Amr Al-'Udhri, who reported on the authority of his father, who in turn reported on the authority of his grandfather, who likewise reported on the authority of his father, who reported on the authority of Zamil Ibn 'Amr Al-'Udhri that he said, "Banu 'Udhrah had an idol which they called Hamam and they used to venerate it. It was with Banu Hind Ibn Haram Ibn Dinnah Ibn 'Abd Ibn Katheer Ibn 'Udhrah and its custodian was a man named Tariq. They used to remove their clothes in its presence; then, when the Messenger of Allah, Peace and Blessings of Allah be upon him, appeared, we heard a voice saying, 'O Banu Hind Ibn Haram! The Truth has prevailed and Islam has repelled idolatry.' He said, 'We were terrified when we heard this and we remained there for a number of days. Then we heard a voice saying, 'O Tariq! O, Tariq! The truthful Prophet has been sent and he speaks Words of Revelation. A conqueror has conquered the land of Tihamah for the supporters of Islam, while those who turn away from it will have cause to regret. This is farewell from me until the Day of Resurrection.'

Zamil said, 'Then the idol fell on its face. So I saddled my camel and rode with some of my people until I reached the Prophet, Peace and Blessings of Allah be upon him, and when I met him, I recited these poetic verses to him (Al-Bahr At- Taweel):

'To you, Messenger of Allah, I

*composed it, And I crossed
valleys and sandy declivities, In
order to support the best of
mankind, And to make common
cause with you,
And I bear witness that there is nothing except
Allah,*

To Whom I pledge allegiance as long as I live. '

He said, 'Then I embraced Islam and pledged my allegiance to him and we informed him of what we had heard, on which he said: 'That was the speech of the Jinn.' Then he said: 'O assembly of Arabs! I am the Messenger of Allah, sent to you and to all mankind. I call upon you to the worship of Allah, Alone, and to acknowledge that I am His Messenger and His Slave; to perform Hajj to the House (of Allah); to fast one of the twelve months (in a year), that is, Ramadan. Whoever accepts my call will have Paradise as his abode, while those who disobey me, the Fire will be his end.'

Zamil said, 'So we embraced Islam and he formed us into a brigade (in case of war) and wrote a document for us, the text of which was: In the Name of Allah, the Most Beneficent, the Most Merciful, from Muhammad, the Messenger of Allah, to Zamil Ibn 'Amr and those who have embraced Islam with him only.

I have sent him to all of his people, so whoever embraces Islam, he is in the Party of Allah and His Messenger. But if anyone refuses, he will be granted safety for two months.

'Ali Ibn Abi Talib and Muhammad Ibn Maslamah Al-Ansari bear witness to what I say'." Ibn 'Asakir commented that this is extremely ghareeb.

Chapter on How the Revelation Began to Come to the Messenger of Allah And Mention of the First Thing Revealed to Him From the Qur'an

Al-Bukhari narrated on the authority of 'A'ishah, may Allah be pleased with her, that she said, "The commencement of the Divine Inspiration to Allah's Messenger, Peace and Blessings of Allah be upon him, was in the form of good dreams which came true like broad daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion to the Cave of Hira' where he used to worship (Allah, the Almighty, Alone) continuously for many days before his desire to see his family overcame him. He used to take food with him on the journey, for the stay and then would come back to (his wife) Khadeejah, may Allah be pleased with her, to take more food supplies, until suddenly the Truth descended upon him while he was in the Cave of Hira'.

The angel came to him and asked him to read. He replied: 'I do not know how to read.' The Prophet said: 'The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read and I replied: 'I am not a literate.' Thereupon he caught me again and pressed me a second time until I could not bear it anymore. He then released me and again asked me to read but again I replied: 'I am not a literate.'

Thereupon he caught me for the third time and pressed me; then he released me and said: 'Read in the Name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous who has taught (the writing) by the pen. He has taught man that which he know not'.' (Soorah Al-'Alaq 96:1-5)

Then the Messenger of Allah, Peace and Blessings of Allah be upon him, returned with the Inspiration and with his heart pounding. He went to Khadeejah Bint Khuwailid, may Allah be pleased with her, and said: 'Cover me! Cover me!' They covered him till his fear was over and after that he told her everything that had happened and said: "I fear that something may happen to me."

Khadeejah, may Allah be pleased with her, replied, 'Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, serve your guests generously, assist the weak, benefit those who have nothing and support people afflicted by calamity.' Khadeejah then took him to her cousin Waraqah Ibn Nawfal Ibn Asad Ibn 'Abdul-'Uzza, who, during the pre-Islamic period had become a Christian and used to write Hebrew. He would write from the Gospel in Hebrew as much as Allah, the Almighty, wished him to write. He was an old man and had lost his eyesight.

Khadeejah, may Allah be pleased with her, said to Waraqah, 'Listen to the story of your nephew, O my cousin!' Waraqah asked, 'O my nephew! What have you seen?' The Messenger of Allah, Peace and Blessings of Allah be upon him, described what he had seen. Waraqah said, 'This is the same one who keeps the secrets (the Angel Jibrael, peace be upon him) whom Allah sent to Moosa. I wish I were young and I wish that I could live up to the time when your people will drive you out.' The Messenger of Allah, Peace and Blessings of Allah be upon

him, asked: 'Will they drive me out?' Waraqah replied, 'Yes. All those who have brought something similar to what you brought were treated with disdain and hostility; and if I should remain alive till the day when you will be turned out, then I would support you strongly.'

Waraqah did not remain (alive); he died, and the Divine Inspiration also paused for a while; and the Prophet, Peace and Blessings of Allah be upon him, became so sad, as we

have heard, that he intended several times to throw himself from the tops of high mountains, and every time he went up the top of a mountain in order to throw himself down, Jibraeel, may Allah be pleased with him, would appear before him and say, 'O Muhammad! You are indeed the Messenger of Allah in truth, ' whereupon his heart would become quiet and he would calm down and return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he reached the top of a mountain, Jibraeel (Peace be upon him) would appear before him and say to him what he had said before."

The Mother of the Believers, 'A'ishah, may Allah be pleased with her, said, 'The commencement of the Divine Inspiration to Allah's Messenger, Peace and Blessings of Allah be upon him, was in the form of good dreams which came true like bright daylight'." This strengthens the narration related by Muhammad Ibn Ishaq Ibn Yasar on the authority of 'Ubaid Ibn 'Umar Al-Laithi, in which it was stated that the Prophet, Peace and Blessings of Allah be upon him, said: "Jibraeel came to me with a rug of silk brocade on which there was writing, while I was sleeping, and he said: "Read!" I asked: "What shall I read?" Then he pressed me until I felt that I was dying, then he released me."

Mention of His Age at the Time When He Was Sent and the History of It

Imam Ahmad narrated on the authority of 'Amir Ash-Sha'bi that the Prophethood came on the Messenger of Allah, Peace and Blessings of Allah be upon him, when he was forty years old. For three years, Angel Israfeel (Peace be upon him) was entrusted with his Prophethood and he taught him words and things, but the Qur'an was not revealed. Then, after three years, Angel Jibrael (Peace be upon him) was entrusted with his Prophethood and the Qur'an was revealed over a period of twenty years in Makkah and three years in Madinah. He died

when he was sixty-three years old. This chain of narrators is authentic up to Ash-Sha'bi. This necessitates that Israfeel (Peace be upon him) was entrusted with his Prophethood for three years after he reached the age of forty years and then Jibraeel (Peace be upon him) came to him.

Abu Shamah said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) used to witness miraculous things before the start of his Prophethood, including that which has been narrated in Saheeh Muslim, on the authority of Jabir Ibn Samurah, may Allah be pleased with him, who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'I know a stone in Makkah which used to greet me with salutations of peace before I was sent as a Prophet; indeed, I know it now'."

The Messenger of Allah (Peace be upon him) only liked seclusion and solitude from his people because of the clear error in which he saw them, i.e., the worship of idols and prostration to graven images. His love of solitude increased as the time approached when Allah, the Almighty, began sending down the Revelation to him - Peace and Blessings of Allah be upon him. Muhammad Ibn Ishaq reported on the authority of 'Abdul Malik Ibn 'Abdullah Ibn Abu Sufyan Ibn Al-'Ala' Ibn Jariyah that he said, "It was preserved from one of the scholars that he said, 'The Messenger of Allah (Peace and Blessings of Allah be upon him) used to make a sojourn to the Cave of Hira' every year for a month, during which time

he would devote himself to Allah, the Almighty. One of the practices of Quraish during the Jahiliyyah was that they used to feed any poor person who came to them and after finishing their hospitality, they would not enter their homes until they performed circumambulation of the Ka'bah'." This is how it was narrated on the authority of Wahb Ibn Kaisan, who said that he heard 'Ubaid Ibn 'Umair telling 'Abdullah Ibn AzZubair something like this. This proves that it was the custom of the worshippers from Quraish to remain in the

vicinity of Hira' for the purpose of worship,
which is why Abu Talib said in his famous
Qasidah (Ode) (Al-Bahr At-Taweel):

*By Thawr and Him Who anchored Thabeer in
its place, And one who ascended to Hira' and
descended from it.*

And the saying in the Hadith (in Saheeh Muslim): "Tahannuth is worship..." is an explanation of the meaning, but the literal meaning of Tahannuth is to reach the age of mental and physical maturity, according to As-Suhaili. But I have heard a few expressions in language which indicate that its meaning is to abandon sin and refrain from evildoing, while Tahajjud means to forsake Al-Hujood, i.e. sleep, in order to pray; and Tanajjus (to do something that removes one from a state of impurity) and Taqadhdhur (meaning to deem something impure or sinful). These meanings were cited by Abu Shamah. Ibn AlA'rabi was asked about Tahannuth meaning worship and he said, "I do not know this; I only know it as being from the Hanifiyyah, the Religion of Ibrahim (Peace be upon him)." Ibn Hisham said, "The Arabs say 'At-Tahannuth' and 'At-Tahannuf'; they replace the letter Tha' with the letter Fa'."

As for the words: "...until the Truth came upon him suddenly, while he was in Hira' Cave," the meaning is that it came upon him unexpectedly, as Allah, Most High, says, "And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a Mercy from your

Lord." (Soorah Al-Qasas 28:86) The opening Verses of this Soorah: "Read! In the Name of your Lord, Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen (the first person to write was Prophet Idrees, peace be upon him), has taught man that which he knew not" - were the first Verses revealed to him, as we confirmed in the Tafseer. And we shall also show that they

were revealed on a Monday, as it was confirmed thus in Saheeh Muslim, on the authority of Abu Qatadah, may Allah be pleased with him, that the Messenger of Allah (Peace and Blessings of Allah be upon him) was asked about fasting on Mondays and he said: "That is the day on which I was born and the day on which the Qur'an was revealed to me."

Imam Ahmad narrated on the authority of Wathilah Ibn Al- Asqa', may Allah be pleased with him, that the Messenger (Peace and Blessings of Allah be upon him) said: "The Scriptures of Ibrahim were revealed on the first night of Ramadan, the Tawrah was revealed on the sixth day of Ramadan, the Injeel was revealed on the thirteenth night of Ramadan and the Qur'an was revealed on the twenty-fourth day of Ramadan."

As for the saying of Jibraeel, may Allah be pleased with him, "Read!" and the Prophet's response: "I am not a literate," the correct interpretation is that it is a negation, i.e., "I am not one of those who excel at reading." Among those who favored this meaning were An-Nawawi and before him, Shaikh Abu Shamah. As for those who said that it is a question, it is unlikely, because the letter "Ba' " used in the Verse is not added excepted in negative statements. The former interpretation is also supported by the narration of Abu Nu'aim from the Hadith of Al-Mu'tamir Ibn Sulaiman, who reported on the authority of his father that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him), who was in a state of fear and trembling, said: 'I have never

read a book, I do not excel at it and I can neither read nor write.' Then Jibrael seized him and pressed him hard, then released him and said to him, "Read!" And Muhammad (Peace and Blessings of Allah be upon him) said: "I do not see anything to read and I do not read or write." It was also narrated as: (غط) as in the Saheehain." And it was narrated

as: (ووثقني غشي) i.e. "he throttled me." -

"until I was

exhausted." And he did this three times.

Abu Sulaiman Al-Khattabi said, "He only did this in order to test his patience, to improve his selfdiscipline and to train him to bear the burdens of Prophethood with which he had been entrusted. This is why he was afflicted with the feeling similar to that of a feverish person, i.e., shaking and sweating.

As for the words "then the Messenger of Allah (Peace and Blessings of Allah be upon him) returned with it (the Inspiration) to Khadeejah, may Allah be pleased with her, with his heart pounding," in another version, it was stated: "his 'Bawadir'," which is the plural of 'Badirah'. Abu 'Ubaidah said, "the flesh between the shoulder and the neck."

As for Khadeejah's saying, "Never! By Allah, Allah will never disgrace you," it was said that it means by causing him to be dishonored and it was also said that it means by causing him sorrow. And this was due to her knowledge of the fine attributes which Allah, the Almighty, had bestowed on him, and that anyone possessing such qualities would not be disgraced in the life of this world or in the Hereafter. And her saying, "...assist the weak," means that he used to give those who were responsible for feeding and maintaining their families the wherewithal to carry out those responsibilities. "...benefit those who have nothing," i.e., you hasten to do good deeds by giving to the poor and you gain the reward of it before others. And a poor person is called 'Ma'doom' because his life is deficient and it is the same to him whether he lives or dies.

Al-Khattabi said, "The correct interpretation of: "...and you benefit those who have nothing" by clothing them or giving them money with which to purchase the necessities of life." Shaikh Abul Hajjaj Al-Mizzi said that the meaning preferred by him regarding "Al-Ma'doom" here is: the money that is given. That is, he gives the money to those who have none. As for anyone who claims that what is meant is: You benefit by giving the leftover money from your trade, or by giving a

little of that which is valuable, he has gone far astray and attempted to explain a matter of which he has no knowledge, for such a person is not deserving of praise in most cases. This opinion was declared weak by Al-Qadi Iyad, An-Nawawi and others. And Allah knows best.

“You serve your guests generously,” means: You are generous in the hospitality that you offer to them and you provide good accommodation for them. “...And support people afflicted by calamity.” That is, when calamity strikes a person, causing him to lose something good, you help him in it and you stand by the one so afflicted until he finds the means to live.

Khadeejah, may Allah be pleased with her, then took him to her cousin Waraqah. He was an old man and had lost his eyesight. Khadeejah said to Waraqah, “Listen to the story of your nephew, O my cousin!” Waraqah asked, “O my nephew! What have you seen?” The Messenger of Allah (Peace and Blessings of Allah be upon him) described what he had seen. Waraqah said, “This is the same one who keeps the secrets (the Angel Jibrael, peace be upon him) whom Allah sent to Moosa.”

He did not mention ‘Eesa (Peace be upon him), even though he came after Moosa (Peace be upon him), because the Law given to the former was a completion and a perfection of that given to the latter (may the blessings and peace of Allah be upon them both) and some of it was abrogated, according to the correct opinion of the scholars, as He, Most High, says,

“...and to make lawful to you part of what was forbidden to you.” (Soorah Al ‘Imran 3:50).

And this saying of Waraqah Ibn Nawfal is like the saying of the Jinn: They said, “O our people! Verily! We have heard a Book (this Qur’an) sent down after Moosa, confirming what

came before it, it guides to the truth and to a Straight Path (i.e. Islam)." (Soorah Al-Ahqaf 46:30).

Then Waraqah said, "I wish I were young..." i.e., I wish that I was a young man today, firm of faith and possessing beneficial knowledge and able to perform righteous deeds. And his saying, "...and I wish that I could live up to the time when your people will drive you out..." - means so that I might depart with you and support you.

When he said this, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Will they drive me out?" As-Suhaili said, "He only said this because leaving one's homeland is a great hardship for human beings. Waraqah then replied, "Yes. All those who brought something similar to what you have brought were treated with hostility; and if I should remain alive till the day when you will be turned out, then I would support you strongly." That is, I would support you to the utmost of my ability, always. Then 'A'ishah, may Allah be pleased with her, added, "But Waraqah, did not remain, but died." That is, he only lived for a few days after hearing this story, after which he died - may Allah have mercy on him and may He be pleased with him - for words such as those that emanated from him prove that he believed what he heard, had faith in the Revelation about which he was informed and had a righteous intention to support him in the future.

Imam Ahmad narrated on the authority of

'A'ishah, may Allah be pleased with her, that Khadeejah, may Allah be pleased with her, asked the Messenger of Allah (Peace and Blessings of Allah be upon him) about Waraqah and he said: "I saw him and he was wearing white garments; and I think that if he had been one of the inhabitants of the Fire, he would not have been wearing white garments."

Al-Hafiz Abu Bakr Al-Bazzar narrated on the authority of 'A'ishah, may Allah be pleased with her, that she said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not malign Waraqah, for I have seen one or two Gardens for him."

Ibn Ishaq said, "I was told by 'Abdul Malik Ibn 'Abdullah Ibn Abi Sufyan Ibn Al-'Ala' Ibn Jariyah AthThaqafi, who reported from one of the scholars, that when Allah, the Almighty, willed to honor the Messenger of Allah (Peace and Blessings of Allah be upon him) and to commence the Prophethood, whenever he went out to answer the call of nature, he would go far away, until the houses were hidden from his sight and he would proceed to the ravines of Makkah and the bottoms of its valleys and whenever he passed by a rock or a tree, it would say, "May Allah's peace be upon you, O Messenger of Allah!" The narrator said, "And he would look around him, to the right and to the left and behind him, but would see nothing but trees and rocks. He continued to see and hear for as long as Allah, the Almighty, willed, then Jibraeel (Peace be upon him) came to him with the Revelation with which Allah, the Almighty, had honored him while he was in Hira', in the month of Ramadan."

Ibn Ishaq said, "I was told by Wahb Ibn Kaisan, the freed slave of the family of Az-Zubair: "I heard 'Abdullah Ibn Az- Zubair, may Allah be pleased with him, say to 'Ubaid Ibn 'Umair Ibn Qatadah AlLaithi, 'O 'Ubaid! Tell us show Prophethood began for the Messenger of Allah (Peace and Blessings of Allah be upon him)

when Jibraeel (Peace be upon him) came to him.' He (Wahb) said, ' 'Ubaid said to 'Abdullah Ibn Az-Zubair and those people who were with him, while I was present, The Messenger of Allah (Peace and Blessings of Allah be upon him) used to remain in Hira' for one month of every year, performing Tahannuth and this was something held to be obligatory by Quraish in the Jahiliyyah. Tahannuth means to perform acts of devotion and piety and

the Messenger of Allah (Peace and Blessings of Allah be upon him) used to spend that month every year in feeding the poor and needy who came to him. When he finished his sojourn in that month, the first thing that he would do was to go to the Ka'bah before entering his house and he would circumambulate it seven times or as many as Allah, the Almighty, willed. Then he would return to his house and he continued this practice until the year when Allah, the Almighty, willed to ennoble him by bestowing Prophethood on him.

That month was the month of Ramadan, when he set out for Hira', just as he did every year. His family was with him until the night when Allah, the Almighty, ennoble him with the Message and bestowed Mercy on the slaves through him. Jibrael (Peace be upon him) came to him with the Commandment of Allah, the Almighty. The Messenger of Allah (Peace and Blessings of Allah be upon him) said:

"Jibrael (Peace be upon him) came to me while I was sleeping, with a rug of silk brocade on which there was writing, and he said: 'Read!' I asked: 'What shall I read?' Then he pressed me until I felt that I was dying, then he released me. He said again: 'Read!' And I said: 'What shall I read?' Then he pressed me until I felt that I was dying, then he released me. He said again: 'Read!' I said: 'What shall I read?' I only said this because I feared that he would do the same thing to me again. Then he said: 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous. Who has

taught (the writing) by the pen. He has taught the manurial which he know not'." (Soorah Al-'Alaq 96:1-5)."

He said: "So I recited it and then he desisted and left me and I got up from my bed and it was as if he had written something in my heart."

He added: "Then I departed and when I was halfway down the mountain, I heard a voice from the sky saying, 'O Muhammad! You are the Messenger of Allah and I am Jibraeel'."

The Prophet (Peace and Blessings of Allah be upon him) said: "I raised my head to the sky to look and I saw Jibraeel in the form of a man whose feet were on the horizon. He said: 'O Muhammad! You are the Messenger of Allah and I am Jibraeel.' I stopped and looked at him. His sight distracted my attention from what I had intended to do. I stood in my place transfixed. I tried to shift my eyes away from him, but he was in every direction I looked at. I stopped in my place without any movement until Khadeejah sent someone to look for me. He went down to Makkah and came back while I was standing in the same place. Jibraeel then departed and I went back home.

I found Khadeejah at home, so I sat very close to her. She said, 'O Abul-Qasim! Where have you been? I sent someone to look for you. He went to Makkah and returned to me.' I told her of what I had seen. She replied, 'Be of good cheer, O my cousin and be strong. For by Him in Whose Hand is my soul, I hope that you will be a Prophet for this nation'."

Then she stood up and went to Waraqah and informed him. Waraqah said, "By Him in Whose Hand is the soul of Waraqah, if you have told me the truth, O Khadeejah, he has received the same great Namoos who was sent to Moosa. He is the Prophet of this nation. Tell him to be strong."

She returned to him and told him of Waraqah's words. When the Messenger of Allah (Peace and Blessings of Allah be upon him) finished his sojourn and had done what he always did: he began by circumambulating the Ka'bah, where he was met by Waraqah, who was also circumambulating the Ka'bah, and he said to him, "O my nephew! Inform me of what you saw

and heard.” So the Prophet (Peace and Blessings of Allah be upon him) did so and he said, “By Him in Whose Hand is my soul, you are the Prophet of this nation and you have received the same great Namoos who was sent to Moosa. And they will certainly belie you, harm you, expel you and fight you. If I live to see that day, I would certainly help in Allah’s Cause to the utmost of my ability.” Then he lowered his head to him and kissed the crown of his head. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) departed and returned to his house.”

Imam Muslim narrated in his Saheeh on the authority of Jabir Ibn Samurah, may Allah be pleased with him, that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “I know a rock in Makkah that used to give salutations of peace to me before I was sent (as a Messenger); I know it even now.”

Al-Bukhari said in the narration which we mentioned earlier, “...and the Divine Inspiration was also paused for a while; and the Prophet (Peace and Blessings of Allah be upon him) became so sad, as we have heard, that he intended several times to throw himself from the top of high mountains and every time he went up the top of a mountain in order to throw himself down, Jibrael (Peace be upon him) would appear before him and say, “O Muhammad! You are indeed the Messenger of Allah in truth,” whereupon his heart would become quiet and he would calm down and return home. And whenever the period of the coming of the Inspiration used to become long,

he would do as before, but when he reached the top of a mountain, Jibrael (Peace be upon him) would appear before him and say to him what he had said before.”

And it was reported in the Saheehain on the authority of Jabir Ibn ‘Abdullah that he said, “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) describe the period of pause of the Divine Inspiration, and in his

description he said: 'While I was walking I heard a voice from the sky. I looked up toward the sky, and behold! I saw the same angel who came to me in the Cave of Hira', sitting on a chair between the sky and the Earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said: 'Wrap me in garments! Wrap me in garments!' They wrapped me, and then Allah revealed: 'O you (Muhammad), enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)!' (Soorah Al-Muddaththir 74:1-5). After that, the Divine Inspiration started coming more frequently and regularly."

So this was the first thing revealed from the Qur'an after the pause in Revelation, not the very first thing to be revealed from the Qur'an; that was: "Read! In the Name of your Lord, Who has created (all that exists) " (Soorah Al-'Alaq 96:1). And it has been confirmed on the authority of Jabir, may Allah be pleased with him, that the first thing revealed was: "O you (Muhammad), enveloped (in garments)!" (Soorah Al- Muddaththir 74:1). And what is most befitting is to understand his words in the light of what we have said, because in the context of his words is that which indicates that when the angel came to him on the second occasion, he recognized him due to him being in the same form as when he saw him on the first occasion. And his saying: "...describing the period of pause of the Divine Inspiration," is a proof that Inspiration had come to him before this Revelation.

It has been confirmed in the Saheehain - by Al-Bukhari, on the authority of 'Ali Ibn Al-Mubarak and by Muslim and Al- Awza'i, on the authority of Yahya Ibn Abi Katheer - that he said, "I asked Abu Salamah Ibn 'Abdur Rahman what part of the Qur'an was revealed first, and he said, "O you (Muhammad), enveloped (in garments)!" (Soorah Al- Muddaththir 74:1)." I said, "What about: Read! In the Name of your Lord, Who has created (all that exists)" (Soorah Al-

‘Alaq 96:1) He replied, “I asked Jabir Ibn ‘Abdullah, ‘which part of the Qur’an was revealed first?’ And he said, ‘O you (Muhammad), enveloped (in garments)!’ (Soorah Al- Muddaththir 74:1) I asked, what about: ‘Read! In the Name of your Lord, Who has created (all that exists)’.” (Soorah Al- ‘Alaq 96:1) he said, ‘The Messenger of Allah (Peace and Blessings of Allah be upon him) said: I stayed in Hira’ for one month and when my sojourn was completed, I came down and went into the heart of the valley. Somebody called me aloud. I looked in front of me, from behind me, on the right of my side and on my left, but I did not see anybody. I was again called and I looked about but saw nothing. I was called again and raised my head, and there he was, on a throne, in the air. He, i.e. Jibraeel was sitting. I began to tremble on account of fear. I came to Khadeejah and said, wrap me up. They wrapped me up and threw water on me and Allah, the Exalted and Glorious, sent down this: Then, O, you (Muhammad), enveloped (in garments)!) - up to His Words: And your garments purify) (Soorah Al-Muddaththir 74:1-4) was revealed.”

In another narration he said: “The angel who came to me in Hira’ was sitting on a throne between the heaven and the Earth and I was terrified of him.”

This is a clear proof that the angel had already come to him and brought down Revelation to him from Allah, the Almighty. And Allah knows best. Some claim that the first thing revealed to him after the pause in Revelation was: "By the forenoon (after sunrise); and by the night when

it is still (or darkens); your Lord (O, Muhammad) has neither forsaken you nor hated you" (Soorah Ad-Duha 93:1-3) - up to the end of the Soorah. This was the opinion of Muhammad Ibn Ishaq.

Some say that this is why the Messenger of Allah (Peace and Blessings of Allah be upon him) made Takbeer at the beginning of it, due to his happiness and this is a very strange

opinion that is rejected by the authentic narration of a Companion which we have already mentioned. This narration states that the first thing from the Qur'an to be revealed after the pause in Revelation was: "O, you (Muhammad), enveloped (in garments)! Arise and warn!" (Soorah Al- Muddaththir 74:1,2), but Soorah Ad-Duha was revealed after another pause, which lasted for a few nights, as confirmed in the Saheehain and other collections of Ahadeeth, on the authority of Al-Aswad Ibn Qais, who reported on the authority of Jundub Ibn 'Abdullah Al-Bajali that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) fell ill and did not offer the prayers for one, two or three nights and a woman (the wife of Abu Lahab) came to him and said, "O, Muhammad! I do not see but that your devil has left you." Then Allah, the Almighty, revealed: "By the forenoon (after sunrise); and by the night when it is still (or darkens); your Lord (O, Muhammad) has neither forsaken you nor hated you." (Soorah Ad-Duha 93:1-3)

In this way, the aim of sending of the Message to the people was achieved and before it began the Prophethood. Some say that the period of the pause was around two and a half years. And it would appear - and Allah knows best - that it was the period when Mika'el (Michael) was associated with him, as AshSha'bi and others said. And this does not contradict the fact that Jibraeel brought to him first: "Read! In the Name of your Lord, Who has created (all that exists)." (Soorah Al- 'Alaq 96:1). Then Jibraeel became associated with him after the revelation

of: "O, you (Muhammad), enveloped (in garments)! And your Lord (Allah) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)!" (Soorah AlMuddaththir 74:1-5)

Then the Revelation increased in frequency after that and continued without interruption; and then the Messenger of Allah (Peace and Blessings of Allah be upon him) began to disseminate the Message in the most complete manner,

exerting himself to the utmost in calling upon all of mankind

- including his close kith and kin and those more distant from him, the slaves and freemen. All those of understanding and those of superior character believed, while all those who were stubborn oppressors continued to disobey him and oppose him. The first of the freemen to hasten to affirm his belief was Abu Bakr As-Siddiq. The first of the young boys was 'Ali Ibn Abi Talib; the first of the women to embrace Islam was Khadeejah Bint Khuwailid, the wife of the Prophet (Peace and Blessings of Allah be upon him); and the first of the freed slaves to embrace Islam was his freed slave, Zaid Ibn Harithah Al-Kalbi - may Allah be pleased with all of them and may He please them. We have already spoken about the faith of Waraqah Ibn Nawfal because of the Revelation imparted to him; but he died during the pause in Revelation, may Allah be pleased with him.

Section Regarding the Prevention of the Jinn and the Repelling of the Shayatin (devils) from Eavesdropping When the Qur'an Was Revealed

It was from the Mercy of Allah, the Almighty, His Grace and His Kindness toward His creation that he screened them from the heavens, as He, Most High, says regarding them in His Words: "And we have sought to reach the heavens; but found it filled with stern guards and flaming fires. And, verily, we used to sit there in stations, to (steal) a hearing, but

anyone who listens now will find a flaming fire waiting for him in ambush. And we know not whether evil is intended for those on Earth, or whether their Lord intends for them a Right Path." (Soorah Al-Jinn 72:8-10).

And He, Most High, says, "And it is not the Shayatin (devils) who have brought it (this Qur'an) down. Neither would it suit them, nor can they (produce it). Verily, they have been

removed far from hearing it." (Soorah Ash-Shu'ara' 26:110- 112)

And Abu 'Awanah reported on the authority of 'Abdullah Ibn 'Abbas, may Allah be pleased with him, that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) set out along with a group of his companions toward 'Ukaz Market. At that time something intervened between the devils and the news of the heavens, and flames were sent down upon them, so the devils returned. Their fellow devils said, 'What is wrong with you?' They said, 'Something has intervened between us and the news of the heavens, and fires (flames) have been shot at us.' Their fellow devils said, 'Nothing has intervened between you and the news of the heavens, but an important event has happened. Therefore, travel all over the world, East and West, and try to find out what has happened.' And so they set out and traveled all over the world, East and West, looking for that thing which had intervened between them and the news of the heavens.

Those of the devils who had set out toward Tihamah, went to the Messenger of Allah (Peace and Blessings of Allah be upon him) at Nakhlah (a place between Makkah and Ta'if) while he was on his way to 'Ukaz Market. (They encountered him) while he was offering the Fajr (Dawn) prayer with his Companions. When they heard the Holy Qur'an being recited (by the Messenger of Allah (Peace and Blessings of Allah be upon him)), they listened to it and said (to each other), 'This is the thing which has intervened between you and the news of the

heavens.' Then they returned to their people and said, 'O our people! We have really heard a wonderful recital (the Qur'an). It gives guidance to the right, and we have believed therein. We shall not join in worship anybody with our Lord'." (Soorah Al-Jinn 72.1-2)

Then Allah, the Almighty, revealed to His Prophet (Soorah Al-Jinn): "Say (O, Muhammad), 'It has been revealed to me

that a group (from three to ten in number) of Jinn listened (to this Qur'an)." (Soorah AlJinn 72:1). This was narrated in the Saheehain.

Abu Bakr Ibn Abi Shaibah reported on the authority of Sa'eed Ibn Jubair, who reported on the authority of 'Abdullah Ibn 'Abbas that he said, "Every tribe of the Jinn had listening posts and when any Revelation was sent down, the angels would hear a sound like a piece of iron striking a smooth stone." He added, "Whenever the angels heard it, they would fall down in prostration and they would not raise their heads until it had come down; then, when it had come down, they would say to one another, "What did your Lord say?" And if it was something pertaining to the heavens, they would say, "The truth; and He is the Most High, the Great." But if it was something pertaining to the Earth, whether regarding the unseen, or a death or something else concerning the Earth, they would speak about it and say, "It is such-and-such." The Jinn would hear this and convey it to their clients (the soothsayers, fortunetellers, etc.).

But when the revelation was sent to Prophet Muhammad (Peace and Blessings of Allah be upon him), they were dispersed by having meteorites hurled at them. The first people to notice them were Thaqeef. An owner of sheep among them would go out to his sheep and each day he would sacrifice a sheep, while an owner of camels would sacrifice a camel each day. And the people hastened to spend their money. But some of them said to the others, "Do not do this, for either they are the stars by

which people are guided or else something has happened." So they looked and saw that the stars by which they were guided were unchanged. Hence, they desisted, and Allah, the Almighty, turned away the Jinn; and then they heard the Qur'an. When they came to the Prophet (Peace and Blessings of Allah be upon him) and heard him reciting, they said, "Listen." Then the devils went to Iblees and informed him about it and he said, "This is an event which

has occurred on Earth, so bring me some dust from every part of the Earth." They did so and when they brought him the earth of Tihamah, he said, "Here is where the event occurred."

Al-Baihaqi and Al-Hakim narrated on the authority of 'Abdullah Ibn 'Abbas that he said, "The lowest heaven was not guarded during the period between 'Eesa and Muhammad (may the blessings and peace of Allah be upon them both)." But it is likely that what is meant by those who rejected that, is that it was not strictly guarded. And it must be understood in this way because of what has been confirmed in the Hadith on the authority of 'Abdullah Ibn 'Abbas, who said, "While the Messenger of Allah (Peace and Blessings of Allah be upon him) was sitting with some of his Companions, may Allah be pleased with them, a star (i.e., a meteorite) was hurled and it illuminated the sky, upon which he said: "What did you used to say when the like of this was hurled?" They said, "We used to say, 'Some great person has died, ' or, 'Some great person has been born.' He said: 'No, but'..." and he mentioned the Hadith, as we said earlier.

Section Regarding How the Revelation Came to the Messenger of Allah

It was reported on the authority of 'A'ishah, may Allah be pleased with her, that Al-Harith Ibn Hisham asked the Messenger of Allah (Peace and Blessings of Allah be upon him), "O Messenger of Allah! How does the Revelation come to you?" He said: "Sometimes it is

(revealed) like the ringing of a bell; this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'A'ishah, may Allah be pleased with her, added, "Verily, I saw the Prophet (Peace and Blessings of Allah be upon him) being inspired Divinely on a very cold day and noticed the sweat dripping from his forehead (as the Inspiration ended)." This was narrated by Al-

Bukhari and Muslim in the Saheehain from the Hadith of Malik.

And in Saheeh Muslim and other collections of Ahadeeth it was reported on the authority of Al-Hasan, who reported on the authority of Hittan Ibn 'Abdullah Ar-Raqashi, who in turn reported on the authority of 'Ubadah Ibn As-Samit, may Allah be pleased with them, that he said, "When Revelation came down to the Messenger of Allah (Peace and Blessings of Allah be upon him), it was burdensome to him and his face would take on a dark red expression." And in another narration, "...his eyes became dark and we recognized that from him."

And in the Saheehain is the Hadith of Zaid Ibn Thabit (May Allah be pleased with him), who said that when "Not equal are those of the Believers who sit (at home)" (Soorah An-Nisa' 4:95) was revealed, Ibn Umm Maktoom (May Allah be pleased with him) complained of his blindness, following which "...except those who are disabled (by injury or are blind or lame, etc.) was revealed (Soorah An-Nisa' 4:95) and, "the thigh of the Messenger of Allah (Peace and Blessings of Allah be upon him) was against my thigh and I was writing, but when the Revelation came down, his thigh almost broke my thigh."

And in Saheeh Muslim, it was reported on the authority of Ya'la Ibn Umayyah, may Allah be pleased with him, that he said, " 'Umar (May Allah be pleased with him) said to me, 'Would it please you to see the Messenger of Allah (Peace and Blessings of Allah be upon him)

when Revelation is descending on him'? Then he lifted a corner of the cloth and the Revelation was descending upon him at Al-Ji'ranah; I saw that his face was red and he was snorting like a camel."

And it was confirmed in the Saheehain in the Hadith of 'A'ishah, may Allah be pleased with her, that Sawdah, may

Allah be pleased with her, the wife of the Prophet, Peace and Blessings on Allah be upon him) went out to answer the call of nature after it was made obligatory (for all the Muslim women) to observe the veil. She was a large, overweight lady, and everybody who knew her before could recognize her. So 'Umar Ibn Al-Khattab (May Allah be pleased with him) saw her and said, "O Sawdah! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sawdah, may Allah be pleased with her, returned while the Messenger of Allah (Peace and Blessings of Allah be upon him) was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O, Messenger of Allah! I went out to answer the call of nature and 'Umar said to me such-and- such." Then Allah, the Almighty, inspired him (the Prophet) and when the state of Inspiration was over - and the bone was still in his hand, as he had not put it down - he said (to Sawdah, may Allah be pleased with her): "You (women) have been allowed to go out for your needs." This proves that the Revelation did not cause him to completely lose his senses, because he was sitting and also, the bone did not fall from his hand - may Allah's Blessings and Peace be upon him in perpetuity.

Imam Ahmad narrated on the authority of Asma' Bint Yazeed, may Allah be pleased with her, that she said, "I was holding the reins of Al-'Adba', the she-camel of the Messenger of Allah (Peace and Blessings of Allah be upon him) when the whole of Soorah Al-Ma'idah was revealed to him. Due to the burden of it on him,

the upper leg of the she- camel was bruised.”

It has also been confirmed in the Saheehain that the sending down of Soorah Al-Fat'h to the Messenger of Allah (Peace and Blessings of Allah be upon him) occurred when he was returning from Al-Hudaybiyyah, while he was on his riding

beast and it came down to him little by little, according to the circumstances. And Allah (SWT) knows best.

Allah, Most High, says, "Move not your tongue concerning (the Qur'an, O, Muhammad) to make haste therewith. It is for Us to collect it and to give you (O, Muhammad) the ability to recite it (the Qur'an), And when We have recited it to you (O, Muhammad, through Jibrael), then follow you its (the Qur'an's) recital. Then it is for Us (Allah) to make it clear to you." (Soorah Al-Qiyamah 75:16-19)

Then High above all be Allah, the True King, said: "And be not in haste (O, Muhammad) with the Qur'an before its revelation is completed to you, and say, 'My Lord! Increase me in knowledge'." (Soorah Ta Ha 20:114).

This was at the beginning, when the Messenger of Allah (Peace and Blessings of Allah be upon him) used to take great pains to memorize the Revelation brought to him by Jibrael from Allah, the Almighty, the All-Powerful, by reciting it rapidly, in order to keep pace with the angel's recitation. So Allah, Most High, commanded him to listen to the angel until he had completed the Revelation. And He guaranteed for him that He would preserve it in his heart and make it easy for him to recite and convey (to others) and that He would make clear its meanings to him. This is why He, Most High, says, "And be not in haste (O, Muhammad) with the Qur'an before its revelation is completed to you, and say, 'My Lord! Increase me in knowledge'." (Soorah Ta

Ha 20:114).

And He says, "Move not your tongue to make haste therewith. It is for Us to collect it" (Soorah AlQiyamah 75:16-17) means in your heart, "...and to give you (O, Muhammad) the ability to recite it (the Qur'an)" (Soorah Al-Qiyamah 75:17) means the angel recites it to you, that you may recite it, "...then follow you its (the Qur'an's) recital." (Soorah Al-Qiyamah 75:18). It means to listen to it and reflect on it. "Then it is for

Us (Allah) to make it clear to you." (Soorah Al-Qiyamah 75:19). This is the same as His Saying: "...and say, "My Lord! Increase me in knowledge." (Soorah Ta Ha 20:114)

And in the Saheehain it was reported on the authority of 'Abdullah Ibn 'Abbas, may Allah be pleased with him, that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) used to bear the Revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as the Messenger of Allah (Peace and Blessings of Allah be upon him) used to move his." Sa'eed moved his lips saying, "I am moving my lips, as I saw Ibn 'Abbas (May Allah be pleased with him) moving his." Ibn 'Abbas (May Allah be pleased with him) added, "So Allah, the Almighty, revealed, "Move not your tongue to make haste therewith. It is for Us to collect it and to give you (O, Muhammad) the ability to recite it (the Qur'an)." (Soorah AlQiyamah 75:16, 17) which means that Allah, the Almighty, will make him (the Prophet (Peace and Blessings of Allah be upon him)) remember the portion of the Qur'an which was revealed at that time by heart and recite it.

The Statement of Allah, the Almighty: "And when We have recited it to you (O, Muhammad, through Jibraeel), then follow you its..." (the Qur'an's) recital means listen to it and be silent. "Then it is for Us (Allah) to make it clear to you" (Soorah Al-Qiyamah 75:19) means "then it is (for Allah, the Almighty,) to make you recite it (and its meaning will be clear by itself

through your tongue)." Whenever Jibraeel came, the Messenger of Allah (Peace and Blessings of Allah be upon him) used to lower his head to his chest and listen in silence to him and after his departure he would recite it just as Allah, the Almighty, the All-Powerful had promised him.

Ibn Ishaq said, "Then the Revelation to the Messenger of Allah (Peace and Blessings of Allah be upon him) continued

and he believed in what came to him. He accepted it completely and he conveyed it to the slaves, regardless of whether it pleased them or displeased them; and Prophethood entails heavy burdens which none can bear and none can understand except those Messengers who are strong and determined, whom Allah, the Almighty, helps and to whom He grants success, because of what they encounter from their people and the rejection of the Message they bring from Allah, the Almighty, to which they are subjected. The Messenger of Allah (Peace and Blessings of Allah be upon him) continued to do what Allah, the Almighty, had commanded him to do, in spite of the opposition and harm he encountered from his people.”

Ibn Ishaq said, “Khadeejah Bint Khuwailid, may Allah be pleased with her, had faith and believed in what he brought from Allah, the Almighty, and she supported him in the propagation of the Religion. She was the first person to believe in Allah, the Almighty, and His Messenger (Peace and Blessings of Allah be upon him) and in the Message that he brought from Allah, the Almighty. In this way, Allah, the Almighty, made things easier for His Messenger (Peace and Blessings of Allah be upon him): whenever he heard something that he disliked from those who opposed him or they belied him, it would make him feel sad, and Allah, the Almighty, would grant him solace through her when he returned to her, for she would strengthen his resolve and lighten the burden for him by her belief in him, and her minimizing of the enmity and opposition shown

to him by the people. May Allah be pleased with her.”

Ibn Ishaq said, “I was told by Hisham Ibn ‘Urwah, who reported on the authority of his father, who in turn reported on the authority of ‘Abdullah Ibn Ja‘afar Ibn Abi Talib that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'I was commanded to give Khadeejah the glad tidings of a house made of pearl in which

there is no noise or clamor and no fatigue'." And this Hadith has been reported in the Saheehain. Ibn Hisham said, "Qasab (the word used in the Hadith) here means 'hollowed-out pearl'."

Section Regarding the First People to Embrace Islam, Then Mention of the Earliest Companions to Embrace Islam

Ibn Ishaq said, "Then 'Ali Ibn Abi Talib (May Allah be pleased with him) came a day after that and found them both praying. On seeing them, 'Ali (May Allah be pleased with him) said, 'O Muhammad! What is this?' He replied: 'It is the religion of Allah, which He Himself has chosen and with which He sent His Messengers. So I call you to Allah, Alone, Who has no partners and (I call upon you) to worship Him and to reject Al-Lat and Al-'Uzza.' 'Ali (May Allah be pleased with him) replied, 'This is something of which I had not heard before today, so I cannot judge in the matter until I have consulted Abu Talib with regard to it.' The Messenger of Allah (Peace and Blessings of Allah be upon him) disliked to divulge his secret to him before his affair was made known, so he said to him: 'O 'Ali! If you will not embrace Islam, then be silent.' So 'Ali stayed that night and then Allah, the Almighty, placed submission (i.e., Islam) in his heart, and in the morning, he came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, 'What do you propose that I do, O,

Muhammad?' The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'Bear witness that none is worthy of worship except Allah, Alone, without partners, reject Al-Lat and Al-'Uzza and absolve yourself of (belief in) the (false) partners.' 'Ali (May Allah be pleased with him) did so and became a Muslim and he continued to come to him, though fearful of Abu Talib. He concealed his Islam and did not disclose it to anyone. Zaid Ibn Harithah (May Allah be pleased with him) also embraced

Islam and they continued for about a month to conceal their Islam, with 'Ali, may Allah be pleased with him, coming frequently to the Messenger of Allah (Peace and Blessings of Allah be upon him) during that time. Among the blessings that Allah, the Almighty, bestowed on 'Ali was that he used to be in the abode of the Messenger of Allah (Peace and Blessings of Allah be upon him) before Islam."

And it was reported on the authority of Muhammad Ibn Ishaq that 'Afeef said, "I was a merchant and I arrived in Mina during the Hajj period. Al-'Abbas Ibn 'Abdil Muttalib, may Allah be pleased with him, was also a merchant and so I went to him to trade with him. While we were thus engaged, a man came out from a hair tent and stood and prayed toward the Ka'bah. Then a woman came out and stood and prayed and a young boy came out and prayed with him. I said, "O 'Abbas! What is this religion? We do not know what this religion is." Al-'Abbas replied, "This is Muhammad Ibn 'Abdullah (Peace and Blessings of Allah be upon him). He claims that Allah, the Almighty, has sent him and that the treasures of Kisra and Qaisar will be given to him. The woman is his wife, Khadeejah Bint Khuwailid, may Allah be pleased with her, and she has believed in him. This boy is his cousin, 'Ali Ibn Abi Talib, who has also believed in him." 'Afeef said, "Would that I had embraced Islam on that day, in order that I might have been the second (man) to embrace Islam!" Ibrahim Ibn Sa'd said in his version of the Hadith, which he narrated on the authority of Ibn Ishaq "...when a man came out of a hair tent near to him and he looked up to

the heaven; and when he saw that the sun had passed its zenith, he prayed." Then he mentioned that Khadeejah, may Allah be pleased with her, stood up to pray behind him.

Ibn Jareer said, "I was told by 'Eesa Ibn Sawadah Ibn Abul- Ja'd, that he was told by Muhammad Ibn AlMunkadir, Rabee'ah Ibn Abu-'Abdur Rahman and Abu Hazim Al-Kalbi, "'Ali was the first to embrace Islam." Al-Kalbi added, "He

embraced Islam when he was nine years old." And it was reported on the authority of Ibn Ishaq that he said, "The first male to have faith in the Messenger of Allah (Peace and Blessings of Allah be upon him), pray with him and believe him was 'Ali Ibn Abi Talib, and that was when he was ten years old. He used to live in the house of the Messenger of Allah (Peace and Blessings of Allah be upon him) before Islam."

Others said that the first person from this nation to embrace Islam was Abu Bakr As-Siddiq, may Allah be pleased with him. It is possible to reconcile these statements by saying that Khadeejah, may Allah be pleased with her, was the first woman to embrace Islam, according to the clear wording of the narrations. It was also said that she was the very first person, male or female, to embrace Islam. The first of the freed slaves to embrace Islam was Zaid Ibn Harithah and the first young boy to embrace Islam was 'Ali Ibn Abi Talib, for he was a child, having not yet attained puberty, according to what is widely reported. These people were thus Ahl ul-Bait. The first of the freemen to embrace Islam was Abu Bakr As-Siddiq – and his Islam was more beneficial than that of those who had preceded him, for he was a leader among the people, an important man and one of the chiefs of Quraish; he was held in high esteem and was a wealthy man. He became a caller to Islam and he was greatly loved due to his spending of his wealth in obedience to Allah, the Almighty, and His Messenger (Peace and Blessings of Allah be upon him), as we shall see.

Ibn Ishaq said, "I was told by Muhammad Ibn 'Abdur Rahman Ibn 'Abdullah Ibn Al-Husain At-Tameemi that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "I did not call anyone to Islam except that he had some uncertainty and doubt - aside from Abu Bakr. He did not waver or hesitate when I told him about it (Islam)." This is what Ibn Ishaq reported, but it can neither be confirmed nor

rejected. Ibn Ishaq and others mentioned that he was a companion of the Messenger of Allah (Peace and Blessings of Allah be upon him) prior to the start of his mission and that he knew how truthful and trustworthy he was and how fine and noble his character was. These attributes prevented him from being untruthful regarding people, so how could he be untruthful regarding Allah, the Almighty? For this reason, simply because of what was mentioned to him, he hastened to believe him and he did not hesitate or waver.

And it has been confirmed in Saheeh Al-Bukhari on the authority of Abu Ad-Darda', may Allah be pleased with him, regarding a disagreement between Abu Bakr, may Allah be pleased with him, and 'Umar, may Allah be pleased with him, that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie, ' while Abu Bakr said, 'He has said the truth, ' and consoled me with himself and his money." He then said twice: 'Will you not then give up harming my companion?' After that nobody harmed Abu Bakr, may Allah be pleased with him,."

And in Saheeh Al-Bukhari it was reported on the authority of 'Ammar Ibn Yasir, may Allah be pleased with him, that he said, "I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) and there was none with him but five slaves, two women and Abu Bakr (i.e. those were the only converts to Islam then)."

And it is reported on the authority of 'Abdullah Ibn Mas'ood, may Allah be pleased with him, that he said, "The first to reveal that they had embraced Islam were seven: the Messenger of Allah (Peace and Blessings of Allah be upon him), Abu Bakr, 'Ammar, his mother, Sumayyah, Suhaib, Bilal and AlMiqdad. As for the Messenger of Allah (Peace and Blessings of Allah be upon him), Allah, the Almighty, protected him through his uncle, while as for Abu Bakr, Allah,

the Almighty, protected him through his people. As for the rest of them, the pagans took them and forced them to wear iron jackets and made them lie under the sun, but there was not a single one of them but submitted to do what they wanted them to do, aside from Bilal, who refused. And so, they took him and gave him to the children who ran through the alleyways of Makkah with him, while he was saying, '(Allah is) One, One'."

Abu Hanifah, may Allah have mercy upon him, reconciled these opinions by saying that the first person to embrace Islam from among the freemen was Abu Bakr; from among the women, it was Khadeejah; from among the freed slaves, it was Zaid Ibn Harithah; and from among the young boys, it was 'Ali Ibn Abi Talib, may Allah be pleased with them all.

Muhammad Ibn Ishaq said, "When Abu Bakr, may Allah be pleased with him, embraced Islam and disclosed his Islam, he called upon the people to Allah, the Almighty, the All- Powerful. Abu Bakr, may Allah be pleased with him, was well-known to his people, approachable and loved by them. He knew more about the good and bad of Quraish than any other person. He was a merchant of high moral character and renowned for his kindness. His people used to come to him and discuss many things with him, because of his knowledge, his experience as a merchant and his sociable nature. He began by calling to Islam those among his people whom he trusted, who used to visit him and sit with him. Those who accepted Islam at his hands, according to what has been conveyed to me

were: Az-Zubair Ibn Al'Awwam, 'Uthman Ibn 'Affan, Talhah Ibn 'Ubaidullah, Sa'd Ibn Abi Waqqas and 'Abdur-Rahman Ibn 'Awf, may Allah be pleased with them all.

They hastened with Abu Bakr, may Allah be pleased with him, to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he explained Islam to them, reciting the

Qur'an to them and informing them of the truth of Islam, upon which they believed. These eight individuals were the earliest converts to Islam, who believed the Messenger of Allah (Peace and Blessings of Allah be upon him) and believed in the Message he brought from Allah."

The Messenger of Allah (Peace and Blessings of Allah be upon him) asked Allah, the Almighty, to guide either 'Umar Ibn Al-Khattab, may Allah be pleased with him, or Abu Jahl Ibn Hisham to Islam. The Messenger of Allah (Peace and Blessings of Allah be upon him) supplicated Allah, the Almighty, on a Wednesday and 'Umar, may Allah be pleased with him, embraced Islam on Thursday, on which the Prophet (Peace and Blessings of Allah be upon him) and Ahl ul-Bait openly and loudly recited, "Allahu

Akbar (Allah is Greatest)!" It was said that their voices were heard in the heights of Makkah. Abul-

Arqam - who was a blind disbeliever - came out and he was saying, "O Allah! Forgive Banu 'Ubaid AlArqam, for they have disbelieved." 'Umar, may Allah be pleased with him, then got up and said, "O Messenger of Allah! Why do we conceal our religion, when we are following the Truth, while they practice their religion openly, and they are following that which is false?" The Prophet (Peace and Blessings of Allah be upon him) replied: "O 'Umar! We are few, and you have seen what we have encountered." 'Umar, may Allah be pleased with him, said, "Then by Him Who sent you with the Truth, I will go to every meeting place where I sat when I was a

disbeliever and I will proclaim my faith in them.”

Then he left and circumambulated the Ka’bah, after which he visited Quraish, who were waiting for him, and Abu Jahl Ibn Hisham said, “So-and-so claims that you have abandoned your religion!” ‘Umar, may Allah be pleased with him, said, “Ash-hadu an-la ilaha ill-Allahu Wahdahu la Shareeka Lahu wa anna Muhammadan ‘Abduhu wa Rasooluhu (I bear witness that none is worthy of worship except Allah, Alone,

without partners and that Muhammad is His Slave and His Messenger)." Upon hearing this, the pagans rushed upon him; in response, he pounced on 'Utbah and poked his fingers in his eyes, causing him to scream. The people then stayed back and 'Umar, may Allah be pleased with him, got up and departed and none dared to approach him.

He then visited all of the meeting places that he had formerly frequented as a disbeliever and informed them that he had embraced Islam. Then he went to the Prophet (Peace and Blessings of Allah be upon him) and said, "May my mother and father be ransomed for you, I have not neglected a single meeting place in which I used to sit when I was a disbeliever; I have been to them all and proclaimed my Islam to them, without fear or hesitation." Then the Messenger of Allah (Peace and Blessings of Allah be upon him) went out and 'Umar and Hamzah Ibn 'Abdul-Muttalib, may Allah be pleased with them both, walked in front of him until they reached the Holy House, where he performed Tawaf and then offered the Dhuhr (afternoon) prayer in safety. Then he went to the house known as Dar Al-Arqam accompanied by 'Umar, may Allah be pleased with him,. After a while, 'Umar departed and later, the Prophet (Peace and Blessings of Allah be upon him) departed alone.

It has been authentically reported that 'Umar, may Allah be pleased with him, only embraced Islam after the Muhajiroon (emigrants) had departed for Abyssinia, which was in the sixth year after the start of the Prophetic Mission, as

we shall show in the relevant place, if Allah wills. We have dealt in more detail with the story of how Abu Bakr and 'Umar, may Allah be pleased with them, embraced Islam in the book dealing with their biographies and we have spoken at great length there on this topic, all praise and thanks be to Allah, the Almighty.

It has been confirmed in Saheeh Muslim on the authority of 'Amr Ibn 'Abasah As-Sulami, may Allah be pleased with him, that he said, "I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) at the start of his Prophetic Mission when he was in Makkah. The Messenger of Allah (Peace and Blessings of Allah be upon him) was at that time hiding as his people had made life hard for him. I adopted a friendly attitude (toward the Makkans and thus managed) to enter Makkah and go to him (the Prophet (Peace and Blessings of Allah be upon him)) and I said to him, "What are you?" He said: "I am a Prophet (of Allah)." I again said, "What is a Prophet?" He said: "A Messenger of Allah." I said, "Has Allah, the Almighty, sent you?" He replied: "Yes." I then asked him, "With what (Message) have you been sent?" He said: "That you worship Allah, Alone, without partners, that you break the idols and join ties of kinship." I said, "This is a fine thing with which you have been sent! Who is with you in this (in these beliefs and practices)?" He said: "A free man and a slave. [He (the narrator) said, "He was referring to Abu Bakr and Bilal, may Allah be pleased with them both.]" 'Amr then said, "You have seen me and I am one-fourth of Islam." He said, "Then I embraced Islam and I said, 'I intend to follow you.' But he (Peace and Blessings of Allah be upon him) said: "No. You better go back to your people and when you are informed that I have departed, you may follow me."

And in Saheeh Al-Bukhari, it was reported on the authority of Sa'eed Ibn Al-Musayyib that he

said, "I heard Sa'd Ibn Abi Waqqas, may Allah be pleased with him, say, "No one embraced Islam on the day on which I embraced Islam and I remained for seven days, being one-third of the then extant Muslims."

As for his saying: "No one embraced Islam on the day on which I embraced Islam..." it is easily understood. But it was also narrated that he said, "...except on the day on which I embraced Islam." And this is dubious; for it would necessitate

that no one embraced Islam before him. But it is well-known that As-Siddiq, 'Ali, Khadeejah and Zaid Ibn Harithah, may Allah be pleased with them all, embraced Islam before him, according to the consensus of the scholars, who affirmed that no one embraced Islam before these four. Those scholars included: Ibn Al-Katheer and Abu Hanifah, may Allah have mercy upon them, determined that these four embraced Islam before any of their fellow tribesmen. And Allah knows best.

As for his saying, "...and I remained for seven days, being one third of the then extant Muslims," it is also problematic; and I do not know how it may be explained, unless he was speaking according to his knowledge. And Allah knows best.

And Abu Dawood At-Taialisi narrated on the authority of 'Abdullah (i.e. Ibn Mas'ood, may Allah be pleased with him) that he said, "I was an adolescent boy and I used to tend sheep for 'Uqbah Ibn Abi Mu'ait in Makkah. One day, the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr, may Allah be pleased with him, came to me, having fled from the pagans and he (or they) said, 'O boy! Do you have any milk that you can give us to drink?' I said, 'I am entrusted with the cattle and I cannot give you anything to drink.' He then asked, 'Then do you have a young ewe that has not yet been mated with a male?' I said, 'Yes.' Then I brought it to them and Abu Bakr, may Allah be pleased with him, hobbled it and the Messenger of Allah (Peace and Blessings of Allah be upon him) took hold of its udder and

supplicated Allah, the Almighty, upon which its udder became filled with milk. Then Abu Bakr, may Allah be pleased with him, came to him with a hollowed out rock and the Messenger of Allah (Peace and Blessings of Allah be upon him) milked the udder into it and then he and Abu Bakr drank from it. After that, they gave me to drink from it and then he said to the udder: 'Contract!' Upon which it contracted. Later, I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said to him, 'Teach me this fine speech (i.e. the

Qur'an).' He said: 'You are a boy who has been taught.' And I took from his lips seventy Soorahs (Chapters) in which no one can contend with me."

Al-Baihaqi said, "It was reported on the authority of Muhammad Ibn 'Abdullah Ibn 'Amr Ibn 'Uthman that he said, "Khalid Ibn Sa'eed Ibn Al-'As embraced Islam in early stages, and he was the first of his brothers to do so. The start of his Islam was when he saw in a dream that he was being held at the edge of the Fire and he described its vastness in a manner about which Allah knows best. He saw in his dream that someone came to him and he was pushing him into it and he also saw the Messenger of Allah (Peace and Blessings of Allah be upon him) holding him by his hips in order to prevent him from falling into it. He awoke in a state of alarm from his sleep and said, 'I swear by Allah that this vision is true.' Then he met Abu Bakr, may Allah be pleased with him, and he related to him what he had seen. Abu Bakr, may Allah be pleased with him, said to him, 'I want that you should have the goodness of this Messenger of Allah (Peace and Blessings of Allah be upon him), so obey him; for you will follow him and enter Islam with him, and Islam will protect you from entering it (the Fire), while your father will fall into it.' So he met the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was at Ajyad and said to him, 'O Messenger of Allah! O, Muhammad! To what do you call?' He said: 'I call you to (believe in) Allah, Alone, without partners and that Muhammad is His Slave and His Messenger, and to abandon the worship of

stones that you practice - stones that do not hear, do not harm, do not see, do not benefit and are unaware of who worships them or does not worship them.' Khalid said, 'Then I bear witness that none is worthy of worship and that you are the Messenger of Allah.' May Allah be pleased with him.

The Messenger of Allah (Peace and Blessings of Allah be upon him) was pleased with his conversion to Islam. Khalid,

may Allah be pleased with him, stayed away from home and his father came to know that he had embraced Islam; he sent someone to search for him and he brought him to him. His father rebuked him and beat him with a piece of wood that he held in his hand until he broke it on his head. He said, 'By Allah, I will starve you.' Khalid, may Allah be pleased with him, replied, 'Even if you prevent me from eating, Allah will give me what I need to live on.' Then he went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he treated him hospitably and he remained with him."

The Story of How Hamzah Ibn 'Abdul Muttalib, the Paternal Uncle of the Prophet, Embraced Islam

Yoonus Ibn Bukair narrated on the authority of Muhammad Ibn Ishaq that he said, "I was told by a man from among those who had embraced Islam - and he had a reliable memory - that Abu Jahl accosted the Messenger of Allah (Peace and Blessings of Allah be upon him) at As-Safa and he injured him, reviled him and maligned his religion. Hamzah Ibn 'Abdul Muttalib was informed of this and so he went to Abu Jahl and stood over his head, raised his bow and struck him with it, seriously wounding him. The men of Banu Makhzoom, one of the tribes of Quraish, got up and advanced on Hamzah, intending to help Abu Jahl against him. They said, 'We believe that you have

apostatized, O, Hamzah!' Hamzah said, 'And who will prevent me, when it has become clear to me? I bear witness that he is the Messenger of Allah (Peace and Blessings of Allah be upon him) and that what he says is the Truth. And by Allah, I will not retract this, so prevent me, if you are truthful.' Abu Jahl said, 'Leave Abu 'Umarah, for by Allah, I did revile his nephew shamefully.'

Once Hamzah had embraced Islam, the Quraish realized that the Messenger of Allah (Peace and Blessings of Allah be upon him) had grown stronger and they refrained from their persecution of him. Hamzah, may Allah be pleased with him, recited some poetic verses in regard to this incident.”

The Story of How Abu Dharr Embraced Islam

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Abbas, may Allah be pleased with him, that he said, "When news of the sending of the Messenger of Allah (Peace and Blessings of Allah be upon him) was conveyed to Abu Dharr, may Allah be pleased with him, he said to his brother, "Ride to this valley and bring me the news of this man (i.e., the Prophet Peace and Blessings of Allah be upon him) who claims to be a Prophet receiving information from the heavens. Listen to him and then come to me." His brother set out till he met the Prophet (Peace and Blessings of Allah be upon him) and listened to his speech and returned to Abu Dharr, may Allah be pleased with him, and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abu Dharr, may Allah be pleased with him, said, "You have not satisfied me as to what I wanted."

So he packed some provisions for the journey and filled a water skin full of water, then he set out till he reached Makkah, where he went to the Mosque looking for the Prophet (Peace and Blessings of Allah be upon him), whom he did not know and about whom he was unwilling to ask anyone. After a portion of the night had passed, 'Ali, may Allah be pleased with him, saw him and realized that he was a stranger. Abu Dharr, may Allah be pleased with him, followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water skin and

food and went to the Mosque. He spent that day without being observed by the Prophet (Peace and Blessings of Allah be upon him) till it was night, when he returned to his sleeping place.

'Ali, may Allah be pleased with him, again passed by him and said, "Has not the man (i.e., Abu Dharr) recognized his dwelling place yet?" So, 'Ali, may Allah be pleased with him,

let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when 'Ali, may Allah be pleased with him, had the same experience with him and Abu Dharr again stayed with him. 'Ali, may Allah be pleased with him, then asked, "Will you not tell me what has brought you here?" He replied, "If you give me a promise and a covenant that you will guide me, then I will tell you." When 'Ali, may Allah be pleased with him, had done so, Abu Dharr informed him (of his purpose). 'Ali, may Allah be pleased with him, said, "It is the Truth, and he (i.e. Muhammad) is the Messenger of Allah (Peace and Blessings of Allah be upon him). So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to the water closet. But if I carry on walking, follow me till you enter the place that I will enter." Abu Dharr agreed and followed 'Ali, may Allah be pleased with him, till he entered the place of the Prophet (Peace and Blessings of Allah be upon him) and Abu Dharr entered with him. He then listened to the speech of the Prophet (Peace and Blessings of Allah be upon him) and embraced Islam on the spot. The Prophet (Peace and Blessings of Allah be upon him) said to him: "Go back to your people and inform them (of this religion) till you receive my (further) orders." Abu Dharr, may Allah be pleased with him, said, "By Him in Whose Hand is my soul, I will proclaim my conversion to Islam publicly amongst them (i.e., the disbelievers)."

He went out till he reached the Mosque and

announced as loudly as possible, "I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah." The people then got up and beat him till they knocked him down. Al-'Abbas, may Allah be pleased with him, came and threw himself over him (to protect him), saying, "Woe to you! Don't you know that he is from Ghifar and there is the route (road) to your merchants toward Ash- Sham (i.e., through the place where this tribe dwells)?" Thus he saved him from them. Abu Dharr, may Allah be pleased

with him, did the same on the next day and the people beat him again and Al-'Abbas, may Allah be pleased with him, threw himself over him (to save him as before)." This is the wording of Al-Bukhari, but the story of how he embraced Islam has also been described at length in Saheeh Muslim and in other sources.

The Story of How Dimad Embraced Islam

Imam Muslim narrated on the authority of 'Abdullah Ibn 'Abbas that he said, "Dimad arrived in Makkah - and he belonged to the tribe of Azd Shanoo'ah and was skilled in exorcising Jinn from those who were possessed. He heard the foolish people of Makkah saying that Muhammad (Peace and Blessings of Allah be upon him) was possessed. Upon this he said, "If I were to come across this man, Allah, the Almighty, might cure him at my hand." He met him and said, "O, Muhammad, I can exorcise, and Allah, the Almighty, cures whomever He wills at my hand. Do you desire (this)?" Upon this, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Praise be to Allah, we praise Him, ask His Help; and he whom Allah guides aright there is none to lead him astray, and he who is led astray there is none to guide him, and I bear witness to the fact that none is worthy of worship but Allah, He is One, having no partner with Him, and that Muhammad is His Servant and Messenger."

After this, he (Dimad) said, "Repeat these

words of yours before me,” and the Messenger of Allah (Peace and Blessings of Allah be upon him) repeated them to him three times; and he said, “I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they reach the depths (of the ocean of eloquence); bring forth your hand so that I should take an

oath of fealty to you on Islam." So he took an oath of allegiance to him.

The Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Is it (this allegiance of yours) on behalf of your people too?" He said, "It is on behalf of my people too." The Messenger of Allah (Peace and Blessings of Allah be upon him) sent an expedition and the flying column passed by his people. The leader of the flying column said to the detachment, "Did you find anything from these people?" One of the people said, "I found a utensil for water." Upon this he (the commander) said, "Return it, for he is one of the people of Dimad."

Ibn Ishaq related the names of the earliest of the Companions, may Allah be pleased with them, to embrace Islam, saying, "Then Abu 'Ubaidah, Abu Salmah Al-Arqam Ibn Abil Arqam, 'Uthman Ibn Madh'oon, 'Ubaidah Ibn Al-Harith, Sa'eed Ibn Zaid and his wife, Fatimah Bint Al-Khattab, Asma' Bint Abu Bakr, 'A'ishah Bint Abu Bakr, who was still young, Qudamah Ibn Maz'oon, 'Abdullah Ibn Maz'oon, Khabbab Ibn Al-Aratt, embraced Islam, 'Umair Ibn Abi Waqqas, 'Abdullah Ibn Mas'ood, Mas'ood Ibn Al-Qari, Saleet Ibn 'Amr, 'Ayyash Ibn Abi Rabee'ah and his wife, Asma' Bint Salamah Ibn Makhramah At-Taimi, Khunais Ibn Hudhafah, 'Amir Ibn Rabee'ah, 'Abdullah Ibn Jahsh, Abu Ahmad Ibn Jahsh, Ja'afar Ibn Abu Talib and his wife, Asma' Bint 'Umais, Hatib Ibn Al-Harith, his wife, Fatimah Bint Al-Mujallal and his brother, Hattab Ibn Al-Harith and his wife, Fukaihah Bint Yasar, Ma'mar Ibn Al-Harith Ibn Ma'mar Al-Jumahi, As-Sa'ib Ibn

'Uthman Ibn Maz'oon, Al-Muttalib Ibn Azhar Ibn 'Abd 'Awf and his wife, Ramlah Bint Abu 'Awf Ibn Subairah Ibn Su'aid Ibn Sa'd Ibn Sahm, An-Nahham, whose name was Nu'aim Ibn 'Abdullah Ibn Aseed, 'Amir Ibn Fuhairah, the freed slave of Abu Bakr, Khalid Ibn Sa'eed, Umainah Bint Khalaf Ibn As'ad Ibn 'Amir Ibn Bayadah from Khuza'ah, Hatib Ibn 'Amr Ibn 'Abd Shams, Abu Hudhaifah

Ibn 'Utbah Ibn Rabee'ah, Waqid Ibn 'Abdullah Ibn 'Abd Manaf Ibn 'Areen Ibn Tha'labah At-Tameemi, the ally of Banu 'Adiyy, Khalid Ibn Al-Bukair, 'Amir Ibn AlBukair, 'Aqil Ibn Al-Bukair (his name was Ghafil [unmindful] and so the Messenger of Allah (Peace and Blessings of Allah be upon him) named him 'Aqil [discerning]), Iyas Ibn Al-Bukair Ibn 'Abd Yaleel Ibn Nashib Ibn Ghiyarah Ibn Sa'd Ibn Laith (they were the allies of Banu 'Adiyy Ibn Ka'b), 'Ammar Ibn Yasir and Suhaib Ibn Sinan. Then the people entered Islam in groups, from among the men and women, until the religion of Islam became widespread in Makkah and widely discussed.

Ibn Ishaq said, "Then three years after the start of his Prophethood, Allah, the Almighty, commanded His Messenger (Peace and Blessings of Allah be upon him) to preach the message of Islam openly and to patiently bear the harm inflicted on him by the pagans." He added, "When the Companions, may Allah be pleased with them, prayed, they would go to the ravines and offer their prayers in secret, hidden from their people. One day, while Sa'd Ibn Abi Waqqas, may Allah be pleased with him, was praying with some others in the ravines of Makkah, some of the pagans came upon them and rebuked and denounced what they were doing, until eventually, they fought with them and Sa'd, may Allah be pleased with him, struck one of the pagans with the jawbone of a camel and fractured his skull. This was the first blood spilt (by the Muslims) in Islam."

The command of Allah (SWT) to His Messenger

(peace and blessing of Allah be upon him) regarding the conveyance of the message privately and publicly and His command to him to exercise patience, perseverance and to turn away from the ignorant lying adversaries after establishing the proofs against them and the sending of the greatest Messenger to them as well as a reminder of what he and his Companions confronted of enmity.

Allah (SWT) says: "And warn your tribe (O, Muhammad) of near kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: 'I am innocent of what you do.' And put your trust in the Almighty, the Most Merciful, Who sees you (O, Muhammad) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall in prostration (along with you to Allah in the five compulsory congregational prayers), verily, He only He, is the All-Hearer, the All-Knower." (Ash-Shu'ara' 26:214-220)

Allah, Most High, also says: "And verily, this (the Qur'an) is indeed a Reminder for you (O, Muhammad) and your people (Quraish people, or your followers), and you will be questioned (about it)." (Az-Zukhruf 43:44)

Allah (SWT) says: "Verily, He Who has given you (O, Muhammad) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'ad (place of return, either to Makkah or to Paradise after your death, etc.)." (Al-Qasas 28:85)

It means that the One Who ordained and enjoined you the conveyance of the message will return you to Home of the Hereafter, which is the Ma'ad, and then He will ask you regarding it (i.e. the conveyance of the message).

Allah, Most High, says: "Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers." (Al-A'raf 7:6)

Verses and Ahadeeth regarding this issue are considerable. We have explored the issue in our book of AtTafseer and therein we extensively discussed it while explaining the statement of Allah in Soorat AshShu'ara':

“And warn your tribe (O, Muhammad) of near kindred.” (Ash-Shu'ara' 26:214)

And we cited copious Ahadeeth on that. From the Ahadeeth we cited is what is related by Imam Ahmad: From Ibn 'Abbas who said: "When the Verse: "And warn your tribe (O, Muhammad) of near kindred" was revealed, the Prophet, peace and blessings of Allah be upon him, came to the Hill of Safa, climbed it and then called out: "Ya Sabahahu!" The people gathered up to him. Those who could not come sent messengers to find out what has happened. Allah's Messenger, peace and blessings of Allah be upon him, then addressed them thus:

"O Banu Abdul-Muttalib! O Banu Fihri! O Banu Ka'b! What would you say if I told you that there is a band of horsemen in the valley wanting to attack you, would you believe me?" They all replied in the affirmative so he said to them: "Well, I am warning you of an imminent severe punishment!" Abu Lahab, (an uncle of the Prophet), Allah's curse be on him, retorted: "May you be miserable for the rest of the day! Is this why you called us?!"

Then Allah revealed: "Perish the two hands of Abu Lahab, and perish he!" (Al-Masad 111:1)

A similar narration is reported from the Hadith of Al-A'mash.

Imam Ahmad also related from Abu Hurairah that: "When the Verse: 'And warn your tribe (O Muhammad) of near kindred' was revealed, the Messenger of Allah, peace and blessings of Allah be upon him, called all of the tribe of Quraish and addressed them thus:

“O, assembly of the Quraish! save yourself from the Fire! O, assembly of Banu Ka’b! save yourself from the Fire! O, assembly of Banu Hashim! save yourself from the Fire! O, assembly of Banu AbdulMuttalib! save yourself from the Fire! O, Fatimah, daughter of Muhammad, save yourself from

the Fire! For by Allah, I will not avail you in any way before Allah but you have ties of kinship which I wish to uphold.”

‘A’ishah, may Allah be pleased with her, said: “When the Verse: ‘And warn your tribe (O, Muhammad) of near kindred’ was revealed, Allah’s Messenger (peace and blessings of Allah be upon him) rose and said: ‘O, Fatimah Bint Muhammad! O, Safiyyah Bint Abdul-Muttalib! O, Banu Abdul-Muttalib! I cannot avail you in the presence of Allah (if you disobey Him). So, ask whatever you wish from my property.”

The purpose was so that the Prophet, peace and blessings of Allah be upon him, could persist in calling to Allah night and day, privately and publicly without being distracted or deterred by obstacles; without being dissuaded or hindered by any hindrance. He would approach the people at their private and public assemblies; at their ceremonies and festivals and at points of Hajj rites. He kept calling those whom he met, both freeborn and slaves; weak and strong, rich and poor. In his perception, all of the creatures were equal in that regard. They transgressed against him and those who dared to follow him from among the weak echelon of the society. Severe torment came from the powerful aristocratic polytheists of Quraish, both in the form of statements and actions. The most severe of them (in opposition) was his uncle Abu Lahab whose real name was Abdul-‘Uzza Ibn Abdul-Muttalib and his wife, Umm Jameel ‘Arwa Bint Harb Ibn Umayyah, Abu Sufyan’s sister.

Conversely however, his uncle, Abu Talib, differed considerably from Abu Lahab in the treatment of the Prophet, peace and blessings of Allah be upon him. Allah's Messenger, peace and blessings of Allah be upon him, was the most beloved to him. Naturally, he would be compassionate and nice to him. He would stave off harm and protect him. He opposed his people in that regard even though he was upon

their religion and their ways. Allah filled his heart with the love of the Prophet, peace and blessings of Allah be upon him, which was derived from natural feelings rather from Shari'ah obligation. His persistence on the religion of his people is from the wisdom of Allah. If Abu Talib had accepted Islam he would not have enjoyed such position of distinction and high opinion. They would not have held him in awe and high esteem. Rather, they would have transgressed against him and extended their evil hands and tongues to harm him.

"And your Lord creates whatsoever He wills and chooses." (Al-Qasas 28:68)

Allah has divided His creatures into different kinds and species. These are two polytheist uncles – Abu Talib and Abu Lahab, yet, on the Day of Resurrection, one will be in shoal of Fire while the other will be in its lowest depth. Allah has revealed a chapter thereof in His Book about Abu Lahab, which is recited on mimbars (pulpits) and read in sermons and speeches saying:

*"He will be burned in a Fire of blazing flames!
And his wife too, who carries wood (thorns of
Sadan which she used to put on the way of the
Prophet, or use to slander him)." (Al- Masad
111:3, 4)*

Imam Ahmad related from Rabee'ah Ibn 'Ibad of Banu Ad- Deel who was a polytheist but later accepted Islam. He said: "During the period of Jahiliyyah, I saw Allah's Messenger, peace and blessings of Allah be upon him, in the market of

Dhul-Majaz saying: "O people! Say la ilaha ill-Allah (there is no deity worthy of worship but Allah) so that you may be successful" while the people were gathered before him. Standing behind him was a clean-shaved man with squinted eye and with pony-tail hair who kept trailing him everywhere he went while retorting: "He is a childish liar." I inquired from

the people about his identity and they identified him as his uncle Abu Lahab.

As for Abu Talib, he was essentially affectionate and sympathetic by his nature as shall be gleaned from his actions, clemency and resoluteness in defending Allah's Messenger, peace and blessings of Allah be upon him, and his Companions, may Allah be pleased with them.

'Aqeel Ibn Abi Talib said: "The Quraish approached Abu Talib and said to him: 'Your nephew has harmed our assemblies and places of worship, warn him to desist!' Abu Talib said: 'O 'Aqeel! Go and bring me Muhammad.' So I set off to search for him and I found him at Kabs (or he said: Hafsh). So I brought him under extreme heat of the midday. When he arrived at their presence, Abu Talib said to him: 'This group of your uncles has alleged that you are disturbing them at their assemblies and places of worship, so desist from disturbing them.' Allah's Messenger (peace and blessing of Allah be upon him) lifted his gaze to the sky and said: 'Do you see this sun?' They replied in the affirmative, so he said: 'I am not more able than you to abandon (this mission) even if upon the threat of a fireband.' Abu Talib said: 'My nephew has never lied before, so return!'

Ya'qoob Ibn Utbah Ibn Mugheerah Ibn Al-Akhnas narrated that he was informed that when the Quraish told Abu Talib their grievance, he sent for Allah's Messenger (peace and blessing of Allah be upon him) and said to him: "My nephew, your people have

approached me with such-and-such complaints, so please spare me and yourself (from their trouble) do not place on me what neither me nor you is able to bear. Desist from such of your statements which are detestable to them."

The Prophet, peace and blessings of Allah be upon him, thought that his uncle had changed his mind, withdrawn his

protection from him and was helpless to defend him. So he said: "O Uncle! By Allah, if they put the sun in my right hand and the moon in my left so that I might give up this matter until Allah causes it to prevail or I die in its quest. I shall never do so." Allah's Messenger, peace and blessings of Allah be upon him, then wept and then turned to leave. When he saw the turn of event, Abu Talib called him: "My nephew!" When the Messenger of Allah, peace and blessings of Allah be upon him, came back, he said: "Go and continue in your affair and say whatever you wish. By Allah, I shall never hand you over in return for anything."

Ibn Ishaq said: "In that regard, Abu Talib recited this poem: (from a long rendition)

*By Allah, they will never reach you with all
their numbers Until I am buried and sealed in
the earth*

*Continue in your matter and no drawback
shall reach you A good news let that be for
you and a comfort of your eyes You invited
me and I know you were only an adviser
You have spoken well and you have for a long
time been trustworthy*

*You have presented a religion which I have
known to be One of the*

best
religio
ns
ever

practice

d by

mankind

But for

reproach

and my

fear of

blame

*You would have found me manifestly tolerant
to that*

Imam Ahmad also related that Ibn 'Abbas said: Abu Jahl said, "If I see Muhammad praying at the Ka'bah, I will trample on his neck." When the Prophet, peace and blessings of Allah be upon him, heard of that, he said, "If he does so, the angels will snatch him away."

Ibn 'Abbas also reported that Abu Jahl once passed by the Prophet, peace and blessings of Allah be upon him, while he was praying, so he said: "Have I not forbidden you from praying, O, Muhammad? You well know that there is no man who has a greater number of supporters than me." The Prophet, peace and blessings of Allah be upon him, reprimanded him. Jibraeel then came down with a revelation: "Then, let him call upon his council (of helpers), We will call the guards of Hell (to deal with him)!" (Soorah Al'Alaq 96:17-18) By Allah, if he had

called his supporters, he would have been held by severe punishment from the angels.

Ibn 'Abbas also narrated that Abu Jahl said: "If I see Muhammad praying at the Ka'bah, I will tread on his neck." The Prophet, peace and blessings of Allah be upon him, said, "If he does so, the angels will snatch him away."

Ibn Jareer related from Abu Hurairah that Abu Jahl asked (the people) whether they had seen Muhammad placed his face on the ground (in prayer) in their presence. They all responded, "Yes." So he said: "By AlLat and Al-'Uzza if I see him pray, I will trample on his neck and I will daub his face with dust." He came to the Prophet, peace and blessings of Allah be upon him, while he was engaged in prayer, with the intention of trampling on his neck, (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: "What is the matter with you?" He said: "There is between me and him a ditch of fire and terror and wings." Thereupon, Allah's Messenger, peace and blessings of Allah be upon him, said: "If he were to come near me, the angels would have torn him to pieces." Then Allah, the Exalted and Glorious, revealed this Verse. (The narrator) said: I do not know whether it is the Hadith transmitted by Abu Hurairah or not: "Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient." (Soorah Al-'Alaq 96:6, 7) to the end of the Soorah.

Imam Ahmad also related that 'Abdullah said: "I never saw Allah's Messenger curse the Quraish except one day. He was engaged in prayer while a band of the ruffians from the Quraish was sitting in a gathering. Nearby was an intestine of a slaughtered camel. Some of them said: "Who would bring this intestine and place it on his back (while in prostration)?" 'Uqbah Ibn Abi Mu'ait said: "I will do it." So he took the intestine and dropped it on the back of Allah's

Messenger, peace and blessings of Allah be upon him. The Prophet, peace and blessings of Allah be upon him, remained in prostration until Fatimah came and removed them from his back.

The Prophet, peace and blessings of Allah be upon him, said: "O, Allah take revenge on this company of the Quraish. 'O, Allah! Take revenge on 'Utba Ibn Rabee'ah, Shaibah Ibn Rabee'ah, Abu Jahl Ibn Hisham, 'Uqbah Ibn Abi Mu'ait, Al-

Waleed Ibn 'Utbah, Ubayy Ibn Khalaf or Umayyah Ibn Khalaf." (The sub-narrator Shu'bah, is not sure of the last name.) 'Abdullah added, "I saw all of them killed on the battle field on the day of Badr and they were dragged and thrown into the Qaleeb (a well) at Badr except Ubayy Ibn Khalaf or Umayyah Ibn Khalaf for he was a fat man and he had been dismembered." AlBukhari and Muslim have also related it from various chains.

The Story of Al-Irashi and the Quraish's Attempt at Harming the Prophet

Narrated Muhammad Ibn Ishaq that Abdul Malik Ibn Abi Sufyan Ath-Thaqafi narrated to us that a man from Irash arrived in Makkah with his camel. Abu Jahl Ibn Hisham bought the camel from him and refused to pay its price. The man went away until he came across an assembly of Quraish. Meanwhile, the Prophet, peace and blessing of Allah be upon him, was sitting at a section of the Mosque. The man called out: "O, Quraish, is there any man who could aid me against Abul-Hakam Ibn Hisham for I am a stranger and a wayfarer and he has usurped my rights?"

The attendees of the assembly said to him: "Do you see that man?" hoping to make jest of Allah's Messenger, peace and blessings of Allah be upon him, since they knew the enmity existing between him and Abu Jahl. "Go to him, he will aid you against him." They said. The man from Irash went toward the Messenger of Allah and narrated his ordeal to him. The

Prophet, peace and blessings of Allah be upon him, rose in his aid. When they saw the Prophet, peace and blessing of Allah be upon him, stood, they sent one of them to follow him. They said: "Follow him so that we may see what he intends to do." The Prophet, peace and blessings of Allah be upon him, then left for Abu Jahl's residence. He knocked at his door. "Who is there?" Abu Jahl asked. "This is Muhammad, come out!"

the Messenger of Allah, peace and blessings of Allah be upon him, said.

Abu Jahl came out without any bloodshot face (of anger). The Prophet, peace and blessings of Allah be upon him, said: "Give this man his right." Astonishingly, Abu Jahl said, "Right away while you are still present I will give him what belongs to him." So he went in and restored the man's right. The Messenger of Allah, peace and blessings of Allah be upon him, went back and said to the Irashi, "here is your right." The Irashi went away and came upon the initial gathering of men and said: "May Allah reward him, I have received my right."

Soon afterward, the man whom they had sent with him (and had witnessed the incident) arrived. "Woe betide you, what did you witness?" "One of the most astonishing things," the man began. "He did nothing other than knock at his door and he came out and he said to him, 'Give this man his right' and he said, 'Right away while you are still present, I will give him what belongs to him.' He then went in and brought to him his right."

Shortly thereafter, Abu Jahl himself came to the gathering and they asked him: "Woe be to you! Whatever happened to you?! We never saw anything like what you did (today)." Abu Jahl replied, "Woe betide you all! There was nothing other than that he knocked at my door and when I heard his voice I was filled with fright. Then I came out to see that above his head was a ferocious looking bull camel with fiery

shoulders and canines the type of which I have never seen before. By Allah, if I had refused, it would have devoured me up."

Al-Bukhari related: 'Urwah Ibn Az-Zubair reported: "I asked Ibn 'Amr Ibn Al-'Aas, 'Inform me of the worst thing which the pagans did to the Prophet.' He said, 'While the Prophet was praying in the Hijr of the Ka'bah 'Uqba Ibn Abi Mu'ait came and put his garment around the Prophet's neck and throttled

him violently. Abu Bakr came and held him by his shoulder and pushed him away from the Prophet, peace and blessings of Allah be upon him, and said, "Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord?" (Soorah Al-Ghafir 40:28)

Imam Ahmad also related from Anas who narrated that Allah's Messenger, peace and blessings of Allah be upon him, said: "I was harmed for the sake of Allah in a manner never experienced by any man. And I was intimidated in an unprecedented manner. I witnessed thirty days and nights without any food except what can be contained in Bilal's armpit (due to its meagerness)."

Muhammad Ibn Ishaq said that Abu Talib, the uncle of the Allah's Messenger, peace and blessings of Allah be upon him, was compassionate to him. He stood in his defense and staved off any harm from him. Allah's Messenger, peace and blessings of Allah be upon him, proceeded upon the command of Allah elucidating His religion undaunted. When the Quraish saw that Allah's Messenger, peace and blessings of Allah be upon him, will not cease in the least from what they found loathsome in his division of their ranks and castigation of their gods; they also realized that his uncle, Abu Talib had become sympathetic to and protective of him and has tenaciously refused them all access to (harm) him, so a group of the noblemen of Quraish approached Abu Talib. (They were), 'Utbah and Shaibah, the two sons of Rabee'ah Ibn Abd Shams Ibn

Abd Manaf Ibn Qusayy, Abu Sufyan Sakhra Ibn Harb Ibn Umayyah Ibn Abd Shams, Abul-Bakhtari whose actual name was Al-'Aas Ibn Hisham Ibn Al-Harith Ibn Asad Ibn Abdul-Uzza Ibn Qusayy, Al-Aswad Ibn Al-Muttalib Ibn Asad Ibn Abdul-Uzza, Abu Jahl whose real name was Amr Ibn Hisham Ibn Al-Mugheerah Ibn 'Abdullah Ibn 'Umar Ibn Makhzoom, Al-Waleed Ibn Al-Mugheerah Ibn 'Abdullah Ibn 'Umar Ibn Makhzoom Ibn Yaqzah Ibn Murrah Ibn Ka'b Ibn

Luwayy, Nubaih and Munabbih, the two sons of Al-Hajjaj Ibn Amir Ibn Hudhaifah Ibn Su'aid Ibn Sahm Ibn Amr Ibn Husais Ibn Ka'b Ibn Luwayy, 'Al-Aas Ibn Wa'il Ibn Su'aid Ibn Sahm.

Ibn Ishaq narrated further: "All or many of them went to Abu Talib and said: 'O Abu Talib, your nephew has blasphemed our gods and criticized our religion. He has belittled our ideals and accused our ancestors of having gone astray. Either you restrain him from us or let us deal with him. You are one of us, for you disagree with his views.' Abu Talib spoke nicely to them and rejected their proposal in a gentle manner. So they went away.

Allah's Messenger, peace and blessings of Allah be upon him, continued with his da'wah elucidating the religion of Allah and inviting people to it. Soon, relations between him and the Quraish reached low ebb such that he became the theme of their talks and plots. Once again they went to Abu Talib and said: "O Abu Talib, we respect you because of your age and nobility among us. We had requested you to restrain your nephew but you declined. By Allah, we shall not be tolerant of this abuse of our ancestors, desecration of our customs and blasphemy of our gods. So either you restrain him from us or we shall fight you both over the matter until one side perishes in that course." Thereafter, they left. Abu Talib became extremely worried by the thoughts of separation and enmity from his people yet he did not also feel comfortable at handing over Allah's Messenger, peace and blessings of Allah be upon him, to them.

Ibn Ishaq continued: Ya'qoob Ibn Al-Mugheerah Ibn Al- Akhnas narrated to me that he was informed that when the Quraish said these words to Abu Talib, he sent a message to Allah's Messenger, peace and blessings of Allah be upon him, saying: "O my nephew! Your people have approached me saying suchand-such (narrating what they said to him). Look

after yourself and me and do not burden me with what I am unable to bear." Allah's Messenger, peace and blessing of Allah be upon him, thought that his uncle had changed his mind, withdrawn his protection from him and was helpless to defend him. So he said: "O uncle, by Allah, if they put the sun in my right hand and the moon in my left so that I might give up this matter until Allah causes it to prevail or I die in the process, I shall not give it up."

Allah's Messenger, peace and blessings of Allah be upon him, wept and soon got up. However, when he turned to leave his uncle called him and said: "Go my nephew and say whatever you wish, I shall never hand you over for anything."

Heightened Persecution of Weak Muslims

Ibn Ishaq said: Then the Quraish became poised to persecute those belonging to their own clans from the Companions of Allah's Messenger. They pounced upon them, torturing and extremely trying them with a view to making them recant their religion. Allah, however, prevented them from doing any harm to Allah's Messenger, peace and blessings of Allah be upon him, with the presence of his uncle, Abu Talib. Abu Talib had stood his ground when he saw what the Quraish had done regarding Banu Hashim and Banu Abdul-Muttalib. So he invited them (Banu Hashim and Banu Abdul-Muttalib) to join him in defending Allah's Messenger, peace and blessings of Allah be upon him. All of them responded positively to his call with the

exception of Abu Lahab, the enemy of Allah (SWT).

From the objections of the polytheists against the Messenger of Allah, peace and blessings of Allah be upon him, and their harshness to him is their questioning and requests for different signs and extraordinary occurrences emanating from their obstinacy rather than genuine quest for guidance and right consciousness. Consequently, many of their requests and

desires were not acceded to owing to the knowledge of Allah that if they had witnessed what they wanted still they would have persisted in their blind inordinateness. And that they would have continued to wallow in their vain gloriousness and waver in their misguidance.

Allah (SWT) says: "And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: 'Signs are but with Allah and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?' And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly." (Soorah Al-An'am 6:109-111)

Allah, Most High, also says: "Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, - until they see the painful torment." (Soorah Yoonus 10:96,97)

Allah, the Almighty, says: "And nothing stops Us from sending the Ayat (proofs, evidences and Signs) but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make

them afraid (of destruction).” (Soorah Al-Isra 17:59)

Allah (SWT) says: “And they say: 'We shall not believe in you (O, Muhammad), until you cause a spring to gush forth from the earth for us; Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels

before (us) face to face; Or you have a house of adorable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.' Say (O, Muhammad): 'Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger'?" (Soorah Al-Isra 17:90-93)

Imam Ahmad related from Ibn 'Abbas who narrated that the people of Makkah asked the Messenger of Allah, peace and blessings of Allah be upon him, to turn Mount Safa into gold and to obliterate a mountain so that they might cultivate in its place. It was said to him: "if you wish, be patient with them and if you wish you bring them what they request but if they disbelieve thereafter, they will be destroyed as nations before them were destroyed." Allah's Messenger responded: "Rather, I will be patient with them."

Thus, Allah, Most High, revealed: "And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction)." (Soorah Al-Isra 17:59)

Imam Ahmad also related from Ibn 'Abbas who said: "The Quraish once said to the Prophet, peace and blessings of Allah be upon him: 'pray to your Lord, on our behalf, to turn Mount Safa into gold so that we may believe in you.' Allah's

Messenger, peace and blessings of Allah be upon him, asked, 'Will you really do that?!'. 'Yes, ' they responded. The Prophet supplicated and Jibraeel came to him and said: 'Your Lord is sending His greetings and He is saying to you: If you wish, Mount Safa will be turned into gold for them overnight but whoever amongst them disbelieves thereafter I will punish him with a punishment the severity of which I have not meted

out to anyone else before. Or if you wish I open for them the door of mercy and repentance.' Allah's Messenger, peace and blessings of Allah be upon him, responded, 'rather, I prefer mercy and repentance,."

Imam Ahmad and At-Tirmidhi also related from Abu Umamah from the Prophet, peace and blessings of Allah be upon him, that he said: "My Lord offered to turn the valley of Makkah into gold for me and I declined saying: 'No! My Lord, rather, let me be satisfied one day and go hungry the other (or something similar to that) such that when I go hungry, I supplicate (to You) and remember You and when I am filled, I thank You and demonstrate gratitude to You'."

Muhammad Ibn Ishaq related from Ibn Abbas that: "The Quraish sent An-Nadr Ibn Al-Harith and 'Uqbah Ibn Abu Mu'ait to the high priests of the Jews in Madinah charging them both with the following instruction: 'Ask them about Muhammad, describe to them his attributes and narrate to them some of what he says, for they are the people who first received revelation and they also possess knowledge that is not found with us regarding the prophets.'

Both of them set out until they arrived at Madinah and they asked the high priests of the Jews about Allah's Messenger, peace and blessings of Allah be upon him, describing to them his affair and some of what he says. They said: "You are the custodian of the Tawrah, we have come to you to inform us regarding one of us (who claims propethood)." The Jewish

priests responded to their request saying: "Ask him about issues we will recommend shortly, if he answers them correctly, then he is truly a Prophet that has been sent, otherwise he is a man deserving to be killed. Ask him regarding the affairs of the youths of the earlier generation for there is a strange story about them.

Ask him about the story of the man who went round the East and the West of the Earth, and finally, ask him about the soul. If he informs you of all their answers correctly then he is a Prophet, so follow him. If he is unable to answer you correctly then he is a man deserving to be killed. So you may act in a manner you deem fit.

So, Nadr and 'Uqbah returned to Makkah and met with the Quraish. They both said: "O Quraish, we have come to you with a criterion between you and Muhammad. The Jewish high priests have instructed us to ask him a couple of questions." They mentioned the questions and gleefully they sent for Allah's Messenger, peace and blessing of Allah be upon him. When he arrived, they presented the questions of the Jewish priests to him. Allah's Messenger, peace and blessing of Allah be upon him, said: "I shall inform you of the answers to the questions tomorrow" forgetting to say insha'Allah (if Allah wishes).

They departed and Allah's Messenger, peace and blessings of Allah be upon him, waited for fifteen nights without receiving revelation regarding the questions and Jibraeel did not come until the people of Makkah began to taunt him. They said: "Muhammad promised to respond to our queries tomorrow and we have witnessed the fifteenth night without him telling us anything about what we asked him." While it lasted, Allah's Messenger, peace and blessings of Allah be upon him, also was extremely grieved over the suspense and extremely disturbed by what the people of

Makkah began to say. Thereafter, Jibrael, peace be on him, came to him bearing from Allah, the revelation of Soorah Al-Kahf containing a subtle reproach, a dispelling of his worry and answers to the questions put to him regarding the affairs of the youths and the man who traversed (between the East and West). Allah, Most High, also says regarding the question of the nature of human soul:

“And they ask you (O, Muhammad) concerning the Rooh (the Spirit); Say: 'The Rooh: it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'” (Al-Isra 17: 85) We have spoken about all of that at length in the Tafseer. Whoever wishes may refer to it.

Allah also revealed: “Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?” (Al-Kahf 18:9) Then Allah began to elaborate on their story and then He interrupted it with a lesson for the Prophet, peace and blessings of Allah be upon him, on the saying of insha'Allah in His words: “And never say of anything, 'I shall do such- and-such thing tomorrow. Except (with the saying), If Allah will!' And remember your Lord when you forget and say: It may be that my Lord guides me unto a nearer way of truth than this'.” (Al-Kahf 18: 23, 24)

Then Allah (SWT) mentions the story of Moosa with an addendum of the story of Al-Khidr and then that of Dhul- Qarnain. Allah says: “And they ask you about Dhul-Qarnain. Say: 'I shall recite to you something of his story'.” (Al-Kahf 18: 83) Then He elaborates on his issue and narrates his story.

Allah (SWT) says in the Soorah Subhan (Al-Isra): “And they ask you (O Muhammad) concerning the Rooh (the Spirit); Say: 'The Rooh: it is one of the things, the knowledge of which is only with my Lord'.” (Al-Isra 17: 85)

that is, it is one of the most enigmatic creatures of Allah and one of His Signs. Allah merely said to it: "Be" and it was. Man does not have total comprehension of all that Allah has created and inquest into its reality (i.e. the soul) will be extremely difficult juxtaposed against the Power and Wisdom of Allah. Thus, Allah, Most High, says: "And of knowledge, you (mankind) have been given only a little." (Al-Isra' 17: 85)

It is recorded in the Saheehain that the Jews asked these questions from the Messenger of Allah, peace and blessing of Allah be upon him, of Allah at Madinah and he recited this Verse to them. It is either that the Verse was revealed twice or that the Prophet, peace and blessings of Allah be upon him, merely recalled it as a fitting answer to their questions though it had been previously revealed.

The opinion that: It was revealed at Madinah and that the Verse of istithna' (the saying of insha'Allah) belongs to the Soorah of Subhan is, however, debatable. And Allah (SWT) knows best.

Ibn Ishaq said: Then they turned in enmity to those who accepted Islam and followed the Messenger of Allah, peace and blessings of Allah be upon him, from among his Companions. Each clan pounced on the Muslims belonging to their clan. They would incarcerate and torture them with beatings, hunger and thirst as well as with the burning sand of the hot Makkan desert. They tortured the weak ones amongst them so that that they may recant their faith. There were some who were broken by the severity of the torture and there were others who were hardened until eventually, Allah (SWT) saved them.

Bilal was a freed slave of Abu Bakr, may Allah be pleased with him. Some members of Banu Jumah had some slaves and Bilal Ibn Rabah was one of them. His mother's name was Hamamah. Bilal was a sincere believer with a pure soul. Umayyah Ibn Khalaf used to bring him out in

the excruciating heat and he would order that a heavy stone be placed on his chest and he would say: "we will not cease doing this until you either die or disbelieve in Muhammad and worship Al- Lat and Al-Uzza." In spite of the nerve wrecking pain Bilal would repeat: "Ahad! Ahad!!" (One, One).

Ibn Ishaq then mentioned the passing by of Abu Bakr, may Allah be pleased with him, while Bilal, may Allah be pleased with him, was being tortured and he offered to buy him from Umayyah with another black slave of his. Then Abu Bakr, may Allah be pleased with him, freed Bilal and gave him succor from the punishment. Ibn Ishaq also mentioned others whom he purchased among male and female slaves who had accepted Islam. Among them were Bilal, Amir Ibn Fuhairah, Umm Ubais and Zinneerah, the one who lost her sight but Allah restored it for her. May Allah be pleased with them all. The list also includes Nahdiyyah and her daughter who were purchased from the Banu Abdud-Dar. Her mistress sent them to grind flour for her. He once overheard her saying: "By Allah, I will never free you both." Then Abu Bakr, may Allah be pleased with him, said "withdraw your oath, O Umm Fulan." She said: "Withdraw it? You spoiled them so you free them." "How much is their freedom worth?" Abu Bakr, may Allah be pleased with him, asked and she answered: "such- and-such amount of money." Abu Bakr, may Allah be pleased with him, said: "I have bought and freed them both. Return her flour to her." They both said: "Shouldn't we finish with the grinding first and then return it to her?" "That is your choice." Abu Bakr replied. Abu Bakr, may Allah be pleased with him, also bought a slave girl of Banu Mu'ammal from Banu Adiyy' whom 'Umar used to beat for her acceptance of Islam.

Ibn Ishaq also related: Abu Quhafah once said to his son, Abu Bakr: "I see that you prefer to

buy the freedom of weak slaves but wouldn't it be better if you bought strong men instead, who would assist and defend you?" Abu Bakr responded: "My father, this is what I prefer." He related that the following Verses were revealed about him and what his father told him:

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna, We will

*make smooth for him the path of ease
(goodness).” (Soorah Al-Lail 92: 5-7) till
the end of the chapter.*

Ibn Ishaq said: Banu Makhzoom used to bring ‘Ammar Ibn Yasir along with his father and mother in the scorching heat and theirs was an entire household of Islam. They would be tortured with the searing sand of Makkan desert. Allah’s Messenger, peace and blessing of Allah be upon him, would pass by and he would say to them: “Be patient, O family of Yasir, your rendezvous is in Paradise.”

Imam Ahmad said that Wakee’ informed me from Sufyan from Mansoor from Mujahid who said: “The first martyr ever recorded in Islam was the martyrdom of Umm ‘Ammar, Sumayyah, may Allah be pleased with her. Abu Jahl stabbed her with a spear in her private parts.” This report is mursal.

Ibn Ishaq said that Hakeem Ibn Jubair related to me from Sa’eed Ibn Jubair who said: “I once asked Ibn ‘Abbas: ‘Were the polytheists so much severe in their torture of the Companions of Allah’s Messenger to such an extent that they would be excused if they recanted from their faith?’ He responded: ‘Yes, by Allah! One of them would be tortured with deprivation of food and water to an extent that he would not be able to sit up due to the severity of the torment meted to him until he acceded to their demand. They would say to him: Do you accept Al-Lat and Al-Uzza instead of Allah?’ and he would reply in affirmation as a ransom from their severe torture’.”

It is regarding something like this that Allah revealed: "Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment."
(Soorah An-Nahl 16:106)

This sort of people is excused because of what they have experienced of indignity and extreme suffering.

Allah (SWT) informed us of that with His Wisdom and Power.

Imam Ahmad also related that Khabbab Ibn Al-Aratt said: "During the pre-Islamic period, I was a blacksmith and Al-'Aas Ibn Wa'il owed me a debt." So Khabbab went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muhammad." Khabbab said, "By Allah, I shall not disbelieve in Muhammad till Allah makes you die and then resurrects you." Al-'Aas said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay you your debt." Then Allah revealed this Verse: "Have you seen him who disbelieved in Our Ayat (this Qur'an and Muhammad) and (yet) says: 'I shall certainly be given wealth and children [if I will be alive (again)], ' (Soorah Maryam 19:77) till the statement of Allah: "And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone." (Soorah Maryam 19:80)

It is also related in the Saheehain and other than both through 'A'mash. In the wordings of Al-Bukhari, Al-Khabbab said: "I was a blacksmith in Makkah. I did a job for Al-'Aas Ibn Wa'il and then came for the payment" and then he mentioned the remainder of the Hadith.

Imam Al-Bukhari also related that Al-Khabbab

said: "I came to complain to Allah's Messenger, peace and blessings of Allah be upon him, (about the severity of our suffering at the hands of the polytheists) while he was leaning against his sheet cloak in the shade of the Ka'bah. I said, "O Messenger of Allah, shouldn't you supplicate to Allah on our behalf?" He sat down while his face turned red and he said, "Among those who were before you, a (believer) used to be seized and

his flesh might be combed with iron combs and removed from his bones and that did not cause him to revert from his religion. Then a saw used to be brought and put on his head which would be split into two halves. Still that did not cause him to recant his religion. Allah will complete this matter (Islam) till a rider (traveler) goes from San'a (the capital of Yemen) to Hadramawt fearing nobody except Allah." Bayan added: "...and the wolf lest it should trouble his sheep."

The polytheists' disputation of the Messenger of Allah and his establishing an irrefutable proof on them and their acknowledgement of the Truth

Ishaq Ibn Rahuyah reported from Ibn 'Abbas that Al-Waleed Ibn Al-Mugheerah once came to Allah's Messenger, peace and blessings of Allah be upon him, who recited the Qur'an to him. What he heard had a visible effect on him, and he went away with softened heart. When the news of this incident got to Abu Jahl, he came to him and said:

"O my uncle! Your people wish to gather wealth for you." "why?" Al-Waleed asked. Abu Jahl said: "Because you approached Muhammad so as to benefit from what comes from him." Al-Waleed said: "The entire Quraish well know that I am one of the wealthiest of them." Then Abu Jahl said: "Then say something (against Muhammad) so that the people will know that you are against him and hate (his message)."

Al-Waleed replied, "and what can I say? For I swear by Allah, there is none amongst you who knows poetry as well as I do, nor can anyone compete with me in composition or rhetoric - not even in the poetry of Jinns! And yet, I swear by Allah, Muhammad's speech (meaning the Qur'an) does not bear any similarity to anything I know, and I swear by Allah, the speech that he says is very sweet, and is adorned with beauty and charm. Its first part is fruitful and its last part is abundant

(meaning that it is full of deep meanings), and it conquers (all other speech), and remains unconquered! It shatters and destroys all that has come before it (of poetry, because of its eloquence)!"

Abu Jahl insisted, "Your people will not be satisfied until you speak against him!" Al-Waleed therefore requested Abu Jahl, "Leave me so that I may think about it." Then he said: "This (the Qur'an) is a type of magic that has an effect on its listeners."

In response to this, Allah revealed: "Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Waleed Ibn Al-Mugheerah Al-Makhzumi)! And then granted him resources in abundance. And children to be by his side!" (Soorah Al-Muddaththir 74:11-13) This is how Al-Baihaqi related it from Al-Hakim from 'Abdullah Ibn Muhammad As-Sana'ni in Makkah from Ishaq.

Hammad Ibn Zaid has also reported from Ayyub from 'Ikrimah in a mursal form which includes that he recited to him the following Verse: "Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts,

disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy' (i.e. all kinds of oppression), He admonishes you, that you may take heed.” (Soorah An-Nahl 16: 90)

I say: Regarding that, Allah says, by way of informing (us) of their ignorance and paucity of their intellect. "Nay, they say: 'These (revelations of the Qur'an which are inspired to Muhammad) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayah (sign as a proof) like the ones (Prophets) that were sent before (with signs)!' " (Soorah Al-Anbiya' 21:5)

Consider what they say. Everything they say is false for whatever the one who is far removed from the truth says will always be faulty. Allah, Most High, says: "See what examples they have put forward for you. So they have gone astray, and never can they find a way." (Soorah Al-Isra 17:48)

Imam Ahmad related from 'Abd Ibn Humayd in his Musnad: From Jabir Ibn 'Abdullah who said: "The Quraish assembled one day and said 'check who is the most knowledgeable of you in magic, soothsaying and poetry so that he may approach this man who has divided our ranks, shattered our affairs and criticized our religion so that he may speak with and respond to him.' They all said: 'we know no one better than 'Utbah Ibn Rabe'e'ah.' So they unanimously said: 'We appoint you, O Abul-Waleed.'

'Utbah went to the Messenger of Allah, peace and blessings of Allah be upon him, and said: 'O Muhammad! Who is better between you and 'Abdullah (your father)? Who is better between you and Abdul-Muttalib (your grandfather)?' Allah's Messenger, peace and blessings of Allah be upon him, remained silent. 'Utbah

continued: 'If you think that these individuals are better than you are, then be aware that they worshipped the god that you reject. If you think that you are better than them, then speak so that we may hear your speech. By Allah, we have seen no other son who has brought so great a calamity to his people as you have done. You have created strife among us, shattered our affairs, rejected our religion and caused us disgrace among the Arabs in such a way that it has

become widespread among them that there is a magician among the Quraish and that a soothsayer exists among the Quraish. If you have a need for wealth, we will join together to give you greater riches than any man of Quraish. If you are impelled by a desire for women, choose any woman of your liking and we shall marry ten of them to you.

Allah's Messenger, peace and blessings of Allah be upon him, said: 'Have you said all you have to say?' and 'Utbah said 'yes.' Then Allah's Messenger began: 'In the Name of Allah, the Most Beneficent, the Most Merciful. Ha-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]; a revelation from Allah, the Most Beneficent, the Most Merciful; a Book whereof the Verses are explained in detail; a Qur'an in Arabic for people who know' up to the statement of Allah: 'But if they turn away, then say (O Muhammad): I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people).' (Soorah AlFussilat 41:1-13)

'Do you have other than this?' Utbah asked and the Prophet, peace and blessings of Allah be upon him, said: 'No.' Then he returned to the Quraish and they asked him: 'What transpired?' and he said: 'I have never heard words similar to those ones he recited.' Then they enquired: 'Did he respond to you?' He said 'Yes, ' and then said 'No. By Him Who built the Ka'bah, I did not understand anything from what he said except that I warn you of a thunderbolt similar

to that of the Ad and Thamud.' Indignantly, they said, 'Woe betide you, someone spoke to you in Arabic and you did not understand anything from what he said?' and he responded: 'By Allah, I did not understand anything other than the mentioning of thunderbolt'."

Al-Baihaqi related that Mugheerah Ibn Shu'bah said: "The first day I knew Allah's Messenger, peace and blessings of

Allah be upon him, was when I was walking along with Abu Jahl in an alleyway of Makkah and we met Allah's Messenger, peace and blessings of Allah be upon him, and he said to Abu Jahl, 'O Abul-Hakam, come on to Allah and His Messenger, I am inviting you to Allah.' Abu Jahl said, 'O Muhammad, won't you desist from slandering our gods? Do you desire anything other than that we witness that you delivered (the message) and we have witnessed to that? By Allah, if I knew that what you are saying is true I would have followed you.' Then Allah's Messenger, peace and blessings of Allah be upon him, went away and Abu Jahl turned to me and said:

'By Allah, I know that what he says is the truth but something is hindering me. Banu Qusayy would boast: 'among us is Al-Hijabah (enrobing the Ka'bah)' and we would concur; then they would say 'among us is As-Siqayah' (providing water for pilgrims) and still we would concur; then they would say, 'among us is An-Nadwah (the meeting place of the Quraish) and we would say yes; they would say, 'among us is AllLiwa' (the flag of the Arabs) and we would say yes. And then they score and we also score until when I am about to take the rein and they would say again, among us is a Prophet. By Allah, I shall not accede to that."

Imam Ahmad related that Ibn 'Abbas said: "The following Verses were revealed while the Messenger of Allah, peace and blessings of Allah be upon him, was still in Makkah: "And offer your salat (prayer) neither aloud nor in a low voice." He said, "Whenever Allah's

Messenger led his Companions in salat, he would raise his voice in reciting the Qur'an, so when the polytheists heard it they would abuse the Qur'an and abuse Who revealed it and abuse who brought it." Ibn 'Abbas said further, "then Allah says to His Prophet (peace and blessing of Allah be upon him): "And offer your salat (prayer) neither aloud," (Soorah Al-Isra 17:110) That is, with your recitation of the Qur'an and the polytheists would

hear and therefore abuse the Qur'an. "... nor in a low voice." (Soorah Al-Isra 17:110) i.e. do not make too low for your Companions to hear you recite the Qur'an so that they might learn from you, "but follow a way between." (Soorah Al-Isra 17:110)

Hijrah of those who migrated among the Companions of Allah's Messenger from Makkah to Abyssinia

Muhammad Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, saw the tribulation that has afflicted his Companions, may Allah be pleased with them, and his own relative wellbeing engendered from Allah (SWT) and occasioned by his uncle, Abu Talib, against the backdrop of his inability to avert from them their persecution. Thus, he said to them, "Shouldn't you migrate to Abyssinia? There is a king there under whose authority no one is tyrannized. It is a land of truth. Remain there until Allah provides you a relief from your situation."

Thus, a number of Muslims from the Companions of Allah's Messenger, peace and blessings of Allah be upon him, migrated to Abyssinia for fear of persecution and in flight toward Allah (SWT) with their religion. That incident marked the first migration in Islam. The first to emigrate among the Muslims was 'Uthman Ibn Affan and his wife, Ruqayyah, daughter of Allah's Messenger.

Ibn Ishaq also enumerated the other emigrants: "...and Abu Hudhaifah Ibn 'Utbah, Az-Zubair Ibn Al'Awwam, Mus'ab Ibn 'Umair, 'Abdur Rahman Ibn 'Awf, Abu Salamah Ibn 'Abdul-Asad and his wife Umm Salamah Bint Abu Umayyah Ibn Al-Mugheerah (and she bore Zainab for him there). Others were 'Uthman Ibn Maz'oon, 'Amir Ibn Rabee'ah an ally of the family of Khattab from the clan of Banu 'Anz Ibn Wa'il and his wife Layla Bint Abi Hathma, Abu Sabrah Ibn

Abi Ruhm Al-Amiri and his wife, Umm Kulthoom Bint Suhail Ibn 'Amr. It is said that it was Hatib Ibn 'Amr Ibn 'Abd Shams Ibn 'Abd Wudd Ibn Nasr Ibn Malik Ibn Hishl Ibn Amir who first arrived in Abyssinia along with Suhail Ibn Baida. These ten people were the first to migrate among the Muslims to Abyssinia based on the information that reached me.

Ibn Hisham said: the one who led the emigrant was 'Uthman Ibn Maz'oon as mentioned by some people of knowledge.

Ibn Ishaq related: Thereafter, Ja'afar Ibn Abu Talib and his wife, Asma' Bint 'Umais also emigrated and she gave birth to 'Abdullah Ibn Ja'afar there. Then other Muslims also began to follow one after the other until they became a sizable congregation in Abyssinia.

Ibn Ishaq also said: The aggregate of those who migrated and stayed in Abyssinia from among the Muslims (aside from the children who migrated with their parents and those given birth to there) was eighty-three men if 'Ammar Ibn Yasir is counted among them and that is doubtful.

Imam Ahmad related that Ibn Mas'ood said: Allah's Messenger, peace and blessings of Allah be upon him, sent us to Najashi, we numbered about eighty men among who were 'Abdullah Ibn Mas'ood, Ja'afar, 'Abdullah Ibn Urfutah, 'Uthman Ibn Maz'oon and Abu Moosa.

We went to Najashi and the Quraish sent 'Amr Ibn Al-'Aas and 'Umarah Ibn Al-Waleed with great presents to ferret our extradition from

Abyssinia. When they both arrived at the court of Najashi, they prostrated before him and then they inundate him left and right with other courtesies. Thereafter, they began to say: "A group of our cousins have arrived in your domain and they have reneged from us and our religion." "Where are they?" Najashi asked. "They are right here in your land." The Quraish emissary replied. "Send for them,"

Najashi ordered. When the Muslims gathered at the court of the king, Ja'afar offered to speak on their behalf. They greeted the king without prostrating before him. "Why didn't you prostrate before the king?" they asked and Ja'afar replied: "We do not prostrate before anyone other than Allah (SWT) and He has ordered us to offer prayer, pay the compulsory charity." 'Amr interjected, "they also differ with you regarding 'Eesa, the son of Maryam!" "What is your opinion of 'Eesa, the son of Maryam?" the king asked. Ja'afar said: "Regarding him, we only say what Allah has revealed to our Prophet, peace and blessings of Allah be upon him. He said: he ('Eesa) is the servant of Allah and His Messenger; His Spirit and His Word which He cast into Maryam, the Virgin."

Najashi picked up a small stick from the floor and said: "O people of Abyssinia, priests and rabbis, by Allah, 'Eesa, the son of Maryam, was no less than what you have said by the width of this stick. Welcome to you and what you have come with. I bear witness that he is truly a Messenger of Allah and that he is the one the description of whom we found in the Injeel. He is the Messenger the tiding of whom Jesus, the son of Maryam, had given previously. Reside wherever you wish, if not for the burden of kingship which I am saddled with, I would have come to him so that I become the one to carry his shoes for him." Then he commanded that the gifts the Quraish emissaries brought to bribe him be returned. This chain of narrations is good. Then Ibn Mas'ood accelerated to the time of the Battle of Badr.

This is how Al-Hafiz Al-Baihaqi also related it in Ad-Dala'il through Abu 'Ali Al-Hasan Ibn Sallam AsSawwaq from 'Ubaidullaah Ibn Moosa and he mentioned with his own chain of narrations that: "...then he ordered that food and clothing be provided to us."

He said: this chain of narrations is Saheeh and it is apparent from the narration that Abu Moosa was in Makkah and that he migrated along with Ja'afar Ibn Abi Talib to Abyssinia.

It is authentically related from Buraid Ibn 'Abdullah Ibn Abi Burdah from his grandfather, Abu Burdah from Abu Moosa that: We received the news of the departure of the Prophet, peace and blessings of Allah be upon him, (to Madinah) while we were in Yemen. So we went on board a ship but our ship took us away to Najashi in Abyssinia. There we met Ja'afar and stayed with him till we came (to Madinah) by the time the Prophet, peace and blessing of Allah be upon him, had conquered Khaibar. The Prophet, peace and blessings of Allah be upon him, said, "O you people of the ship! You will have (the reward of) two migrations."

The news of the migration of the Prophet, peace and blessings of Allah be upon him, (from Makkah to Madinah) reached them while they were in Yemen. So they set out as emigrants toward him. They were over fifty men. They got on board a boat and the boat took them to Najashi in Abyssinia. There they met Ja'afar and stayed with him. Then they came (to Madinah) and met the Prophet, peace and blessings of Allah be upon him, at the time of the conquest of Khaibar. He also said: Abu Moosa witnessed what transpired between Ja'afar and Najashi and thus he narrated about. He also said: perhaps the narrator was confused when he said: "Allah's Messenger ordered us to proceed." And Allah knows best.

Al-Bukhari also related a similar narration in the chapter of the "Emigration to Abyssinia" from Abu Moosa who said: "We received the news of the departure of the Prophet, peace and blessing of Allah be upon him, (to Madinah) while we were in Yemen. So we went on board a ship but our ship took us away to Najashi in Ethiopia. There we met Ja'afar Ibn Abi Talib and stayed with him till we came (to Madinah) by the time when the Prophet, peace and blessings of Allah be upon

him, had conquered Khaibar. The Prophet said, "O you people of the ship! You will have (the reward of) two migrations."

As for the incident of Ja'afar's encounter with Najashi, Al- Hafiz Ibn 'Asakir related from 'Abdullah Ibn Ja'afar from his father who said: "The Quraish sent 'Amr Ibn Al-'Aas and Umarah Ibn Al-Waleed with presents from Abu Sufyan to Najashi. They said to him while we were present: "There is a group of foolish persons from among our youths who have sneaked into your kingdom, return them to us."

"No! Until I hear their own story," Najashi said. Then they sent for us and asked, "What do you have to say?" We said: "These are people devoted to the worship of idols but Allah sent to us a Messenger and we believed and considered him truthful." Then Najashi said to the Quraish emissaries: "Are these people your slaves?" They replied in the negative. "Are they indebted you?" Najashi further asked, and the emissaries replied, "No." Najashi said: "Then leave them alone." Then we left the court of the king.

Undaunted by the initial setback, 'Amr again said: "These people say about 'Eesa something contrary to what you say." Najashi said: "If they don't say something similar to what we believe regarding 'Eesa, then I shall not allow them to remain in my domain an hour more of the day." Again they sent for us and the second summon was even harder on us than the first. "What does your companion (i.e. the Prophet) say about 'Eesa Ibn Maryam?" Najashi asked. We

said: "He ('Eesa) is the Spirit of of Allah and His Word which He cast into Maryam the Virgin." Najashi ordered: "Call such-and-such priest, call such-and-such rabbi." When they had gathered, he asked: "what do you say regarding 'Eesa Ibn Maryam?" They said: "You are more knowledgeable than us, what do you say?" Then Najashi picked up something from the floor and said: "'Eesa, the son of Maryam, was no less than what you have said by the width of this thing." Then he asked: "Has

anyone harmed you?" they replied, "Yes." Then a caller announced that whoever harms anyone of them shall be fined four dirhams. "Is that sufficient for you?" he asked and we said, "No," and he multiplied the penalty.

However, when the Messenger of Allah, peace and blessings of Allah be upon him, migrated to Madinah and triumphed there, we said to Najashi: "Allah's Messenger has become victorious and he has migrated to Madinah and those about whom we told you have been killed. We wish to relocate to him so please make provision for us." He furnished us with riding animals and provisions and then said: "Inform your companion about my treatment of you and this is my companion, I am sending him with you. Also 'I bear witness that none deserves to be worshipped other Allah and that he is a Messenger of Allah.' And ask him to seek forgiveness for me." Ja'afar said: Then we set out until we reached Madinah and I met Allah's Messenger, peace and blessings of Allah be upon him, and he embraced me and then said: "I do not know which fills me with more happiness, the conquest of Khaibar or the coming of Ja'afar." Then he sat and the messenger of Najashi said: "This is Ja'afar, ask him how our companion treated him." "Yes," Ja'afar began to say, "he did such-and- such to us, he furnished us with riding animals and provisions and he testifies that none deserves to be worshipped in truth other than Allah and that you are a Messenger of Allah. And he asked me to request you to seek forgiveness for him. Then Allah's Messenger, peace and blessings of Allah be upon him, stood up,

performed ablution and he supplicated: "O Allah, forgive Najashi," three times while the Muslims said "ameen." Ja'afar further narrated: Then I said to the messenger (of Najashi) "proceed and inform your companion about what you have witnessed from Allah's Messenger, peace and blessing of Allah be upon him. Ibn Asakir said it is hasan ghareeb.

Moosa Ibn 'Uqbah said: Najashi's father used to be the king of Abyssinia. He died while Najashi was a small child. He bequeathed authority to his brother to hold until Najashi comes of age. The brother usurped the authority and sold Najashi to some traders. The uncle died one night and the authority of Habashah (Abyssinia) was restored to Najashi and they placed a crown on his head. This is how he mentioned it in a summary form.

It is recorded in the Saheehain from a Hadith of Abu Hurairah who reported: "The Messenger of Allah, peace and blessings of Allah be upon him, announced the news of the death of Najashi, the ruler of Abyssinia, on the day he died and he took them out to the place of prayer and observed four takbeers."

Jabir narrated that when Najashi died, Allah's Messenger, peace and blessings of Allah be upon him, said,

*"Today a pious man has died. So get up
and offer the funeral prayer for your
brother Ashamah."*

Some scholars said: He offered the prayer on him because he kept his faith secret from his people and there was none with him the day he died who could pray on him. So this is why Allah's Messenger, peace and blessings of Allah be upon him, offered a janazah (funeral) prayer on him.

According to these scholars, if a dead Muslim has been prayed over in his location of death, it is not legislated to pray in absentia over the

same corpse in other locations. This is why the Prophet, peace and blessing of Allah be upon him, did not offer funeral prayers in Madinah for those who died in Makkah and other places. Similarly, Abu Bakr, 'Umar, 'Uthman, may Allah be pleased with them, did not do it nor other than them from among the Companions, may Allah be pleased with them. It is not reported that he ever offered

funeral prayer over anyone of them other than the one offered for him in the land of his death. And Allah knows best.

I say: The fact that Abu Hurairah witnessed the Prophet's offering of funeral prayer on Najashi is an indication that his death must have occurred after the Conquest of Khaibar in the same year the remainder of the emigrants arrived at Madinah. This is why it is reported that he said: "I do not know which fills me with more happiness, the Conquest of Khaibar or the coming of Ja'afar Ibn Abi Talib." They arrived with large gifts and presents from Najashi, may Allah be pleased with him, to the Prophet, peace and blessings of Allah be upon him. Accompanying them were the people of the boat from Yemen, the companions of Abu Moosa Al-Ash'ari, may Allah be pleased with him. Accompanying Ja'afar and the gift was also a nephew of Najashi, Dhu Mukhbir or Dhu Mukhmir, whom he sent to serve the Prophet, peace and blessings of Allah be upon him, in place of his uncle. May Allah be pleased with them both and may they also find pleasure.

As-Suhaili said that Najashi died in the month of Rajab, 9th year of Hijrah, though this is disputable. And Allah knows best. Imam Al-Baihaqi said that when 'Amr Ibn Al-'Aas came back from Abyssinia, he remained in his house and did not go out. They wondered: "Why is he not coming out?" 'Amr said: "Ashama thinks that your companion is truly a Prophet."

Ibn Ishaq said that when 'Amr Ibn Al-'Aas and 'Abdullah Ibn Rabee'ah came back to the

Quraish from their fruitless quest of extraditing the Companions of Allah's Messenger, peace and blessings of Allah be upon him, from Abyssinia and Najashi responded to them with what is most hateful to them; to add to their injury, 'Umar Ibn Al-Khattab accepted Islam. He was a very stubborn man. The Companions of Allah's Messenger, peace and blessings of Allah be upon him, did not feel a sense of protection in any man other 'Umar and Hamzah

until they eventually routed the Quraish. 'Abdullah Ibn Mas'ood used to say: "We were not able to pray at the Ka'bah until 'Umar accepted Islam. When he became a Muslim, he fought his way against the Quraish until he was able to pray at the Ka'bah and we prayed along with him."

I say: It is also recorded in the Saheeh Al-Bukhari from Ibn Mas'ood that he said: "we never ceased to be honored since 'Umar Ibn Al-Khattab accepted Islam."

Ibn Ishaq said: 'Umar's acceptance of Islam occurred after those who emigrated to Abyssinia from the Companions of Allah's Messenger, peace and blessings of Allah be upon him, had done so. 'Abdur Rahman Ibn Al-Harith Ibn 'Abdullah Ibn Iyyash Ibn Abi Rabee'ah narrated from 'Abdul-Aziz Ibn 'Abdullah from 'Abdullah Ibn 'Amir Ibn Rabee'ah from his mother, Umm 'Abdullah Bint Abi Hathmah, who said: "By Allah, we were migrating to Abyssinia, 'Amir had gone to attend to some of our needs, when 'Umar approached. He stopped by me. At this time, he was still a polytheist and we used to experience harmful persecution and severity from him so he said: 'perhaps you are migrating, O Umm 'Abdullah.' I replied in affirmation: 'Yes, by Allah, we shall emigrate in the land of Allah until He provides for us a way out due to your harm and coercion.' 'Umar said: 'May Allah accompany you.' I saw in him a tenderness the like of which I had never seen him demonstrate before. Then he went away. I see that our emigration must have caused him great

sorrow.”

She further narrated: “When ‘Amir returned from his attendance of some of our needs I said to him: 'O Abu ‘Abdullah, I wish you had seen ‘Umar just now and his tenderheartedness and grief over us.' He said: 'Do you have a strong hope of him becoming a Muslim?' I replied, 'Yes, ‘ and he said: 'He will not accept Islam, in my opinion, until the donkey of Al-Khattab accepts first'.” (Expressing a rarity of

occurrence of such an incident as the conversion of 'Umar to Islam) due to his roughness and cruelty against Islam.

I say: This is a refutation to those who think that he is the fortieth Muslim because the emigrants to Abyssinia were well over eighty. Except if it is said that: He is the fortieth after the emigration of the migrants and this is reinforced by what Ibn Ishaq narrated here about the story of 'Umar's conversion. May Allah be pleased with him.

Imam Baihaqi related from Ibn Ishaq who said that thereafter, about twenty Christian men came to meet Allah's Messenger, peace and blessings of Allah be upon him, when his news had become widespread in Abyssinia. They found him in an assembly. They requested his audience and asked him questions while some men of Quraish were engrossed in their ceremony around the Ka'bah. When they concluded their questioning of Allah's Messenger, peace and blessings of Allah be upon him, he invited them to Allah, the Mighty and Majestic. He recited a portion of the Qur'an to them and upon listening to it, their eyes welled up with tears. They responded positively to his invitation, believed in him, acknowledged his truthfulness and recognized in him what had been described to them in their Books regarding him. When they rose from his presence, Abu Jahl and a group of Quraish accosted them and said: "May Allah frustrate you, you were sent by those whom you left behind among the people of your religion to seek his information and you were not satisfied

with your audience with him until you abandoned your religion. We do not know of any rider more dim-witted than you," or they said something similar.

The Christian delegates responded calmly: "Peace be unto you. We shall not behave to you ignorantly, we are responsible for our own actions and you are responsible for yours." Some said that the group was from the Christians of Najran. And Allah knows best that which is correct. It is said,

and Allah knows best, that the following Verses of the Qur'an were revealed regarding them:

"Those to whom We gave the Scripture (i.e. the Tawrah and the Injeel, etc.) before it, - they believe in it

(the Qur'an). And when it is recited to them, they say: We believe in it. Verily, it is the Truth from our

Lord. Indeed, even before it we have been from those who submit themselves to Allah in Islam as Muslims

(like 'Abdullah Ibn Salam and Salman Al-Farisi, etc.). These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them. And when they hear Al- Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant." (Soorah Al-Qasas 28:5255)

Imam Al-Baihaqi says in Ad-Dala'il from Ibn Ishaq, who said: In the Name of Allah, the Beneficent, the Merciful. This is a letter from Allah's Messenger (peace and blessing of Allah be upon him) to Najashi Asham, the sovereign of Abyssinia, peace be on to those who follow the right guidance. (I urge you to) believe in Allah and His Messenger, peace and blessings of Allah be upon him, and that you bear witness that none deserves to be worshipped in truth except Allah, Alone. He has no associate and He did not chose for Himself a companion or son and that Muhammad is His servant and Messenger, peace and blessings of Allah be

upon him. I call upon you with the invitation of Allah for I am His Messenger. Accept Islam and you will remain in peace. "Say (O Muhammad): 'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: 'Bear witness that we are Muslims'." (Soorah Al 'Imran 3: 64) If

you refuse, upon you is the sin of all the Christians among your people.

Muhammad Ibn Ishaq said: Allah's Messenger, peace and blessings of Allah be upon him, sent 'Amr Ibn Umayyah Ad- Damri with a letter to Najashi on the issue of Ja'afar Ibn Abi Talib and his compatriots. (In the letter, he wrote): In the Name of Allah the Beneficent the Merciful. From Muhammad, the Messenger of Allah to Najashi Al-Asham, the king of Abyssinia, peace be unto you. I commend Allah (to you), the King, the Holy, the Giver of security, the Watcher over His creatures. I also bear witness that 'Eesa is the Spirit of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam, the virgin, the virtuous, the good and she conceived 'Eesa who has been created from His Spirit and His Blowing just as He created Adam with His Hands and His Blowing. I am inviting you unto Allah beside Whom there is no partner and patron to obey Him as well as to follow and believe in me and what I have come with for I am a Messenger of Allah and I have sent to you my cousin, Ja'far, and with him is a group of Muslims. When they arrive, show them hospitality and avoid haughtiness. I invite you and your army unto Allah. I have delivered the message and I have advised you so heed my advice. Peace be unto those who follow the right guidance."

Najashi also wrote in reply to Allah's Messenger, peace and blessings of Allah be upon him: "In the Name of Allah, the Beneficent the Merciful. To Muhammad, the Messenger of Allah, from Najashi AlAsham Ibn Abjar, peace

be unto you Prophet of Allah. Your letter has reached me, O Messenger of Allah. Regarding what you mentioned about 'Eesa, by the Lord of the heaven and the Earth, 'Eesa was no more than what you mentioned (about him). We have acknowledged what you have sent to us and have provided hospitality to your cousin and his compatriots. I bear witness that you are a Messenger of Allah, truthful and trustworthy. I pledged

allegiance to you. I have pledged allegiance to your cousin and I have accepted Islam at his hands for the sake of the Lord of the Worlds. I have equally sent to you, O Prophet of Allah, Ba'reeha Ibn Al-Asham Ibn Abjar. I have no control except over myself and if you wish that I come to you myself, I shall do that, O Messenger of Allah. I bear witness that all I have said is true."

Moosa Ibn 'Uqbah narrated from Az-Zuhri: Thereafter, the polytheists became even more severe against the Muslims than ever before till the persecution became even more precarious for them. The Quraish also became unanimous in their open plot to kill Allah's Messenger, peace and blessings of Allah be upon him. When Abu Talib saw the action of the people, he assembled the clan of Abdul-Muttalib and ordered them to admit Allah's Messenger, peace and blessings of Allah be upon him, into their midst and to prevent anyone who might attempt to kill him. They were unanimous in that cause, the Muslims and the non-Muslims alike. Among them were those who were committed to the cause out of clannish enthusiasm and there were others whose commitment was borne out of faith and certainty.

When the Quraish realized that his people were consentient in their protection of Allah's Messenger, peace and blessings of Allah be upon him, the polytheists of Quraish reached an accord not to admit the entire clan of Allah's Messenger, peace and blessings of Allah be upon him, in to their assembly. They also

agreed not to trade with them and not to enter their houses until they surrender Allah's Messenger, peace and blessings of Allah be upon him, for execution. In their blind deceit, they entered into a formal pact and covenant which they wrote on a parchment: "There shall never be reconciliation with the Banu Hashim and no clemency shall be tolerated regarding them until they surrender him for execution."

Banu Hashim remained excommunicated in their valley for three years. Their adversity intensified such that all economic relations with them was severed and no foreign trade caravan arrived Makkah except that the polytheists hastened to buy them all to prevent the Muslims and their sympathizers' access to even basic necessities all in the bid to spill the blood of Allah's Messenger, peace and blessing of Allah be upon him.

Whenever people retired to their beds, Abu Talib would order Allah's Messenger, peace and blessings of Allah be upon him, to also retire to his bed so that people who might have sinister motives may not see him. However, when everyone would go to sleep, he would order one of his sons or cousins to exchange bed with Allah's Messenger, peace and blessing of Allah be upon him.

When it was exactly three years after the commencement of the boycott, some men from Banu Abd Manaf, from Banu Qusayy and selected individuals among the Quraish with marital ties with Banu Hashim began to trade blames for acceding to an agreement which tantamount to breaking off ties of kinship as well as disparaging the truth.

Same night, they met and reached an understanding to nullify the pact of the boycott and to dissociate themselves from it. Allah sent worms upon their written pact of boycott and they ate up everything therein concerning the pact. It is also said that the written parchment was hanged on the roof the Ka'bah and the

worm did not leave the Name of Allah written on the parchment except that it ate it out leaving only what it contained of shirk (associating partner with Allah), injustice and severance of kinship ties.

Then Allah (SWT) informed the Messenger of Allah, peace and blessings of Allah be upon him, what fate has befallen their parchment. So he mentioned that to Abu Talib. Abu

Talib said: "By the star, you have never lied to me!" So he proceeded along with some of his company among Banu Abdul-Muttalib until they got to the House (Ka'bah) which was filled with the Quraish. The Quraish thought that, finally, their excruciating travails have harried them into surrendering Allah's Messenger, peace and blessings of Allah be upon him, for execution. Abu Talib spoke first. He said: "A number of events have transpired between us and it is needless recounting them. Bring out your parchment upon which you have agreed perhaps there might be some reconciliation between us." He said this for the fear that they might open the parchment before bringing it out.

They brought out their parchment with much admiration. They were sure Allah's Messenger, peace and blessings of Allah be upon him, would be turned over to them. So they placed the parchment before them. They said, "It is high time you concede and return to that which will engender unity of your people. Only one man has driven this wedge between us and you allowed him to push your people to the precipice of destruction." Abu Talib said: "I have come to you to offer you a 50:50 chance of reconciliation. My nephew has informed me, and he has never lied to me, that Allah dissociates Himself from the pact contained in the parchment in your possession and has erased all His names from it and left only your severance of ties of kinship, your perpetration of injustice on us. If what my nephew has said is true, then by Allah, we shall never surrender him to you until we all perish to the last man.

However, if what he said is found to be inconsistent with the truth, we shall surrender him to you right away and you may either kill him or let him live.” The Quraish responded: “We are pleased with what you have said.” When they opened the parchment, they found him to be truthful and trustworthy. When the Quraish saw that the matter is as Abu Talib has presented, they said: “This is nothing but sorcery of your companion.” So they reneged on their earlier promise. They returned to the status quo in their

vile disbelief and severity on the Muslims and their sympathizers.

Ibn Ishaq said: They remained excommunicated for two or three years and all supplies debarred from them except what was smuggled to them secretly by those who preferred reconciliation with them among the Quraish. It has been mentioned that Abu Jahl once met Hakeem Ibn Hizam Ibn Khuwailid Ibn Asad with him was his boy carrying some wheat meant for his aunt Khadeejah Bint Khuwailid who was with Allah's Messenger, peace and blessings of Allah be upon him, in the mountain pass. Abu Jahl held him and said: "Are you going to supply Banu Hashim with food? By Allah, you will not go with that food to Banu Hashim till I expose you to the entire Makkah." Then came Abul-Bakhtari Ibn Hisham Ibn AlHarith Ibn Asad and he asked: "what has transpired between both of you?" Abu Jahl, hoping for support, said: "He is supplying food to the Banu Hashim." Abu Bakhtari said to him: "The food belongs to his aunt. Would you prevent him from taking her food to her? Let the man off!" Abu Jahl refused, Allah's curse be on him. Abul-Bakhtari took the jawbone of a camel and smashed the head of Abu Jahl and also kicked him violently. Hamzah Ibn Abdul-Muttalib was nearby watching this incident and they disliked that news of such incident should get to Allah's Messenger, peace and blessings of Allah be upon him. Meanwhile, Allah's Messenger, peace and blessings of Allah be upon him, persisted in calling his people night and day, secretly and openly inviting them by the command of Allah without fearing anyone. When they saw the futility of their

attempt at physically terminating the Prophet's life due to his protection by his uncle and his people from Banu Hashim and Banu Abdul-Muttalib who stood solidly in his defense, the Quraish resorted to taunting and making jests of him. All this happened while the Qur'an was being revealed detailing their misdeeds. Among them were those whom revelation merely mentioned their enmities to him and amongst them are those

whose names were mentioned directly. There were yet others whom the Qur'an mentioned along with the other polytheists. Ibn Ishaq mentioned Abu Lahab and the revelation of the Qur'an concerning him and Umayyah Ibn Khalaf. The revelation "Woe to every slanderer and backbiter" (Soorah Al-Humazah 104:1) and an entire chapter was revealed about him.

As for Al-'Aas Ibn Wa'il and the revelation about him: "Have you seen him who disbelieved in Our Ayat (this Qur'an and Muhammad) and (yet) says: 'I shall certainly be given wealth and children [if I will be alive (again)]'," (Soorah Maryam 19:77) was revealed about him. We have mentioned something about that in the previous pages. Regarding Abu Jahl and his statement to the Prophet, peace and blessing of Allah be upon him: "You either desist from insulting our gods or we shall insult your God in retaliation," revelation of the Words of Allah about that goes thus: "And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge." (Soorah Al- An'am 6:108)

An-Nadr Ibn Al-Harith Ibn Kaldah Ibn Alqamah and there are those who consider him to be 'Alqamah Ibn Kaldah. As- Suhaili narrated something about his manner of sitting wherever the Prophet, peace and blessings of Allah be upon him, had sat to recite the Qur'an and invite people to Allah, and he (i.e. AnNadr) would recount to the people instead some of the stories of Rustum and Asfandiyar and what great battles that were fought between them during the reign of the Persians and then he

would also say: "By Allah, Muhammad is no better than me in speech and his words are nothing but fables of old which he has written down just as I have also written down." Then Allah revealed concerning that: "And they say: 'Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon'." (Soorah

Al-Furqan 25:5 and also, "Woe to every sinful liar." (Soorah Al-Jathiyah 45:7)

Ibn Ishaq said that a report that reached me said that Allah's Messenger, peace and blessings of Allah be upon him, was sitting one day with Al-Waleed Ibn Al-Mugheerah in the Mosque (Ka'bah) and An-Nadr Ibn Al-Harith came and sat with them. In the sitting were a number of other Quraish men. Allah's Messenger, peace and blessings of Allah be upon him, continued his address but An-Nadr interrupted him. The Prophet, peace and blessings of Allah be upon him, spoke to him until he was dumbfounded and then he recited the Qur'an to him: "Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it. Had these (idols, etc.) been aliha (gods), they would not have entered there (Hell), and all of them will abide therein. Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not." (Soorah Al-Anbiya' 21:98-100) Then Allah's Messenger, peace and blessings of Allah be upon him, rose and went away.

Soon afterward, 'Abdullah Ibn Az-Ziba'ra As-Sahmi came and sat in the gathering. Then Al-Waleed said to him: "Not long ago, An-Nadr neither stood up to Ibn Abdul-Muttalib nor did he stand down. Muhammad had claimed that we and all the gods we worship will be fuel for the Fire." 'Abdullah Ibn Az-Ziba'ra said: "By Allah, if I had met him I would have argued with him. Ask Muhammad: 'will everything we

worship besides Allah become fuel for Hellfire along with their worshippers? We worship angels; the Jews worship 'Uzair and the Christian worship 'Eesa, peace be on both of them." Al-Waleed and those with him were astonished by the words of Ibn Az-Ziba'ra and they considered that he had given fitting response and a challenge (to Allah's Messenger, peace and blessings of Allah be upon him).

When that was mentioned to Allah's Messenger, peace and blessings of Allah be upon him, he said: "Everyone who loves to be worshipped besides Allah, he along with his worshippers shall dwell in Hellfire. As for them, rather, they are worshipping shayatin (devils) for they (i.e. the angels, 'Uzair and 'Eesa) did not order them to worship them." Then Allah revealed: "Verily those for whom the good has preceded from Us, they will be removed far there from (Hell) [e.g. 'Eesa, son of Maryam; 'Uzair (Ezra), etc.]. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire." (Soorah Al-Anbiya' 21:101,102) It means that 'Eesa and 'Uzair and those who were worshipped among monks and rabbis were themselves righteous worshippers of Allah (SWT), Most High.

Allah (SWT) also revealed concerning those who worship the angels and considered them the daughters of Allah: "And they say: 'The Most Beneficent (Allah) has begotten a son (or children)'. Glory to Him! They [those whom they call children of Allah i.e. the angels, 'Eesa, son of Maryam, 'Uzair, etc.], are but honored slaves." (Soorah Al-Anbiya' 21:26) as well as Verses following it. Allah also revealed concerning the astonishment of the polytheist at the statement of Ibn Az- Ziba'ra: "And when the son of Maryam is quoted as an example [i.e. 'Eesa is worshipped like their idols), behold! Your people cry aloud (laugh out at the example). And say: 'Are our aliha (gods) better or is he 'Eesa'?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See VV. 21:97-101)

- The Qur'an.] (Soorah Az-Zukhruf 43:57, 58)

These argumentations embarked upon by the polytheists were all frivolous and they were quite aware of that for they were Arabs and even in their language it makes no sense. Thus, when Allah says: "Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it." (Soorah Al-Anbiya'

21:98) He meant what they use to worship of stones which they have fashioned into idols and it is not applicable to the angels which they thought they were worshipping in these forms; not the Christ, not 'Uzair or even any of the righteous men. This is because the Verse is not applicable to them whether in wording or meaning. They knew quite well that the similitude they tried to draw from 'Eesa Ibn Maryam is a futile argument just as Allah points out: "... They quoted not the above example except for argument. Nay! But they are a quarrelsome people." (Soorah Az-Zukhruf 43:58) and then He says: "He ('Eesa) was not more than a slave We granted Our Favor to him." (Soorah Al-Zukhruf 43:59) i.e. with Our prophethood. "...and We made him an example to the Children of Israel (i.e. his creation without a father)." (Soorah Az-Zukhruf 43:59) i.e. a proof of the perfection of Our Power over whatever We wish since We created him from a female without the intervention of a male. We had created Hawwa' from a male without a female intervention and We created Adam without the intervention of either sex and We created the rest of mankind through the intervention of a male and female as Allah mentions in other Verses: "And (We wish) to appoint him as a sign to mankind," (Soorah Maryam 19:21) i.e. a token and a proof of Our magnificent Power "...and a mercy from Us (Allah)," with which We treat whom We wish.

Ibn Ishaq mentioned about Al-Akhnas Ibn Shareeq and the revelation of the Verse of Allah, Most High, concerning him: "And obey

not everyone who swears much, and is considered worthless." (Soorah AlQalam 68:10). He also mentioned Al- Waleed Ibn Al-Mugheerah when he said: "Should the revelation come down to Muhammad excluding us, I am also the chief of the Quraish and its leader and also excluding Abu Mas'ood 'Amr Ibn 'Amr Ath-Thaqafi, the leader of Thaqeef, and we are the masters of the two cities. Then Allah revealed: "And they say: 'Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)'?" (Soorah Az-Zukhruf 43:31) and subsequent Verses.

He also mentioned Ubayy Ibn Khalaf when he said to 'Uqbah Ibn Abi Mu'ait: "Has it not reached me that you had audience with Muhammad and you listened to him? My face and yours have become forbidden and I shall not speak to you again if you sit with him or you give him audience except you spit in his face." And the enemy of Allah, 'Uqbah, did exactly that. May Allah's curse be on him! Then Allah revealed: "And (remember) the day when the Zalim (wrongdoer, oppressor, and polytheist, etc.) will bite at his hands, he will say: 'Oh! Would that I had taken a path with the Messenger (Muhammad). Ah! Woe to me! Would that I had never taken so-and-so as a friend!'" (Soorah Al-Furqan 25:27,28) and subsequent Verses.

He also related that Ubayy Ibn Khalaf once went to Allah's Messenger, peace and blessings of Allah be upon him, with a decomposed bone and he said: "O Muhammad! You claim that Allah will resurrect this after it has decomposed?" He then squeezed the bone in his hand and blew its dust in the direction of Allah's Messenger, peace and blessings of Allah be upon him. Then Allah revealed: "And he puts forth for Us a parable, and forgets his own creation. He says: 'Who will give life to these bones when they have rotted away and became dust?' Say: (O Muhammad) 'He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'" (Soorah Ya Seen 36:78,79) till the end of the Soorah.

While Allah's Messenger, peace and blessings

of Allah be upon him, was circumambulating the Ka'bah, he was accosted by Al-Aswad Ibn Al-Muttalib, Al-Waleed Ibn Al- Mugheerah, Umayyah Ibn Khalaf and Al-'Aas Ibn Wa'il all of them being the chiefs of their people. They said to him: "O Muhammad come; let's worship what you worship (for a while) and you also worship what we worship (for a while). We and you shall enter into partnership concerning the matter." Then Allah (SWT) revealed concerning them: "Say

(O Muhammad) to these Mushrikoon and Kafiroon): 'O Al- Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! I worship not that which you worship'ah ..." (SoorAl-Kafiroon 109:1, 2) till the end of the Soorah.

When Abu Jahl heard of the tree of Zaqqoom he said in derision: "Do you know what Zaqqoom is? It is a type of date fruit beaten in butter. Come let's savor some Zaqqoom!" Then Allah revealed: "Verily, the tree of Zaqqoom will be the food of the sinners." (Soorah Ad-Dukhan 44:43, 44)

Al-Waleed once stopped to have audience with Allah's Messenger, peace and blessings of Allah be upon him, and Allah's Messenger, peace and blessings of Allah be upon him, spoke to him about Islam and he was hopeful of his conversion. Just then Ibn Umm Maktoom, Atikah Bint 'Abullah Ibn 'Ankathah, the blind, came and requested to be taught the Qur'an. His interruption became unbearable for the Prophet, peace and blessings of Allah be upon him, that he annoyed him. This is because he was distracted from his discussion with Al-Waleed and the hope of his acceptance of Islam. When it was unbearable for him, Ibn Umm Maktoom went away downcast. Then Allah revealed: "(The Prophet) frowned and turned away, because there came to him the blind man (i.e. 'Abdullah Ibn Umm Maktoom, who came to the Prophet while he was preaching to one or some of the Quraish chiefs)." (Soorah 'Abasa 80:1,2) It is also said

that the person with whom Allah's Messenger, peace and blessings of Allah be upon him, was discussing when Ibn Umm Maktoom came was Umayyah Ibn Khalaf. And Allah (SWT) knows best.

Ibn Ishaq also mentioned that those who returned from Hijrah to Abyssinia came after the news reached them that entire people of Makkah have accepted Islam. A false report, however, with an underlining reason, which is what is

recorded in the Saheeh and others that Allah's Messenger, peace and blessings of Allah be upon him, was once sitting with the polytheists and Allah revealed to him: "By the star when it goes down, (or vanishes). Your Companion (Muhammad) has neither gone astray nor has erred" (Soorah An-Najm 53:1,2) and he recited it to them till the end and he prostrated and everyone present also prostrated among the Muslims, polytheists, Jinns and men. That is the sababun- Nuzool (reason for revelation) adduced by many scholars of Tafseer on the statement of Allah: "Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise." (Soorah Al-Hajj 22:52)

He also mentioned the story of Al-Gharaneeq. We had wished to avoid mentioning it lest no one who will accord it its rightful status hear it. Instead I relate only the story recorded in the Saheeh. Imam Al-Bukhari related from Ibn 'Abbas, who said: "The Prophet performed a prostration when he finished reciting Soorah An-Najm, and all the Muslims and pagans and Jinns and human beings prostration along with him."

However, when the bearers of the news saw the pagans prostrated just like Allah's Messenger (Peace and Blessings of Allah be upon him), they thought they had accepted Islam and reconciled with him and that there exist no

more strife between them. The news flew swiftly and wide until it reached the emigrants in Abyssinia. Believing its authenticity, some of them returned with aspirations. However, some others remained and both groups were sincere and correct in their individual judgment.

Imam Al-Bukhari related from 'Abdullah Ibn Mas'ood who said: "We used to greet the Messenger of Allah while he was

engaged in prayer and he would respond to our greeting. But when we returned from the Najashi we greeted him and he did not respond to us; so we said: "Messenger of Allah, we used to greet you when you were engaged in prayer and you would respond to us." He replied: "Prayer demands whole attention."

Ibn Ishaq said that among those who entered into a pact of protection with them, based on those who were mentioned to us, included 'Uthman Ibn Maz'oon who was under the protection of Al-Waleed, Abu Salamah Ibn Abdul-Asad was under the protection of his maternal uncle, Abu Talib, for his mother was Barrah Bint Abdul-Muttalib.

Salih Ibn Ibrahim Ibn 'Abdur Rahmaan Ibn 'Awf narrated to me what he was told about 'Uthman. He said: When 'Uthman Ibn Maz'oon observed what tribulation the Companions of Allah's Messenger, peace and blessings of Allah be upon him, were going through and his own relative ease and comfort which he was enjoying under the protection of Al-Waleed, he said: "By Allah, the ease and comfort that I enjoy under the protection of a man from among the pagans while my compatriots and co-religionists languish in tribulation and harm for the sake of Allah from which I am protected is a great minus for me." So he went to Al-Waleed and said to him: "O Abu 'Abd Shams, you have fulfilled your pact of protection. However, I am repudiating that pact with you." "Why, my nephew? Perhaps someone from my people has hurt you?" Al-Waleed asked. "No," 'Uthman responded, "I am rather pleased with

the protection of Allah, the Majestic. I do not wish to enter into any security pact with anyone other than Him." Al-Waleed said: "Then proceed to the Ka'bah so that I may retract my protection of you in public just as we entered into it publicly."

So they both went out to the Ka'bah. Then Al-Waleed announced: "This is 'Uthman, he has come to repudiate my protection of him!" 'Uthman said: "Yes, he has spoken the

truth. I have found him to be a noble protector. However, I have decided not to seek the protection of anyone other than that of Allah. So I have repudiated his protection of me.” Then ‘Uthman, May Allah be pleased with him, went away and came upon a gathering where Labeed Ibn Rabee’ah Ibn Malik Ibn Ja’afar Ibn Kilab was delivering a poetic rhyme. ‘Uthman sat with them. Labeed said (in a long rendition):

Everything besides Allah is null and

void ‘Uthman interjected: “You have

said the truth” Labeed again said:

All comfort shall inevitably become transient

Again, ‘Uthman interjected: “You have lied, the comfort of Paradise is not transient.”

Labeed said: “O Quraish, nothing used to disturb your assembly, when did this commenced among you?!” A man from the audience said: “This is one of the foolish ones who have abandoned our religion so don’t be bothered by his statement.” ‘Uthman also responded to him until the altercation became heated between both of them. The man rose up to ‘Uthman and slapped him in the eye in such a way that it became bloodshot. Meanwhile, Al-Waleed was nearby watching what has befallen ‘Uthman, may Allah be pleased with him. He then said to him: “By Allah, O my nephew, what happened to your eye was avoidable. You were in a protective pact.” ‘Uthman, may Allah be pleased with him, responded: “By Allah, the other good eye would have craved for the fate

that befell its twin eye in the cause of Allah. I am under the protection of the One Who is far Mightier and more Powerful than you are, O Abu 'Abd Shams." Al-Waleed again implored: "Come on, O my nephew, restore your pact of protection (with me)." "No!" 'Uthman said emphatically.

Ibn Ishaq said: Concerning Abu Salamah Ibn Abdul-Asad, Abu Ishaq Ibn Yasar narrated to me from Salamah Ibn 'Abdullah Ibn 'Umar Ibn Abu Salamah that he informed him that when Abu Salamah entered into a protective understanding with his uncle, Abu Talib, a number of men from Banu Makhzoom went to Abu Talib and said: "O Abu Talib, you protect from us, your nephew, Muhammad, how come you are also protecting our own man from us?" Abu Talib replied: "He has sought my protection and he is my sister's son and if I unable to protect my sister's son I should not be able to protect my brother's son." Abu Lahab got up angrily and said: "You have been too lenient with this old man! Will you not cease to dote on this man while he persists in the protection of his people? You will desist otherwise we shall stand up against him wherever he goes until the matter reaches the point of his desire."

A Mention of (Abu Bakr) As-Siddiq's Resolve to Migrate to Abyssinia

Ibn Ishaq said that from what was narrated to me by Muhammad Ibn Muslim Az-Zuhri from 'Urwah from 'A'ishah is that when Makkah became constricted for Abu Bakr As-Siddiq and he suffered harm as well as the relentless harassment on Allah's Messenger, peace and blessings of Allah be upon him, he sought the permission of Allah's Messenger, peace and blessings of Allah be upon him, to migrate to Abyssinia and he permitted him. Abu Bakr set out on his Hijrah to Abyssinia.

After a journey of a day or two from Makkah he met Ibn Ad-Daghinah the brother of Banu Al-Harith Ibn Bakr Ibn 'Abd Manat Ibn Kinanah and at that time he was the chief of the Al-Ahabish. "Where are you going, O Abu Bakr?" he asked. "My people have forced me out. They have harmed me and made life straightened for me." Abu Bakr replied. Ibn Daghinah said: "For what reason?! By Allah you have been graceful to kinsfolk and you have done so much good and you have

provided for those in want. Return for you shall henceforth be under my protection." Then Abu Bakr returned with him until they entered Makkah. Ibn Daghinah stood up with Abu Bakr and said: "O Quraish! I have protected Ibn Abi Quhafah so no one should accost him except for good." So the pagans backed off from him.

'A'ishah continued: "Abu Bakr (May Allah be pleased with him) had a mosque by the doorstep of his house in Bani Jum'ah where he usually prayed. He was an emotional person, so anytime he recited the Qur'an he would weep. Children, slaves and women would gather round him in utter amazement concerning what they are seeing of his mien. Some Quraish men went to Ibn Daghinah and said to him: "O Ibn Daghinah, won't you stop this man from disturbing us. He is an emotional man, whenever he prays and recites what Muhammad has come with, he would weep and he has such a mien which we fear could be a source of trial for our children, women and the weak among us. So approach him and order him to enter his house and do whatever he likes therein."

'A'ishah continued: Ibn Daghinah went to Abu Bakr, may Allah be pleased with him, and said: "O Abu Bakr, I did not offer you protection so that you disturb your people. They have objected to your praying at your current location. So enter your house and do whatever you wish therein." Abu Bakr, may Allah be pleased with him, replied: "Perhaps I should repudiate your protection of me and prefer the protection of Allah instead?" Ibn Daghinah said: "Then do so!" Abu Bakr, may Allah be pleased

with him, said: "I have repudiated it." Then Ibn Daghinah stood and announced: "O Quraish! Ibn Abi Quhafah has repudiated my protection of him so you may do as you wish with your companion."

The Mentioning of the Annulment of the Pact of Boycott

Ibn Ishaq said that the Banu Hashim and Banu 'Abdul- Muttalib still remained in their valley excommunicated by a pact which they had written on a parchment with the Quraish. Then a number of Quraish men rose with the intention of nullifying the pact of the boycott. The first person to make a successful attempt was Hisham Ibn 'Amr Ibn Rabee'ah Al- Harith Ibn Hubayyib Ibn Nasr Ibn Jadhimah Ibn Malik Ibn Hishl Ibn 'Amir Ibn Lu'ayy who was very upset at the plight of his relatives. This is because he was a cousin of Nadlah Ibn Hashim Ibn 'Abd Manaf from the mother's side. Thus, Hisham shared some connection with the Banu Hashim. He was a noble person among his people, and according to what has reached me, while Banu Hashim and Banu 'Abdul- Muttalib were in their valley, he would come with a camel load of food. At the mouth of the valley, he would loosen the rein of the animal from its head and then he would goad it from its side until the animal entered the valley so that the Banu Hashim and Banu 'Abdul-Muttalib might find it and eat the food. Again, he would come with a camel laden with wheat and he would behave in a similar manner as before.

Then he went to Zuhair Ibn Abi Umayyah Ibn Al-Mugheerah Ibn 'Abdullah Ibn 'Amr Ibn Makhzoom whose mother was Atikah Bint 'Abdul-Muttalib. He said: "O Zuhair, are you pleased that you eat food comfortably, adorn yourself with cloth and sleep with women while

your maternal uncles are, as you have well-known, neither able to buy nor anyone buying from them; and neither are they being married nor are they being married to?

"As for me, I swear by Allah, if it was the maternal uncles of Al-Hakam Ibn Hisham (i.e. Abu Jahl) that were involved, and you invited him to the cause which he had invited you against your own maternal uncles, he would never have responded to

you." He said: "Woe be unto you, O Hisham! What could I do? I am just a single person. By Allah, if I had one other person with me (in that cause) I will rise for the nullification of that boycott." Zuhair said: "You have found that other person." "And who is that?" Hisham asked. "Myself," Zuhair said and he added: "Find a third person for us."

So he went to Al-Mut'im Ibn 'Adiyy' and said to him: "Are you pleased that your fellow tribesmen from Banu 'Abd Manaf are exterminated while you are a witness over that consenting with the Quraish on that?! By Allah, if you allow them to do that, you will find them quicker to do the same to you!" He replied: "Woe be to you! What can I do? I am just a lone person!" He said: "I have found a second person for you." "Who is that?" Al-Mut'im asked. "Myself," he answered. "Let's search for the third person." Al-Mut'im said. "I have done that," he replied. "And who is that?" Al-Mut'im asked. "Zuhair Ibn Abi Umayyah," he replied. "Then let's search for the fourth." He went to Abul-Bakhtari Ibn Hisham and said something similar to what he said to Al-Mut'im Ibn 'Adiyy'. He replied: "Do you have anyone to lend support on that?" He replied in affirmative. "Who is that?" he asked. "Zuhair Ibn Abi Umayyah, AlMut'im Ibn 'Adiyy' and I am also with you." He said. "Find a fifth person for us."

He went to Zam'ah Ibn Al-Aswad Ibn Al-Muttalib Ibn Asad and spoke to him mentioning their blood relation. Zam'ah asked, "Is there any helper on this cause?" "Yes," and he named the others. In the night, they climbed the

mountain of Khatm Al-Hajoom, at the upper part of Makkah where they assembled and pledged to do their best to destroy the parchment. Zuhair volunteered to make the first move.

So the next morning when the clans have gathered in their various meeting places, Zuhair arrived at the Ka'bah, circumambulated it, and then turned to the people and shouted: "O People of Makkah! Shall we eat food and wear

clothes while Banu Hisham are left to perish, and no one buying from them or selling to them? By Allah, I shall not sit down until that unjust pact is destroyed!" Abu Jahl said, "You are a liar! By Allah, it will not be destroyed!" Zam'ah interjected, "It is you who is a liar. By Allah, we have not been pleased with it since it was written!" Abul-Bakhtari also said: "By Allah, Zam'ah is telling the truth. We are not pleased with what is written in it." Al-Mut'im Ibn 'Adiyy' also lent his voice: "You are both right and anybody who says otherwise is a liar." Hisham Ibn 'Amr also said something similar. Then Abu Jahl said: "This conspiracy was hatched last night!" Meanwhile, Abu Talib was at a section of the Mosque nearby watching the proceedings.

Al-Mut'im moved toward the parchment to tear it up, but found that the worms had already eaten it except the words: "In Your Name, O Allah." The person who wrote the pact was Mansoor Ibn 'Ikrimah and his hand had become paralyzed as they claimed.

Ibn Hisham said some people of knowledge said that Allah's Messenger, peace and blessings of Allah be upon him, once said to Abu Talib: "O my uncle! Allah has sent worms to ravage the parchment of the Quraish and they left untouched any name belonging to Allah while they ate out all words indicative of injustice, breaking ties (of kinship) and calumny." Abu Talib asked, "Did your Lord inform you of this?" "Yes," Allah's Messenger, peace and blessings of Allah be upon him, replied. "By Allah, no one shall enter upon you." Then he went out to the

Quraish and said to them: "O people of Quraish! My nephew has informed me that such- and-such has happened to your parchment. Go and fetch your parchment. If it is as he has said, then cease from excommunicating us and stand down from it. If he is proved to be false, I shall surrender my nephew to you." The Quraish said: "We are pleased with that (arrangement)." When they looked into the parchment, they found it as Allah's

Messenger, peace and blessings of Allah be upon him, had related. However, that rather enhanced their enmity. Consequently, a group of men from the Quraish did what they did in nullifying the pact.

I say: In the same year, after their return, Abu Talib died and then his Khadeejah Bint Khuwailid soon afterward. May Allah be pleased with her. Details of that will be narrated shortly insha'Allah.

Muhammad Ibn Ishaq, Allah have Mercy on him, after the cancellation of the boycott pact, narrated many stories involving the enmity of the Quraish against the Messenger of Allah, peace and blessings of Allah be upon him, and their scaring away of Arabs who have arrived in Makkah for Hajj and 'Umrah or some other purposes. The stories also include the miracles that Allah performed at the hands of the Messenger of Allah, peace and blessings of Allah be upon him, a pointer to his truthfulness concerning what he has brought to them of clear proof, correct guidance and a refutation of what they have charged him of transgression, enmity, deceit and chicanery. They also accused him of insanity, magic, sorcery and fabrication of lies. And Allah has full Power and Control over His Affairs. He also mentioned the story of At-Tufail Ibn 'Amr Ad-Dawsi who was a leader that is obeyed and a nobleman of the tribe of Daws.

Imam Ahmad related from Abu Hurairah, who said: "When At-Tufail and his companions came to Allah's Messenger, peace and blessings of

Allah be upon him, he said: 'the tribe of Daws has disbelieved and has belied you, ' whereupon he (Allah's Messenger (peace and blessing of Allah be upon him)) said: 'O Allah guide aright the tribe of Daws and direct them to me'."

Imam Ahmad related on the authority of Jabir that Tufail, son of 'Amr Ad-Dawsi, came to the Allah's Messenger, peace and

blessings of Allah be upon him, and said: "Do you need strong, fortified protection? The tribe of Daws had a fort in the pre-Islamic days." The Messenger of Allah, peace and blessings of Allah be upon him, declined this offer, since it (the privilege of protecting the Holy Prophet) had already been reserved for the Ansar. When the Messenger of Allah, peace and blessings of Allah be upon him, migrated to Madinah, Tufail Ibn 'Amr also migrated to that place, and there also migrated along with him a man of his tribe. But the climate of Madinah did not suit him, and he fell sick. He felt very uneasy. So he took hold of the iron head of an arrow and cut his finger joints. The blood gushed forth from his hands, till he died. Tufail Ibn 'Amr saw him in a dream. His state was good and he saw him with his hands wrapped. He (Tufail) said to him: "What treatment did your Lord accord to you?" He replied. "Allah granted me pardon for my migration to the Messenger of Allah, peace and blessings of Allah be upon him." He (Tufail) again said: "Why do I see you wrapping up your hands?" He replied: "I was told (by Allah): 'We would not set right anything of yours which you damaged yourself'." Tufail narrated this (dream) to the Messenger of Allah, peace and blessings of Allah be upon him. Upon this he prayed: "O Allah! Grant pardon even to his hands."

If it is said how do we reconcile between this Hadith and what is established in the Saheehain from the path of Al-Hasan Ibn Jundab who narrated that Allah's Messenger, peace and blessings of Allah be upon him, said: "Amongst the nations before you there was a

man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurriedly brought death upon himself so I have forbidden him (to enter) Paradise'."

Response to this is multifaceted: It could be that it is because one was a non-Muslim while the other was a Muslim. It is possible that his suicide action is independent of his

admittance into Hellfire, rather, it was his polytheism and Allah merely mentioned his suicide so that his people might take lesson from it.

It is possible that one was knowledgeable of the prohibition of suicide while the other was ignorant of it due to his accepting Islam recently.

It is possible that one did it due to his permitting what Allah has prohibited while the other did not permit it but did it in error.

It is possible that one did it with a clear intention of suicide but the other may not have intended suicide when he did what he did.

It is possible that one has a paucity of righteous deeds so his few righteous deeds were insufficient to cancel his great sin. Meanwhile, the other person had many righteous deeds which saved him from entering the Fire and consequently Allah forgave him because of his migration to the Prophet, peace and blessings of Allah be upon him. However, a blemish remained only on his hand and his remaining condition was good. Thus that blemish was covered for him. When At-Tufail Ibn 'Amr saw it covered, he asked him: "what happened to you?!" and he said: "It was said to me: 'We would not set right anything of yours which you damaged yourself.'" When At-Tufail narrated his dream to Allah's Messenger, peace and blessings of Allah be upon him, he prayed for him saying: "O Allah! Grant pardon even to his hands." i.e. correct what has been damaged

from him. It is undoubted that Allah accepted the supplication of Allah's Messenger, peace and blessing of Allah be upon him, for the companion of At-Tufail Ibn Amr.

The Story of 'A'sha Banu Qais Ibn Tha'labah

Ibn Hisham said: 'A'sha Banu Qais Ibn Tha'labah Ibn 'Ukabah Ibn Sa'b Ibn Ali Ibn Bakr Ibn Wa'il went to Allah's Messenger, peace and blessings of Allah be upon him, with the intention of accepting Islam.

Ibn Hisham said: When he got to Makkah or nearby, some of the pagans of Quraish accosted him and they asked him about his affairs and he informed them that he came to Allah's Messenger, peace and blessings of Allah be upon him, to accept Islam. They said to him: "O Abu Baseer, he forbids adultery" Al-'A'sha responded: "By Allah, that is exactly the issue I desire from him." Again they said: "O Abu Baseer, he also forbids intoxicant." Al-'A'sha replied: "concerning that, by Allah, I have never considered intoxicant a necessity. I am abandoning it this year." Then he came to Allah's Messenger, peace and blessings of Allah be upon him, and accepted Islam. He went away and died the same year and he never returned to the Prophet, peace and blessings of Allah be upon him. This is how Ibn Hisham has related the story here and he criticizes Muhammad Ibn Ishaq a lot, may Allah be pleased with him. This is one of the places where Ibn Hisham, may Allah have Mercy on him, has criticized him because intoxication was prohibited in Madinah after the incident of Banu Nadeer as shall be explained shortly. The decision of Al-'A'sha to proceed to accept Islam occurred after the Hijrah and his poem is indicative of that when he said:

*O you asking me to where I am
headed With the people of
Yathrib I have a date*

The proper flow according to Ibn Hisham is to delay the mentioning of the story till after the Hijrah rather than mentioning it here now. And Allah (SWT) knows best.

The Story of the Wrestling of Rukanah and How He Sees the Tree Which the Prophet Called and It Returned

Ibn Ishaq said: Abu Ishaq Ibn Yasar narrated to me that Rukanah Ibn Abd Yazeed Ibn Hashim Ibn AlMuttalib Ibn 'Abd Manaf was the strongest man of the Quraish. One day, he met Allah's Messenger, peace and blessings of Allah be upon him, in one of the pathways of Makkah and the Prophet, peace and blessings of Allah be upon him, said to him: "O Rukanah, shouldn't you fear Allah and accept what I am inviting you to?" He replied, "If I knew that what you are saying is the truth, I would have followed you." Then Allah's Messenger, peace and blessings of Allah be upon him, said to him: "If I am able to beat you in a wrestling match would you believe that what I am saying is the truth?" "Yes," Rukanah said confidently. "Okay, stand up for a duel."

Rukanah rose to the Prophet, peace and blessings of Allah be upon him, and they had a wrestling bout. The Messenger of Allah, peace and blessings of Allah be upon him, felled him helplessly. He said: "Let's do it again, O Muhammad." Then they had another round and again, the Prophet, peace and blessings of Allah be upon him, threw him down. He said: "O Muhammad, this is surprising! You threw me?!" Allah's Messenger, peace and blessings of Allah be upon him, said: "There is something more astonishing than that. I will show you if you would fear Allah (SWT) and obey my orders."

“What is that?” Rukanah asked. “I will call, for you, this tree you are seeing and it will come to me.” Then Allah’s Messenger, peace and blessings of Allah be upon him, called the tree and then it approached until it stood in front of the Messenger of Allah, peace and blessings of Allah be upon him, and he said to it: “Return to your position.” Then the tree returned to its position.

He continued: Then Rukanah went to his people and said: "O Banu 'Abd Manaf, by Allah, I have never seen a person having a greater knowledge of magic than him (Muhammad)." Then he narrated to them what he had seen and what he (the Prophet) had done. This is how Ibn Ishaq has related this story in a mursal form with this wording. Abu Dawood and At-Tirmidhi have reported from the Hadith of AbulHasan Al-Asqalani from Abu Ja'afar Ibn Muhammad Ibn Rukanah from his father that Rukanah wrestled with the Prophet, peace and blessings of Allah be upon him, and the Prophet, peace and blessings of Allah be upon him, threw him down. Then Imam At-Tirmidhi said: "That Hadith is ghareeb (strange). We do not know Abu Al-Hasan or Ibn Rukanah."

I say: Abu Bakr ash-Shafi'i has narrated with a good chain from Ibn 'Abbas, may Allah be pleased with him, that Yazeed Ibn Rukanah wrestled with the Prophet, peace and blessings of Allah be upon him, and the Prophet threw him down thrice, each time upon a bet of one hundred goats. Upon throwing him down the third time, he said: "O Muhammad, no one had ever pinned my back to the ground before you and no one had been more hateful to me than you; now. I bear witness that none deserves to be worshipped (in Truth) but Allah and that you are a Messenger of Allah." The Messenger of Allah, peace and blessings of Allah be upon him, stood up from him and returned his goats.

Ibn Ishaq said: Whenever Allah's Messenger, peace and blessings of Allah be upon him, sat at the Ka'bah, some of the weak ones from his

Companions - Khabbab, 'Ammar, Abu Fukaihah, Yasar the freed slave of Safwan Ibn Umayyah, Suhaib and some others among the Muslims, may Allah be pleased with them, would sit with him, and the Quraish would poke fun at them. They would say to one another, "As you have seen, these are his Companions. Are they the ones, of all of us, upon whom Allah has bestowed the favor of guidance and true religion? If what Muhammad came with is of any

good, none would have preceded us to it and Allah would not have preferred them above us for it." Then Allah revealed concerning them: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimun (unjust). Thus We have tried some of them with others, that they might say: 'Is it these (poor Believers) that Allah has favored from among us?' Does not Allah know best those who are grateful? When those who believe in Our Ayat (proofs, evidences, Verses, lessons, Signs and revelations, etc.) come to you, say: 'Salamun 'Alaikum' (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful." (Soorah Al- An'am 6:52-54)

He continued: Most of the times, Allah's Messenger, peace and blessings of Allah be upon him, would sit at the Marwah hillock by the sales point of a Christian boy called, Jabr, a slave of the Banu Al-Hadrami. The Quraish would say: "By Allah, no one taught Muhammad much of what he came with except Jabr. Thus, Allah revealed concerning their insinuations: "And indeed We know that they (polytheists and pagans) say: 'It is only a human being who teaches him (Muhammad).' The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue." (Soorah An-Nahl 16:103)

Then he mentioned the revelation of Soorah Al-Kawthar concerning 'Aas Ibn Wa'il when he said regarding the Messenger of Allah, peace and blessings of Allah be upon him, that he is "Abtar" i.e. bereft of a successor such that when he dies, remembrance of him will also cease. Thus Allah says: "For he who makes you angry (O Muhammad), - he will be cut off (from every good thing in this world and in the

Hereafter)." (Soorah Al-Kawthar 108:3) i.e. his remembrance will be cut after him even if he is succeeded by large offsprings and descendants. Good reputation and truthful tongue (in praise) is not a function of large children, progenies and successors. We have spoken about this Soorah in the Tafseer; to Allah belongs all praise.

Thereafter, he mentioned the revelation of the statement: "And they say: 'Why has not an angel been sent down to him?' Had We sent down an angel, the matter would have been judged at once." (Soorah Al-An'am 6:8) This is as a result of the statement of Ubayy Ibn Khalaf, Zam'ah Ibn Al-Aswad, Al-'Aas Ibn Wa'il and An-Nadr Ibn Al-Harith; that "why has not an angel been sent down to you speaking on your behalf?"

Ibn Ishaq said: According the report reaching us, Allah's Messenger, peace and blessings of Allah be upon him, once met Al-Waleed, Umayyah Ibn Khalaf and Abu Jahl. They incited and made fun of him. The Messenger of Allah, peace and blessings of Allah be upon him, was infuriated and Allah revealed: "And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at." (Soorah Al-An'am 6: 10)

I say: Allah says: "Verily, (many) Messengers were rejected before you (O Muhammad), but with patience they bore the rejection, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah.

Surely there has reached you the information (news) about the Messengers (before you).” (Soorah Al-An’am 6: 34)

Allah, Most High, also says: “Truly! We will suffice you against the scoffers.” (Soorah Al-Hijr 15:95)

Ibn Ishaq said: The chiefs of the mockers were five, as narrated to me by Yazeed Ibn Rooman from ‘Urwah Ibn Az- Zubair. They were elderly and noble men of their people.

They were: Al-Aswad Ibn AlMuttalib, Abu Zam'ah whom Allah's Messenger, peace and blessings of Allah be upon him, cursed thus, "O Allah! Take his sight and try him with his child." Others were Al-Aswad Ibn 'Abd Yaghooth, AlWaleed, Al-'Aas Ibn Wa'il and Al-Harith Ibn At-Tulatilah. He also related that Allah revealed this Verse concerning them: "Therefore proclaim openly (Allah's Message Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikoon (polytheists, idolaters, and disbelievers, etc.). Truly! We will suffice you against the scoffers. Who set up along with Allah another ilah (god), they will come to know." (Soorah Al-Hijr 15:94-96)

At this point, Imam Al-Baihaqi mentioned the curse of Allah's Messenger, peace and blessing of Allah be upon him, on the Quraish when they defied him that they should be afflicted with seven years of famine and starvation similar to that of Yoosuf. Then he cited what is related by the Sheikha in the Saheehain from Ibn Mas'ood. He said: "Five (great events) have passed: the constant Punishment, the (victory of the) Romans, the (Enveloping) by the Smoke, the Mighty grasp and the splitting of the moon."

In another narration from Ibn Mas'ood, he said: When the Quraish became defiant of Allah's Messenger, peace and blessing of Allah be upon him, and they tarried in their acceptance of Islam, he said: "O Allah, afflict them with seven years of famine similar to that of Yoosuf." Then they were afflicted with famine for a year

until everything became desolate till they ate carcass until they would see something like smoke between the sky and the Earth (because of severe hunger). Then he prayed and Allah relieved them of it. Then 'Abdullah recited this Verse: "Verily, We shall remove the torment for a while. Verily! You will revert." (Soorah Ad-Dukhan 44:15) Thereafter, they reverted and disbelieved and it (the punishment) was delayed for them till the Day of Resurrection or they said: the Battle of Badr. It is also related

through 'Abdur-Razzaq from Ma'mar from Ayyoob from 'Ikrimah from Ibn 'Abbas who said: "Abu Sufyan came to Allah's Messenger, peace and blessing of Allah be upon him, to seek his assistance due to severe hunger for they had found nothing (to eat) until they ate dyed wool."

Then Allah revealed: "And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allah) with submission to Him." (Soorah Al-Mu'minoon 23:76) (He continued:) "Then Allah's Messenger, peace and blessing of Allah be upon him, supplicated until Allah relieved them."

Then, Al-Baihaqi cited the story of Persia and the Romans and the revelation of the statement of Allah: "Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians), With the help of Allah, He helps whom He wills, and He is the Almighty, the Most Merciful." (Soorah Ar-Room 30:1-5)

Then it is also narrated from Ibn 'Abbas that he

said: The Muslims desired that the Romans should vanquish the Persians for they were the People of the Book while the pagans desired that the Persians vanquish the Romans for they were idol worshippers (like them). The Muslims mentioned this to Abu Bakr who, in turn, mentioned it to the Prophet, peace and blessings of Allah be upon him. The Prophet, peace and blessing of Allah be upon him, said: "They (the Romans) shall certainly be victorious." Abu Bakr mentioned that to the

pagans and they said: "Let there be a (bet for a) period (of time) between us and you, if they (the Romans) win, such and such shall be yours and if we are victorious, such and such shall be ours." Abu Bakr mentioned that too to Allah's Messenger, peace and blessing of Allah be upon him, and he said: "Why don't you make it less than ten years?" He said: In less than ten years, the Romans were eventually victorious thereafter.

The Journey by Night of Allah's Messenger, peace and blessing of Allah be upon him, from Makkah to Jerusalem and then his ascension there from to the heavens

Abu Bakr Ibn Abi Shaibah related from 'Uthman from Sa'eed Ibn Meena from Jabir and Ibn 'Abbas both of whom said: Allah's Messenger, peace and blessing of Allah be upon him, was born in the year of the elephant on Tuesday, 12th day of Rabee' ul- Awwal. He was raised a Prophet in Rabee' ul- Awwal, in the same month, he was taken to the heaven same month, he died in the same month, migrated same month, died same month and in the same revelation ceased. This is the preference of Al-Hafiz Abdul-Ghani Ibn Suroor Al-Maqdisi in his Seerah. He cited a Hadith with inauthentic chain of narrations which we mentioned in "the virtues of the month of Rabee' ul-Awwal" that Al-Isra Wal-Mi'raj occurred in the 27th night of Rajab. And Allah knows best. There are those who claim that Al-Isra occurred in the first

night of Jumu'ah in the month of Rajab. It is the night of Ragha'ib in which the popular Salat is established; however, there is no basis for that. And Allah knows best.

We have mentioned the Ahadeeth cited concerning that during the study of the statement of Allah: Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad) for a journey

by night from Al-Masjid-Al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. (Soorah Al- Isra 17:1)

We shall mention briefly what Ibn Ishaq said, Allah have Mercy on him. He said, after all he mentioned in the previous sections: "Then Allah's Messenger, peace and blessing of Allah be upon him, was taken by night from Al-Masjid Al- Haram to the Masjid Al-Aqsa at Bait Al-Maqdis in Jeruasalem. The news of Islam had spread among the Quraish in Makkah and all the tribes. (He continued), from what has reached me about his journey was related from Ibn Mas'ood, Abu Sa'eed, 'A'ishah, Mu'awiyah, Umm Hani Bint Abu Talib, Allah be pleased with them all; and Al-Hasan Ibn Abul- Hasan, Ibn Shihab Az-Zuhri, Qatadah and others from among the people of knowledge all of them narrating from him some of what I have been informed of about him.

His journey and what has been related to me about it, of some tests and tribulations, some of the commands of Allah, (the Greatness of His) Power and His Authority and a lesson for the men of understanding. He was taken by night in manner that Allah wished and in a manner that He chose to let him see what He wished from some of His Signs in such a way that he made him view some of the ordainments of Allah, His Magnificent Authority and His Power with which He does whatever He wills. Abdullah Ibn

Mas'ood, from what reached me, said: "Al-Buraq, was brought for Allah's Messenger, peace and blessing of Allah be upon him. Al-Buraq is an animal on which the Messengers of Allah rode. Each stride of the animal reaches the furthest point of its sight. The Prophet, peace and blessing of Allah be upon him, was carried on it and set out along with his companion to see some of the signs between the heaven and the Earth until they got to Bait Al-

Maqdis. There, he found Ibrahim, Moosa and 'Eesa among a group of Prophets that have gathered to welcome him. He led them in Salat and then he was brought three vessels each containing milk, an intoxicant and water. It was mentioned that the Prophet, peace and blessing of Allah be upon him, drank from the vessel of water and Jibraeel said to him: "You were guided and your nation will also be guided."

Ibn Ishaq related, from the information that reached him from Umm Hani that she said: "The Messenger of Allah was not taken by night (Isra) from anywhere other than my house. He slept in my house that night after he had offered the late night prayer (Isha'). When it neared the time of Fajr (daybreak), he woke us. When he rose, he offered the morning (Subh) prayers and we offered it with him then he said: "O Umm Hani'! I had prayed the late night prayer (Isha') with you in this valley then I was taken to Bait Al-Maqdis and I prayed there and now I just offered the morning prayer with you as you have observed." Then he stood up to leave, I held the edge of his cloth and I said: "O Prophet of Allah, do not narrate this to people so that they may not belie you and insult you." He said: "By Allah, I am going to narrate it to them." So he informed them and they belied him. He said to them: "The proof of that is that I met the caravan of such-and- such clan in such-and-such valley. I startled them and a camel bolted away and I directed them to it while I was on my way to Ash- Sham. Then I retuned until I reached Dajnan (a mountain located in the direction of Tihamah), I met the caravan of such- and-such clan and I found the

people in it asleep. There was a vessel containing water which they covered with something. I lifted the lid of the container and drank its content and I replaced the cover as it was. The evidence of that is that their caravan is descending right now from the mountain path of Tan'eem at its vanguard is an ash-colored camel. On its back are two wooden containers, one of them black in color and the other a mixture of white and black color." The people hastened toward the mountain pass and the

camel that they first met was not the one described to them. They asked them about the water container and the camel and they were informed about them just as Allah's Messenger, peace and blessing of Allah be upon him, had told them.

Ibn Ishaq said: It is narrated to me that Abu Sa'eed Al-Khudri said: I heard Allah's Messenger, peace and blessing of Allah be upon him, say: "When I finished with what transpired at Bait Al-Maqdis, I was taken on Mi'raj (ascension to the heaven) and I did not see anything more beautiful. This is the same place to which your dead soar at the point of death. My companion raised me onto it until we ended up at one of the gates of heaven called 'Bab ul-Hafazah' under the charge of an angel called Isma'eel. Under him are twelve thousand angels and under each of those twelve thousand angels were another twelve thousand angels.

He continued: Allah's Messenger, peace and blessing of Allah be upon him, would say when he narrates this Hadith: "And none can know the hosts of your Lord but He." (Soorah Al-Muddaththir 74:31) Then he related the remainder of the Hadith completely which is an extremely long one with his chain of narrations and wordings in his Tafseer. We discussed it at length for it is one of the ghareeb (strange) Ahadeeth and there is a weakness in its chain of narrations. This is also same in the Hadith of Umm Hani. The well-established version is the one in the Saheehain from the narration of Shareek Ibn 'Abdullah Ibn Abi Namir from Anas

that the Night Journey was from the Masjid Al-Haram at the Hijr (Isma'eel). There are some oddities in its wordings from some angles. From the strangeness in this report is his statement: "That (the journey) took place before revelation was sent to him." The response is that the first time they came was before revelation was sent to him and in that night nothing really happened. Then the angels came once again on another night and he said nothing concerning that. That was prior to the revelation (of the Qur'an) to him. Rather, he came to him after revelation had

commenced. The Isra occurred either a little after (the commencement of) Inspiration as claimed by some or much after with about ten years as claimed by others and this is the most popular view. The washing of his chest that night before the Isra was the second or third, according to an opinion. This is because his attention is required at the sublime company and the presence of Allah. Then he rode Al-Buraq as a measure of elevation, esteem and honor for him. When he got to Bait Al-Maqdis he tethered it to a loop which previous Prophets had also tethered it.

Then he entered the Bait Al-Maqdis and offered Salat in its Qiblah as (tahiyyah) greeting for mosque. Hudhaifah, Allah be pleased with him, objects to (the report) that he entered Bait Al-Maqdis and the tethering of the animal and his Salat therein, saying that this is odd and an affirming evidence is preferred over a negating one.

They also disagree on the timing of his congregating with the Prophets and his leading them in prayer whether that occurred before his ascension to the heaven as pointed out by all that came before or after his descension from the heaven as indicated by some of the versions which appears to be a more logical transition as we shall mention shortly. Two opinions can be gleaned on this. And Allah knows best.

When he concluded the affairs of the Bait Al-Maqdis, a stairway was set up for him. He climbed it till he reached the heavens. The

ascension was not on the Buraq as mistakenly supposed by some people. Rather, Al-Buraq had been tethered at the entrance of the Mosque of Bait Al-Maqdis so that he may ride it on his return journey back to Makkah.

He climbed from one heaven to another in his ascension until he passed the fourth. Each time he got to a heaven, he met its companions and those residing there among the senior angels and Prophets. He mentioned the specific Prophets he met such

as Adam in the heaven closest to the Earth; Yahya and 'Eesa in the second heaven; Idrees in the fourth; Moosa in the sixth based on what is more authentic; he met Ibrahim in the seventh heaven reclining his back against Bait Al-Ma'mur in which 70,000 angels enter everyday to offer Salat and circumambulate in the worship (of Allah). Each 70,000 will not return to it until the Day of Resurrection. He passed by the rank-and-file of the angels until he got to a level where he heard the sound of pens, writing. Allah's Messenger, peace and blessing of Allah be upon him, was raised to the Sidrat Al-Muntaha which is a tree, the size of its leave measuring the ear of an elephant and the dimension of its Nabk fruit is like that of the clay jugs of Hajar (i.e. a town in Arabia). It is shrouded in resplendent and magnificent colors. The angels climb it like crows owing to their numbers. Its floor is of gold and it is enveloped in the radiance of Allah's Light. He saw there Jibraeel, peace be upon him, with 600 wings and the distance between two of his wings is like the distance between the heaven and the Earth.

This is what Allah mentioned (in the Qur'an): "And indeed he (Muhammad) saw him (Jibraeel) at a second descent (i.e. another time). Near Sidrat ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)]. Near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it). Indeed he (Muhammad) did see, of the Greatest Signs, of

his Lord (Allah).” (Soorah AnNajm 53:13-17)

That is, he neither turned right nor left and he did not raise his gaze beyond the limit set for him. This is a great approval for him and a noble manner. This marks the second time he would see Jibrael in the actual form in which Allah has created him as reported by Ibn Mas’ood, Abu Hurairah, Abu Dharr and ‘A’ishah. Allah be pleased with them all.

The first time is indicated by the statement of Allah: "He has been taught (this Qur'an) by one mighty in power (Jibrael). Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael) rose and became stable]. While he (Jibrael) was in the highest part of the horizon, Then he (Jibrael) approached and came closer, And was at a distance of two bows' length or (even) nearer, So did (Allah) convey the Inspiration to His slave (Muhammad through Jibrael)." (Soorah An-Najm [53]:5-10)

That was when he saw him on the horizon when Jibrael approached Allah's Messenger, peace and blessing of Allah be upon him, in his gargantuan creation spanning the space between the heaven and the Earth. He came close to Allah's Messenger, peace and blessing of Allah be upon him, till the distance between them was no more than the span of two bows or even closer. This is the more authentic tafseer as indicated by the words of senior Companions whose names had been mentioned previously. May Allah be pleased with them all.

However, concerning the statement of Shareek reported from Anas on the Hadith of Al-Isra: "then the Omnipotent Lord of Honor came close and was at a distance of two bows' length or (even) nearer," it is possible that this is the understanding of the narrator and he interpolated it into the Hadith. And Allah knows best. Even though it is preserved yet it is not the tafseer of the Verse; rather it is something else not indicated by the Verse. And Allah (SWT) knows best.

That night, Allah (SWT) made obligatory on His servant, Muhammad, peace and blessing of Allah be upon him, and on his Ummah, Salawat (prayers) to be offered 50 times every day and night. Then he did not cease going back and forth between Moosa and Allah, the Lord Almighty, until Allah reduced them to five; to Him belong gratitude and grace. And

He (Allah) said: "It is five (but they shall equal) fifty (in reward). Good deeds are multiplied ten fold."

That night, he also obtained the honor of being spoken to directly by Allah Almighty. The Imams of Sunnah are categorical concerning that. However, they disagree on the sighting (of Allah). Did Allah's Messenger, peace and blessing of Allah be upon him, see his Lord on the night of ascension? Some of them said he saw Him with his heart twice. This is the opinion of Ibn 'Abbas and a group (of scholars). Ibn 'Abbas and others were categorical about the seeing of the Almighty. Among those who were also categorical about the Prophet's seeing of Allah were Abu Hurairah, Ahmad Ibn Hambal, may Allah be pleased with both of them. There are those who declare that the seeing was with the two eyes. This is the preferred opinion of Ibn Jareer and he went to the extreme in it. Others also followed him among the later scholars. From those recorded to hold the opinion of seeing with the physical eyes was Sheikh AbulHasan Al-Ash'ari from what was related from him by As-Suhaili. This is also the preferred opinion of Shaikh Abu Zakariyya An-Nawawi in his fatawa.

Another group argues that that (i.e. the physical seeing) did not happen based on the Hadith of Abu Dharr in Saheeh Muslim: "I asked the Messenger of Allah, peace and blessing of Allah be upon him: 'Did you see your Lord?' He said: 'He is a Light, how could I see Him?'" In yet another version: "I saw Light."

They argued further: It is not a seeing with the mortal eyes. This is why Allah said to Moosa, according to what is related in some Divine books: "O Moosa, no living person shall see Me except that he dies and no dry thing except that it is pulverized." The divergence (of opinion) on this matter is well-known among the predecessors and the successors. And Allah knows best.

Thereafter, Allah's Messenger, peace and blessing of Allah be upon him, descended to Bait Al-Maqdis. A popular view is that the Prophets descended with him on his return from the presence of Allah as a mark of honor and esteem as is customary of delegates. He did not meet any one of them before his invitation to the heaven. That is why whenever he met any one of the Prophets, Jibraeel would say to him when that person approached to offer Salam (greeting): "This is so- and-so, say Salam to him." If he had met them prior to his ascension, there would have been no need for introducing them to him the second time. From what is indicative of that is his statement that: "When it was time for prayers, I led them."

He witnessed that night, scenes from the Signs of Allah, that if someone other than him were to see a part of it, he would wake up dazed or in a giddy mental state. However, Allah's Messenger, peace and blessings of Allah be upon him, woke up in a calm state fearful that if he informed his people about what he saw, they would hasten to call him a liar. Cautiously, he first told them that he went to Bait Al-Maqdis same night. It is related that Abu Jahl, may Allah's curse be upon him, saw Allah's Messenger, peace and blessings of Allah be upon him, in the Masjid Al-Haram sitting quietly. He said to him: "Do you have any news?" The Messenger, peace and blessings of Allah be upon him, of Allah replied: "Yes." "What is the news?" Abu Jahl asked. "I was taken by night to Bait Al-Maqdis," Allah's Messenger, peace and blessings of Allah be upon him, told him. "Bait Al-Maqdis?!" Abu Jahl

asked in astonishment. "Yes," the Messenger of Allah, peace and blessings of Allah be upon him, replied calmly. Abu Jahl asked him, "If I gather your people so that you may inform them, would you repeat what you have just told me?" Again, the Prophet, peace and blessing of Allah be upon him, answered: "Yes." Abu Jahl intended to gather the Quraish so that they may hear that from him and Allah's Messenger, peace and blessing of Allah be upon him, also wanted them to

gather so as to inform them of same and to deliver the message to them. So Abu Jahl said loudly: "Come around, O men of Quraish!" When they gathered into an assembly, he said to the Prophet, peace and blessing of Allah be upon him: "Tell them what you have just told me." Then Allah's Messenger, peace and blessings of Allah be upon him, narrated to them the story of what he saw and that he went to Bait Al-Maqdis that night and prayed therein. Some of them clapped in bewilderment and others hissed indicating the remoteness of the truth of what he said.

The news of the story went round Makkah and some people came to Abu Bakr, may Allah be pleased with him, and informed him that Muhammad, peace and blessings of Allah be upon him, said such-and-such. He said, "You are telling lie against him." They said: "By Allah, he actually said so." Then Abu Bakr said: "If he really said that, then he has told the truth."

Then he came to Allah's Messenger, peace and blessings of Allah be upon him, while the pagans of Quraish were surrounding him. He asked him about the story and he informed him. He sought from him the description of Bait Al-Maqdis so that the pagans may hear it and thereby see the truth of his claim. However, it is recorded in the Saheeh that it is the pagans who asked Allah's Messenger, peace and blessings of Allah be upon him, that. The Messenger of Allah, peace and blessings of Allah be upon him, said: "I kept informing them of the description and certain things became unclear to me and then Allah showed me the

picture of Bait Al-Maqdis till I was looking at it as if it was just less farther than the house of 'Aqeel. So I described it to them." They said: "As for the description, it is correct."

Ibn 'Abbas said: It is a physical seeing which Allah's Messenger, peace and blessing of Allah be upon him, was made to see. This is the opinion of the majority among the

predecessors and the successors that the Isra was in body and soul as pointed out by the literal narration of his riding and climbing in his ascension. Thus, Allah says: "Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad) for a journey by night from Al-Masjid-Al-Haram (at Makkah) to the farthest mosque (in Jerusalem)." (Soorah Al-Isra 17:1)

Glorification is done at the occurrence of a great supernatural sign. That is an indication that the journey occurred in body and soul and the "slave" is an expression of both. Also, if it had been in dream, the pagans of Quraish would not have hastened to deny and reject it since there is nothing really spectacular about it i.e. traveling in dream. This indicates that it was in a wakeful state and not in his sleep.

Ibn Ishaq narrated: Some of the family of Abu Bakr narrated to me from 'A'ishah, the Mother of the Believers, that she used to say: "The body of Allah's Messenger was not missed but Allah took him by the soul (on the journey)."

In the morning of the night of Isra, Jibrael came to him at the time of the declension of the midday sun and explained to him the manner of prayer and its timing. Allah's Messenger, peace and blessings of Allah be upon him, commanded that his Companions should gather and Jibrael led him (in the prayers of) that day till the next and the Companions follow the Prophet, peace and blessings of Allah be upon him, while he in turn followed Jibrael as cited in the Hadith narrated from Ibn 'Abbas and

Jabir: "Jibraeel led me in prayer at the House (i.e. the Ka'bah) twice." He also explained to him the two timings (of each Salat) the beginning and the end times. Both times and the time in between are the timing of each Salat but he did not mention any intervening timing for the Maghreb prayer. This has been established in the Hadith of Abu Moosa, Buraidah and 'Abdullah Ibn 'Amr, all which is related in Saheeh Muslim.

As regards what is recorded in Saheeh Al-Bukhari from 'A'ishah that she said: "The prayer was prescribed as consisting of two rak'ahs, (both) when one was resident and when traveling. The prayer while traveling was left according to the original prescription and the prayer of the one who was resident was increased."

Awza'i also narrated a similar thing from Az-Zuhri and Ash- Sha'bi from Masrooq.

There is somewhat ambiguity for the fact that 'A'ishah used to offer her prayer in full while on a journey; same goes for 'Uthman Ibn 'Affan. We have spoken on that when discussing the statement of Allah:

"And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies." (Soorah An-Nisa' 4:101)

Imam Al-Baihaqi said: Al-Hasan Al-Basri holds the opinion that in the prayer of a resident the first to be made obligatory was four rak'ahs as mentioned in mursal form concerning his prayer the morning of the night of ascension. Zuhr was ordained four (rak'ahs); so also was 'Asr. As for Maghreb, three rak'ahs were ordained with a loud recitation in the first two. Isha' is four with a loud recitation in the first two rak'ahs and two rak'ahs were ordained for Subh and recitation in both is loud.

I say: Perhaps 'A'ishah intended that the prayer

used to be offered in two rak'ahs before the ascension. Thereafter, when the five daily prayers were ordained, the prayer of a resident was left according to the original prescription while a concession was given that the prayer on a journey be offered in two rak'ahs as it were in the early time. Against the

backdrop of this, all ambiguities are dispelled. And Allah knows best.

The Splitting of the Moon in the Time of the Prophet, Peace and Blessings of Allah be Upon Him

Allah, Most High, says: The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: "This is continuous magic." They belied (the Verses of Allah, this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)]. (Soorah Al-Qamar 54:1-3)

The Muslims are agreed upon the occurrence of that during his time. A number of Ahadeeth have been reported concurrently concerning that from various routes in such a way that they denote decisiveness in the view of the one who comprehends that and reflects on it. We shall mention as much as possible, if Allah wills.

Anas reported (that): "The people of Makkah demanded that Allah's Messenger, peace and blessing of Allah be upon him, show them (some) signs (miracles) and he splitted the moon in Makkah twice." He recited: "The Hour has drawn near, and the moon has been cleft asunder." (Soorah Al-Qamar 54:1)

Ibn 'Abbas narrated: "The moon was split into two parts during the lifetime of the Prophet." Related by Al-Bukhari and Muslim.

Al-Hafiz Abu Nu'aim reported that Ibn 'Abbas said concerning the Verse: "The Hour has drawn near, and the

moon has been cleft asunder” that “the polytheists gathered in the presence of Allah’s Messenger, peace and blessings of Allah be upon him. Among them were Al-Waleed Ibn Al-Mugheerah, Abu Jahl, Al-‘As Ibn Wa’il, Al-‘As Ibn Hisham, Al-Aswad Ibn ‘Abd Yaghooth, Al-‘As Ibn Al-Muttalib, Zam’ah Ibn Al-Aswad, Nadhr Ibn Al-Harith and their cohorts. They said to the Prophet, peace and blessings of Allah be upon him: “If indeed you are truthful, then split the moon into two halves for us; one half over Abu Qubays and the other half above Qu’ayqi’an.” The Prophet, peace and blessings of Allah be upon him, said to them: “If I do so will you believe?” they replied in affirmative. It was on a night of a full moon and Allah’s Messenger, peace and blessings of Allah be upon him, asked Allah to grant him what they had requested. The moon splitted into two halves; one half on Abu Qubays and the other on Qu’ayqi’an. Allah’s Messenger, peace and blessings of Allah be upon him, called out: “O Aba Salamah Ibn ‘Abd Al-Asad and Al-Arqam Ibn Al-Arqam bear witness (to this)!”

The Death of Abu Talib, the uncle of Allah’s Messenger and soon after, Khadeejah Bint Khuwaiyid, the wife of Allah’s Messenger

Ibn Ishaq said: Then Khadeejah and Abu Talib died the same year. With the death of Khadeejah, calamities befell Allah’s Messenger, peace and blessings of Allah be upon him, in quick succession. She had been to him a solace to which he took recourse in times of trial.

Coupled with that was the death of his uncle, Abu Talib. He had been to him a prop and a fortress in his affairs, a protection and a helper against his people. These deaths occurred three years before his migration to Madinah. When Abu Talib died, the Quraish were able to inflict such harm on Allah's Messenger, peace and blessings of Allah be upon him, which they were not able

in the lifetime of Abu Talib. One of the foolish ones among the Quraish once stood in his way and threw dust on his head.

Hisham Ibn 'Urwah narrated to me from his father who said: "Allah's Messenger, peace and blessings of Allah be upon him, returned to his house with sand on his head. One of his daughters rose to wash it while she wept. Allah's Messenger, peace and blessing of Allah be upon him, said: "Do not weep my daughter for Allah will protect your father." Meanwhile, he was also saying as well: "The Quraish were not able to inflict anything detestable to me until Abu Talib died."

Ibn Ishaq related that Ibn 'Abbas said: when some noblemen of the Quraish went to Abu Talib, among whom were 'Utbah Ibn Rabee'ah, Shaibah Ibn Rabee'ah, Abu Jahl Ibn Hisham, Umayyah Ibn Khalaf, Abu Sufyan Ibn Harb, they said to him: "O Abu Talib! You know your position among us and now in your current situation, we are deeply concerned about you. You know the problems between us and your nephew. Summon him and let us make a bargain that he will leave us alone and we will leave him alone; let him have his religion and we will have ours."

When he came, Abu Talib said: "O my nephew, here are notables of your people who have gathered so as to give and take from you." "Yes," he began, "let you (all) give me one word by which you can rule the Arabs and subject the non- Arabs to you." "Yes, by your father, and ten words," Abu Jahl said. "Say none deserves

to be worshipped except Allah and renounce what you worship besides Him.” They clapped their hands in disbelief and said: “Do you want to make all the gods into one, O Muhammad? That is an extraordinary matter!” Then they said to one another: “This man will not give you anything that you want, so go and be with the religion of your ancestors until Allah judges between you and him.” So they left.

Abu Talib said to the Prophet, peace and blessings of Allah be upon him: "By Allah, O nephew, I do not think you have asked them something too much." On hearing this, the Messenger of Allah, peace and blessings of Allah be upon him, wished that he would embrace Islam, and he said at once, "O uncle, say it, and I shall ask (my Lord) to make it lawful (for me) because of it to intercede for you on the Day of Resurrection." Seeing the Prophet's enthusiasm, he said: "Were it not that I am afraid that you and your family would be disgraced after my death and that the Quraish would think that I had only said it in fear of death, I would say it. I am not saying it but for pleasing you with it." As his death was approaching, Al-'Abbas found Abu Talib moving his lips, so he put his ear close to him and said, "O nephew, by Allah, my brother has spoken the word you ordered him to say." The Messenger of Allah, peace and blessings of Allah be upon him, said: "I did not hear it."

Allah (SWT) revealed concerning the group (of Quraish noblemen) that met Allah's Messenger, peace and blessing of Allah be upon him: "Saad [These letters (sad, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) Knows their meanings]. By the Qur'an full of reminding (explanations and honor for the one who believes in it). Nay, those who disbeliever are in false pride and opposition." (Soorah Saad 88:1-2)

Concerning the death of Khadeejah and a mention of

some of her excellence and virtues

Certainly He has done that with the declaration of the Prophet, peace and blessings of Allah be upon him, when he gave her the tiding of a house in Paradise made of jewel in which there is neither tumult nor fatigue. Al-Baihaqi said: It reached me that Khadeejah died three days after Abu Talib. Abu

'Abdullah Ibn Mandah mentioned this in his book Al- Ma'rifah as well as our Sheikh, Abu 'Abdullah Al-Hafiz.

Imam Al-Bukhari related that Abu Hurairah narrated that Jibraeel came to Allah's Messenger, peace and blessing of Allah be upon him, and said: "O Allah's Messenger! This is Khadeejah coming to you with a dish having Idam or some food or drink. When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)." Imam Muslim also related it.

Imam Al-Bukhari also related that Isma'eel reported: "I said to 'Abdullah Ibn Abi 'Awfa: 'Did Allah's Messenger, peace and blessing of Allah be upon him, give glad tidings of Paradise to Khadeejah?' He said: 'Yes. He did give glad tidings to her of a palace of jewels in Paradise wherein there would be no noise and no fatigue'."

Narrated 'A'ishah, Allah be pleased with her: "I never felt so jealous of any wife of the Prophet as I did of Khadeejah because Allah's Messenger used to remember and praise her too often and because it was revealed to Allah's Messenger, peace and blessings of Allah be upon him, that he should give her (Khadeejah) the glad tidings of her having a palace of Qasab in Paradise and whenever he slaughtered a sheep, he would send some part to the women friends of Khadeejah." This is Al-Bukhari's wordings.

'A'ishah reported that Halah Bint Khuwailid (sister of Khadeejah) sought permission from Allah's Messenger, peace and blessings of Allah be upon him, to see him and he was reminded of Khadeejah's (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said: 'O Allah, it is Halah, ' and I felt jealous and said: 'Why do you remember one of those old women of the Quraish with

gums red and who is long dead while Allah has given you a better one in her stead'?"

There is a clear affirmation that 'A'ishah is more pre-eminent over Khadeejah either in virtues or in intimacy since he neither objected to her statement nor refuted her as is evident in the wordings of AlBukhari, Allah have Mercy on him.

The Prophet's Marriage to 'A'ishah Bint Abu Bakr As-Siddiq and Sawdah Bint Zam'ah

The more authentic opinion is that he married 'A'ishah first as shall be mentioned shortly. Al-Bukhari related in the chapter of "The marriage of 'A'ishah" from 'A'ishah that the Prophet, peace and blessings of Allah be upon him, said to her: "You were shown to me twice (in my dream). I saw you in a silken piece of cloth, and I said to him, 'Uncover (her), ' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen'."

Al-Bukhari related from 'A'ishah that she said: "I said, 'O Allah's Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?' He said, '(I will let my camel graze) of the one of which nothing has been eaten before'." (The sub-narrator added: 'A'ishah meant that Allah's Messenger, peace and blessings of Allah be

upon him, had not married a virgin besides herself.) Al-Bukhari exclusively related it.

Al-Bukhari related from 'Urwah that Allah's Messenger, peace and blessings of Allah be upon him, asked Abu Bakr for 'A'ishah's hand in marriage. Abu Bakr said "But I am your brother." The Prophet, peace and blessings of Allah be

upon him, said, "You are my brother in Allah's Religion and His Book, but she ('A'ishah) is lawful for me to marry."

Al-Bukhari related from Hisham Ibn 'Urwah who reported from his father that: Khadeejah died three year before the Prophet, peace and blessings of Allah be upon him, departed to Madinah. He stayed there for two years or so and then he married 'A'ishah when she was a girl of six years of age, and he consummated that marriage when she was nine years old.

Al-Bukhari related that 'A'ishah narrated: "The Prophet married me when I was a girl of six (years). We went to Madinah and stayed at the home of Bani Al-Harith Ibn Khazraj. Then I got ill and my hair fell off. Later on, my hair grew (again) and my mother, Umm Rooman, came to me while I was playing in a swing with some of my girlfriends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Messenger, peace and blessings of Allah be upon him, came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age."

Imam Ahmad related from 'Abdullah Ibn 'Abbas that Allah's Messenger, peace and blessings of Allah be upon him, made marriage proposal to a woman from his people called Sawdah. She had been bereaved. She had five girls (or six) from her dead husband. Allah's Messenger, peace and blessings of Allah be upon him, said to her: "What prevents you from (marrying) me?" she said: "By Allah, nothing prevents me from marrying you and you becoming the most beloved

person to me except that I honor you above being disturbed by the noise of these girls morning and night." "Is anything other than this preventing you (from marrying) me?" The Messenger of Allah, peace and blessings of Allah be upon him, asked and she replied: "None else, by Allah." Then Allah's Messenger, peace and blessings of Allah be upon him, said: "Allah have Mercy on you. The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

Allah's Messenger Goes to the People of At- Ta'if to Invite Them to Allah and to the Aid of His Religion and They Reject Him

Ibn Ishaq said: "After Abu Talib died, the Quraish were able to inflict such harm on Allah's Messenger, peace and blessings of Allah be upon him, that they were unable to do in the lifetime of his uncle, Abu Talib. Thus, Allah's Messenger, peace and blessings of Allah be upon him, went to At-Ta'if in search of aid and protection from Thaqeef. He also nursed the hope that they would accept what he has brought to them from Allah. He went to them alone. Yazeed Ibn Abi Ziyad reported from Muhammad Ibn Kab AlQurazi who said: 'When Allah's Messenger, peace and blessings of Allah be upon him, arrived in AtTa'if, he proceeded to certain personalities of the Thaqeef who were

their chiefs and notables. They were three brothers, 'Abd Yaleel, Mas'ood and Habeeb the sons of 'Amr Ibn 'Umair Ibn 'Awf Ibn 'Uqdah Ibn Ghiyarah Ibn 'Awf Ibn Thaqeef. One of them was married to a Quraishi woman from Banu Jumah. Allah's Messenger, peace and blessings of Allah be upon him, sat with them, called them to believe in Allah and requested their support against his adversaries among his people. One of them said: I will tear the cloth of the Ka'bah if Allah has indeed sent you

as a Messenger! Another said: Did not Allah find anyone other than you to send? The third person said: I swear by Allah that I will never have any discussion with you. If you are truly a Messenger from Allah, then you are the most dangerous person to reply to his words; and if you are lying against Allah, I feel it is imperative not to speak with you."

Then the Messenger of Allah, peace and blessings of Allah be upon him, rose from their presence after he had lost hope of any good from Thaqeef. It has also reached me that Allah's Messenger, peace and blessings of Allah be upon him, said to them: "Seeing that you have acted as you have, please keep the matter secret" for Allah's Messenger, peace and blessings of Allah be upon him, had detested that his people would get wind of it and thus will increase in their acts against him. They reneged on that and stirred their rifaqs and slaves to abuse and ridicule him until they gathered a mob against him. He took shelter and rested against the wall of a vineyard of an orchard belonging to 'Utbah Ibn Rabee'ah and his brother Shaibah who were there at the time. They drove back the rifaqs of Thaqeef who were pursuing him. He proceeded to the shade of a grape vineyard and sat in there while the two sons of Rabee'ah beheld what has befallen him from the rifaqs of the people of At-Ta'if. According to what I was informed, the Prophet, peace and blessings of Allah be upon him, met a woman of Banu Jumah and said to her: "What has befallen us from the people of your husband!"

I was informed that when Allah's Messenger, peace and blessings of Allah be upon him, felt safe, he said:

“O Allah! To You I complain of my weakness, of my helplessness and my insignificance before men. O Most Merciful of the merciful, You are the Lord of helpless and You are my Lord! Into whose hands would You entrust me? Into the hands of a remote person who would scowl at me, or to an enemy whom You have given control over my affairs?

If You are not angry with me, I do not care; but Your clemency is more spacious for me. I seek refuge with the Light of Your Countenance, whereby all darkness is illuminated, and of which all affairs are ordered in this world as well as in the Hereafter, from (any possibility) that You should send down Your anger or that I should incur Your wrath. It is for me to return to You until You are well satisfied! There is no wisdom nor might except with You."

Ibn Ishaq related: When the two sons of Rabee'ah, 'Utbah and Shaibah, saw his travail, they felt compassion for him and they sent to him a young Christian slave called 'Addas saying to him: "Take a bunch of grapes, place it on a plate and then take it to that man and ask him to eat from it." Addas did so. He went to him with the plate and placed it before him asking him to eat. When Allah's Messenger put his hand into it, he said: "In the Name of Allah" and then he ate from it. Addas looked at his face and said: "By Allah, the people in this land do not say these words." Allah's Messenger, peace and blessings of Allah be upon him, asked: "Then which country are you from, O Addas, and what is your religion?" he replied: "I am a Christian from Neenaw." Allah's Messenger, peace and blessings of Allah be upon him, said: "From the town of a righteous man Yoonus Ibn Matta," Addas said: "How did you know about Yoonus Ibn Matta?" Allah's Messenger, peace and blessings of Allah be upon him, replied: "He is my brother; he was a Prophet and so am I." Addas bent over him to kiss his head, hands and feet.

The sons of Rabee'ah said to each other: "He has corrupted him for you." When Addas returned to them, they asked him: "Woe be unto you, O Addas, why were you kissing the head, hands and feet of that man?" He responded: "My master, there is nothing better on the surface of the Earth than that man. He has informed me of things that only a Prophet could know." They said: "Be careful, Addas. Do not let him seduce you from your religion, for yours is better than his."

It is recorded in the Saheehain that 'A'ishah said to Allah's Messenger, peace and blessings of Allah be upon him: "Have you encountered a day harder than the day of the Battle of Uhud?" The Prophet, peace and blessings of Allah be upon him, replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the Day of 'Aqabah when I presented myself to Ibn 'Abd Yaleel Ibn 'Abd Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha'alib where I lifted my head toward the sky to see a cloud shading me unexpectedly. I looked up and saw Jibraeel in it, peace be upon him. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al- Akhshabain (i.e. two mountains) fall on them." The Prophet, peace and blessings of Allah be upon him, said, "No but I hope that Allah will let them beget children who will worship Allah, Alone, and will worship None besides Him."

Muhammad Ibn Ishaq reported the hearing of the recitation of the Qur'an by some Jinns on his way back from At-Ta'if when he stayed overnight in Nakhlah. The Prophet, peace and blessings of Allah be upon him, offered the Subh prayer with his Companions and the Jinns who were attracted to him heard his recitation

of the Qur'an there. Ibn Ishaq said there were seven of them (from the Jinns of the people of Naseebeen) and Allah revealed concerning them:

"And (remember) when We sent toward you (Muhammad) Nafran (three to ten persons) of the Jinns, (quietly) listening to the Qur'an, when they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they

returned to their people, as warners.” (Soorah Al-Ahqaf 46:29)

Al-Umawi has mentioned in his Maghazi that Allah’s Messenger, peace and blessings of Allah be upon him, sent ‘Abdullah Ibn ‘Urraiqit to Al-Akhnas Ibn Shareeq requesting him to guard him in Makkah. He said in response: “An ally of the Quraish does not stand guard for one of its own.” Then the Prophet, peace and blessings of Allah be upon him, sent him to Suhail Ibn Amr to guard him and he also said in response: “The descendant of Banu ‘Amir Ibn Lu’ayy do not stand guard for Banu Ka’b Ibn Lu’ayy.” Then he sent him to Al- Mut’im Ibn ‘Adiyy to guard him and he said: “Yes, tell him to come.” Allah’s Messenger, peace and blessing of Allah be upon him, went and spent the night with him. In the morning, he went with him along with his six or seven children, all of them bearing swords. They entered the Masjid Al-Haram and he said to Allah’s Messenger, peace and blessings of Allah be upon him: “Circumambulate.” And they hung the scabbard of their swords in the tawaf arena. Then Abu Sufyan came to Mut’im and asked: “Are you guard or follower?” he replied, “No, guard.” “Then there will be no contravention,” Abu Sufyan said. So he sat with him until Allah’s Messenger, peace and blessings of Allah be upon him, finished his tawaf. When he left, they also left along with him and Abu Sufyan went to his meeting place.

Allah’s Messenger, peace and blessings of Allah be upon him, remained for a few days afterward and then he was granted the permission to migrate. When he migrated to

Madinah, Mut'im Ibn 'Adiyy died shortly afterward.

I say: This is why the Prophet, peace and blessings of Allah be upon him, said concerning the war prisoners of Badr: "Had Al-Mut'im Ibn 'Adiyy been alive and interceded with me for these mean people, I would have freed them for his sake."

Allah's Messenger, peace and blessings of Allah be upon him, used to present himself to the Arab tribes during the Hajj season so that they may protect, aid and defend him against those who belie and oppose him but none of them would respond owing to the great honor Allah held in stock for him with the Ansar, may Allah be pleased with them all.

Ibn Ishaq said: Then Allah's Messenger, peace and blessings of Allah be upon him, returned to Makkah to meet an even greater opposition and rejection of his religion from his people except for a few weak ones among those who believed in him. During the season of the pilgrimage, Allah's Messenger, peace and blessings of Allah be upon him, would present himself to the Arab tribes to invite them to believe in Allah and that he was a Prophet, peace and blessings of Allah be upon him, that had been sent (by Allah). He would request them to protect him until Allah makes his Message prevail.

Imam Ahmad related from Rabee'ah Ibn 'Ibad of Banu Ad- Dil who was a polytheist but accepted Islam. He said: "During the period of Jahiliyyah, I saw Allah's Messenger, peace and blessings of Allah be upon him, in the market of Dhul Majaz saying: "O people! Say La ilaha ill-Allah (there is no deity worthy of worship but Allah) so that you may be successful" while the people were gathered before him. Standing behind him was a clean-shaven man with squinted-eye and with pony-tail hair, who kept trailing him everywhere he went and he would taunt: "He is a childish liar." I inquired from the people about his identity and they identified

him as his uncle Abu Lahab.

Imam Al-Baihaqi also related from a man from Kinanah who narrated: "I saw Allah's Messenger, peace and blessings of Allah be upon him, at the marketplace of Dhul Majaz while he was saying: "O people! Say La ilaha ill-Allah (there is no deity worthy of worship but Allah) so that you may be successful" and behind him was a man throwing dust at him

and behold, it was Abu Jahl. He used to interrupt Allah's Messenger, peace and blessings of Allah be upon him, saying: "O people! Do not let this man seduce you from your religion. He merely wants you to abandon your worship of Al-Lat and Al-Uzza."

Moosa Ibn 'Uqbah narrated from Az-Zuhri that: In those years, Allah's Messenger, peace and blessings of Allah be upon him, would present himself to Arab tribes at all seasons. He would speak to all the nobles of each tribe requesting from them nothing but to protect and defend him. He would say: "I will not begrudge anyone of you over anything. Whoever is pleased among you with what I am inviting to, then, let him accept and whoever is averse to it, I will not begrudge him. All I want is your protection from the plot to kill me until I convey the message of my Lord and till Allah dispose my affair and that of my Companion as He wishes." None of them responded positively to his request. He did not approach any of those tribes except that they said: "a man's people have a better knowledge of him. Do you consider that a man will be good to us while he has corrupted his own people and they have also rejected him?" All of these occurred due to what has been kept in stock for him from the Ansar with which he will be honored.

Al-Hafiz Abu Nu'aim related from Ibn 'Abbas from 'Abbas who said: "Allah's Messenger, peace and blessings of Allah be upon him, said to me: 'I do not think that you or your brother can defend me and would you come with me tomorrow to the marketplace to show me the

residences of the tribes. The Arabs had gathered for Hajj.' I said to him: 'This is Kindah and its relatives. They are the best of the people of Yemen who come for Hajj. And this is the residence of Bakr Ibn Wa'il, this is the residence of Banu 'Amir Ibn Sa'sa'ah, so make your choice'."

The Prophet, peace and blessings of Allah be upon him, began with the Kindah. He went to them and asked, "where are you from?" "From the people of Yemen," they responded. The Prophet, peace and blessings of Allah be upon him, asked, "Which part of Yemen?" They said: "From Kindah." Again the Prophet, peace and blessings of Allah be upon him, asked, "Which branch of Kindah?" They replied, "From Banu 'Amr Ibn Mu'awiyah." Then Allah's Messenger, peace and blessings of Allah be upon him, said: "Do you have a need for something good?" They said: "What is that?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "Bear witness that none deserves to be worshipped other than Allah, establish Salat and believe in what has come from Allah."

Abdullah Ibn Al-Ajlah narrated: My father narrated to me from an old man of his people that the clan of Kindah said to him: "If you triumph, shall we have authority after you?" Allah's Messenger, peace and blessings of Allah be upon him, said: "Authority belongs to Allah and He disposes it wherever he wishes." They said in response: "We do not have any need of what you have come with." Al-Kalbi said: "Have you come to turn us away from our gods and set us against the Arabs? Go back to your people, we do not have any need of you."

Imam Ahmad related that Jabir Ibn 'Abdullah narrated: "Allah's Messenger would offer himself to the people at each station of pilgrimage. He would say: 'Is there anyone who would take me with him to his people for the

Quraish have objected that I convey the words of my Lord.' A man from Hamdan came to him and he asked him: 'From where are you?' and the man replied, 'From Hamdan.' Allah's Messenger then asked him: 'Do you have any protection for me with your people?' The man replied in the affirmative. Then he became afraid that his people might despise him so he came to Allah's Messenger, peace and blessings of Allah be upon him, and said to him: 'I will go and inform them then

I will come to you next year'." The Prophet, peace and blessings of Allah be upon him, agreed. In the month of Rajab, a delegation of the Ansar came. The four authors of As-Sunan have also related same through different paths from Isra'il. Imam Tirmidhi graded it hasan Saheeh.

Arrival of the Delegates of the Ansar Year After Year Till They Pledge Allegiance One After the Other

Muhammad Ibn Ishaq Ibn Yassar related that Allah's Messenger, peace and blessings of Allah be upon him, continued in this way, each time the people gathered during the season of pilgrimage, he would come to them and invite them to Allah and Islam. He would also present himself and his message of guidance and mercy. He did not hear of the arrival in Makkah of any Arab of note and nobility except that he went to him and invited him to Allah and presented to him his message.

Ibn Ishaq related that 'Asim Ibn Qatadah narrated from an elder of his people that Suwaid Ibn As-Samit, the brother of Banu Amr Ibn 'Awf, arrived in Makkah on Haj or 'Umrah (pilgrimage or lesser pilgrimage). Suwaid was known among his people as "the perfect" owing to the beauty of his skin and hair as well as his nobility and ancestry.

Allah's Messenger, peace and blessings of Allah be upon him, went to him when he heard of his

arrival. He invited him to Allah and Islam. Suwaid said: "Perhaps you have something similar to what I have." "And what is with you?" the Messenger of Allah, peace and blessings of Allah be upon him, asked. He said: "The scroll of Luqman (i.e. the wisdom of Luqman)." Allah's Messenger, peace and blessings of Allah be upon him, said: "Show it to me." When he showed it, the Prophet, peace and blessings of Allah be upon him, said: "These are good words but what I have is better than this

- the Qur'an revealed to me by Allah which is a Guidance and a Light." The Messenger of Allah, peace and blessings of Allah be upon him, then recited the Qur'an to him and invited him to accepted Islam. The man did not refuse but said, "These are good words." Then he went away. When he returned to his people in Madinah he was soon killed by the Khazraj. Some of his people said: "We think that he had been a Muslim when he was killed." He was killed prior to the Battle of Bu'ath.

Iyas Ibn Mu'adh's Acceptance of Islam

Ibn Ishaq related from Mahmood Ibn Labeed who narrated: Abul-Haisar Anas Ibn Rafi' arrived in Makkah with youngsters from Banu 'Abdul-Ashhal. Among them was Iyas Ibn Mu'adh seeking alliance from the Quraish against their people from the Khazraj. When Allah's Messenger, peace and blessings of Allah be upon him, heard of them, he approached them and sat to discuss with them. He said: "Do you wish for something better than what brought you?" "What is that?" they asked. The Messenger of Allah, peace and blessings of Allah be upon him, said: "I am a Messenger of Allah, peace and blessings of Allah be upon him, to His servants. I invite them to worship Allah and not to associate any partner with Him. And He has revealed to me the Qur'an." He explained Islam to them and recited the Qur'an to them.

The narrator continued: Then Iyas Ibn Mu'adh, a young boy, rose and said: "O people, by Allah,

this is better than what brought you here in the first place." Abul-Haisar Anas Ibn Rafi' took a handful of dust and threw it at the face of Iyas Ibn Mu'adh. He said: "Leave us alone. By my order, we have come for other than this." Then Iyas kept quiet and the Messenger of Allah, peace and blessings of Allah be upon him, rose to leave and they also returned to Madinah. Then the war of Bu'ath broke out between the Aws and Khazraj. It was not long thereafter before Iyas died. Mahmood Ibn

Labeed said: I was informed by those who came to me from people that they never ceased to hear him say: La ilaha ill- Allah (there no deity worthy of worship besides Allah); Allahu Akbar (Allah is Greatest); Alhamdulillah (praise belongs to Allah) and Subhanallah (glory be to Allah) until he died. They did not have a doubt that he died a Muslim. Since he heard what he heard from Allah's Messenger, peace and blessings of Allah be upon him, at that sitting, he had developed the consciousness of Islam.

I say: That was in the Battle of Bu'ath and Bu'ath is a place in Madinah where the battle took place in which a large number of the noblemen and elite among the Aws and Khazraj were killed leaving only very few older men.

Imam Al-Bukhari related in his Saheeh that 'A'ishah, may Allah be pleased with her, said: "The day of Bu'ath (i.e. day of fighting between the two tribes of the Ansar, the Aws and Khazraj) was brought about by Allah for the good of His Messenger so that when he reached (Madinah), the tribes of Madinah had already been divided and their chiefs had been killed."

Abu Zur'ah Ar-Razi said in his Book Dala'il An-Nubuwwah: It is narrated from Mu'adh Ibn Rifa'ah Ibn Rafi' from his father from his grandfather that he went out along with the son of his maternal aunt, Mu'adh Ibn 'Afra' until they arrived in Makkah. When they descended from Thaniyyah, they saw a man sitting under a tree. This was before the departure of the six individuals from the Ansar.

He continued: When we saw him, we decided to speak to him. We said, let us approach this man so that we may put our camels in his charge till we finish circumambulating the Ka'bah. We went to him and greeted in the manner of the time of ignorance and he returned our greeting in the manner of Islam. And we had heard something about the Prophet, peace

and blessings of Allah be upon him. We immediately abhorred it. We asked: "Who are you?" he said, "alight." We alighted and asked him: "Where is that man who claims what he has claimed and said what he has said?" he said, "I am the one." We said: "Let's hear you present Islam." He began presenting Islam by asking: "Who created the heavens, the Earth and the mountain?" "Allah created them," we said. "Who created you?" he asked again. "Allah," we replied. "Who fashioned these effigies that you worship?" he asked and we replied, "We." He asked again: "Is the Creator more deserving of being worshipped or the created being?" We responded: "The Creator." "Then you are more deserving of being worshipped than what you have fashioned and Allah is more deserving of being worshipped than anything you have fashioned. I am inviting you to the worship of Allah and to testify that none deserves to be worshipped in truth except Allah and that I am a Messenger of Allah and to connect ties of kinship and to abandon wrongdoing even though that infuriates the people." We said: "Even if what you are inviting to is falsehood still it is one of the loftiest matters and meritorious manners." He took hold of our riding animals and we proceeded until we reached the Ka'bah. Mu'adh Ibn 'Afra' sat with him.

(He continued): I circumambulated the Ka'bah and I dedicated one of the seven arrows to him. I faced the Ka'bah and hit the arrow against it. I said: "O Allah if what Muhammad is calling to is true then let his arrow come out seven times." When I hit it, it came out seven times. I

cried out loud: "I bear witness that none is worthy of worship except Allah and Muhammad is the Messenger of Allah!" People gather around me. They said: "You are insane and a juvenile." I said, "Rather, I am a Muslim." Then I came to the Prophet, peace and blessings of Allah be upon him, at the upper part of Makkah. When Mu'adh saw me he said: "Rafi' has returned with a (radiance in his) face different from the one he went with." I came and I accepted Islam. The Messenger of Allah,

peace and blessings of Allah be upon him, taught us Soorah Yoosuf and "Read! In the Name of your Lord, Who has created (all that exists)." (Soorah Al'Alaq 96:1) Then we returned to Madinah. When we got to 'Aqeeq, Mu'adh said: "I do not like that we proceed in the night, so let us spend the night till morning before we proceed." I said: "Spend the night with the goodness that I have acquired? I shall not do that." Usually, whenever Rafi' returned from a journey, he would give his people gifts." Its text and chain are hasan.

The Dawn of Islam Among the Ansar

Ibn Ishaq related: When Allah wanted to manifest His religion, empower His Prophet, peace and blessings of Allah be upon him, fulfill His promise to him, Allah's Messenger, peace and blessings of Allah be upon him, used to go out in the Hajj season and would meet the groups of the Ansar. Again he would go to offer himself to the Arab tribes as he would do every year. When he was at Al-'Aqabah, he met a group of the Khazraj for whom Allah intended good.

'Asim Ibn 'Umar Ibn Qatadah narrated to me from some elders of his people. They said: When Allah's Messenger, peace and blessings of Allah be upon him, met them, he said: "Who are you?" we said, "A group of the Khazraj." He asked again: "From the allies of the Jews?" we replied in the affirmation. He said: "Would you like to sit for a while so that I may speak with you?" They agreed. They sat and he invited them to Allah, presented Islam to them and

recited the Qur'an to them. Allah had paved the way for Islam in that they were living adjacent to the Jews who were from the People of the Book and had knowledge while they were from the polytheists and idol worshippers. The Jews had been suppressed in their land. However, anytime there was a dispute between them, the Jews would say: "A Prophet will be raised and his coming is nigh. When he comes, we shall

pledge allegiance to him and along with him, we shall kill you similar to the killing of Aad and Iram."

When Allah's Messenger, peace and blessings of Allah be upon him, spoke to that group and invited them to believe in Allah, they said to one another: "O people, beware, by Allah, this is the same Prophet that the Jew has promised you so do not let them precede you in accepting him." Thus, they responded positively to what they were invited to. They accepted him and believed in the truthfulness of Islam. They said to him: "We have left our people back at home and there is no people who have a greater enmity and evil running between them than we. Perhaps, Allah shall unite them through you. We shall approach them and invite them to your matter. We shall also present and invite them to the religion which we have accepted. If Allah unites them through you, no man will be more powerful than you." Thereafter, they left and returned to their country after they had believed and accepted the truth of Islam.

Ibn Ishaq said: According to what I was informed, there were six of them, all from the Khazraj.

Moosa Ibn 'Uqbah, according to what he narrated from Az- Zuhri and Urwah Ibn Zubair, said that in their first meeting with him they numbered eight all whom accepted Islam and promised him to return the following year. So they returned to their people and they invited them to Islam. They sent Mu'adh Ibn 'Afra and Rafi' Ibn Malik to Allah's Messenger, peace and

blessings of Allah be upon him, requesting him to send to them a man who would teach them (the religion). Allah's Messenger, peace and blessings of Allah be upon him, sent Mus'ab Ibn 'Umais to them. He arrived in Madinah and stayed with Asad Ibn Zurarah. Then he mentioned the story in full as shall be presented by Ibn Ishaq shortly in a more complete form than that of Moosa Ibn 'Uqbah. And Allah knows best.

Ibn Ishaq said, when the group got to their people in Madinah, they mentioned about Allah's Messenger, peace and blessings of Allah be upon him, to them and invited them to Islam so much so that it spread amongst them. There was no house from the quarters of the Ansars except that there was the talk about the Messenger of Allah, peace and blessings of Allah be upon him. The following year, twelve individuals of the Ansars gathered on the occasion of Hajj pilgrimage. These twelve individuals witnessed the pilgrimage of that year and they decided upon meeting with the Messenger of Allah, peace and blessings of Allah be upon him. They met him at Al-'Aqabah and they gave him a pledge there similar to that of the women. That was the first 'Aqabah.

Ibn Ishaq related that 'Ubadah Ibn Samit said: "I was among those who witnessed the first 'Aqabah and we were twelve men. We gave Allah's Messenger, peace and blessings of Allah be upon him, our pledge (similar to that) of women, i.e. before fighting was obligated, that we shall not associate any partner with Allah, we shall not steal, we shall not commit adultery, we shall not kill our children, we shall not utter slander, intentionally forging falsehood and that we shall not disobey him in righteousness." The Prophet, peace and blessings of Allah be upon him, said in response: "Whoever fulfills this will enter Paradise; and whoever commits these sins, his affair rests with Allah who may either punish him or forgive him." AlBukhari and Muslim have reported similar Hadith.

Ibn Ishaq said that Ibn Shihab Az-Zuhri related from 'A'idhullah Abi Idrees Al-Khawlani that 'Ubadah Ibn As- Samit narrated to him: "We gave our pledge to Allah's Messenger, peace and blessings of Allah be upon him, on the night of the first 'Aqabah that we will not worship anything besides Allah, we will not steal, we will not commit illegal sexual intercourse, we will not kill our children, we will not utter slander, invented by ourself, and we will not disobey him

if he ordered us to do something good.” (The Prophet, peace and blessings be upon him, responded): “Whoever among you respects and fulfills this pledge, will be rewarded by Allah. And if anyone of you commits any of these sins and is punished in this world then that will be his expiation for it, and if anyone of you commits any of these sins and Allah hides his sin, then his matter will rest with Allah: If He wills, He punishes him and if He wills He forgives him.” This Hadith has been collected in the Saheehain and other than them.

Ibn Ishaq related that ‘Abdur-Rahman Ibn Ka’b Ibn Malik said: I used to be a guide for my father when he became blind. Whenever I went out with him for the Jumu’ah prayer and he heard the call to prayer, he would supplicate for Abu Umamah Asad Ibn Zurarah. He continued doing that for a while, supplicating for him upon hearing the call to prayer. Then I said to myself: “By Allah, this is a deficiency on my part, shouldn’t I ask him (why)?” so I said to him, “May father, why is it that whenever you hear the call to the prayer of Jumu’ah you supplicate and ask Allah’s forgiveness for Abu Umamah?” He said: “My son, this is because he held the Friday prayer for the first time for us at Hazmun-Nabeet of Harrah belonging to Banu Bayadah in Baqee’, called Naqee’ Al-Khadimat.” I asked him: “How many were you at the time?” He said: “Forty men.” Abu Dawood and Ibn Majah have related this Hadith through Muhammad Ibn Ishaq, may Allah have Mercy on him.

Ibn Ishaq said: ‘Ubaidullah Ibn Al-Mugheerah

Ibn Mu'aiqeeb and 'Abdullah Ibn Abi Bakr Ibn Muhammad Ibn 'Amr Ibn Hazm narrated to me that Asad Ibn Zurarah went back with Mus'ab Ibn 'Umair toward the residences of Banu 'Abdul- Ashhal and Banu Zafar. Sa'd Ibn Mu'adh was the son of the maternal aunt of Asad Ibn Zurarah. So they entered behind a wall from the walls of Banu Zafar enclosing a well called Birr Maraq. They both sat in the enclosure and a couple of people

from those who had accepted Islam gathered. At the time, Sa'd Ibn Mu'adh and Usaid Ibn Al-Hudair were the chiefs of their people from Banu 'Abdul-Ashhal and both of them were pagans upon the religion of their people. When they got wind of them, Sa'd said to Usaid: "Woe be unto you, go to those two men who have come into our residences to beguile the weak ones amongst us, reprimand them and forbid them from coming into our residences again. I would have dealt with them myself but for relationship of Asad Ibn Zurarah with me, whom, as you have known, is the son of my maternal aunt and I do not have over him any precedence." Usaid Ibn Hudair took hold of his spear and headed toward the two men. When Asad Ibn Zurarah saw him coming he said to Mus'ab: "This is one of the chiefs of his people coming to you." Musab said: "If he would sit for a while, I will speak with him." When he came to them he addressed then insultingly: "Why have you two come to beguile our weak ones? Leave us alone if you have any need for your lives."

Moosa Ibn 'Uqbah added that a young boy said to him, "you came to us in our residences with this fellow who is a stranger and a fugitive so that he might delude our weak ones with falsehood and inviting them to it?"

Ibn Ishaq said that Mus'ab replied: "Why don't you sit for a while and listen. If you are pleased with the message you accept otherwise I will desist from what you have found loathsome." "You have offered a fair deal," he said driving his spear into the sand and then he sat down.

Mus'ab spoke to him about Islam and recited the Qur'an to him as well.

(The narrator continued): They said, from what was narrated to me: "By Allah, we could recognize Islam on his face even before he said a word in response from its radiance and receptiveness." Finally, he said: "Nothing is better and more beautiful than this. What do you do when you want to enter into the fold of this religion?" They replied: "Take a bath to

purify yourself and purify your cloth, then bear the witness of truth, and then offer prayer." He got up and took a bath and purified his cloth and then gave the testimony of the truth. Then he offered two units of prayer and then said to both of them: "I left behind a man, if he followed you; none of his people will do otherwise. I will send Sa'd Ibn Mu'adh to you right away." He took hold of his spear and went away toward Sa'd and his people while they were seated in their assembly. When Sa'd Ibn Mu'adh saw him coming, he said: "I swear by Allah, Usaid has returned to you with a face different from the one he went with. When he got to the assembly, Sa'd said to him: "What did you do?" he said: "I spoke to two individuals and I did not find any fault in them. However, I have warned them and they offered to do as I want. I have spoken that Banu Harithah have gone toward Asad Ibn Zurarah in order to kill him and this is because they knew that he is the son of your maternal aunt in order to betray your covenant.

(The narrator continues): Angered by what he had just heard about Banu Harithah, Sa'd got up at once, took hold of his spear in his hand and headed toward them both. When they saw him, they remained calm realizing that Usaid wanted him to hear from them too. When he got to them, he was abusive. He said to Asad Ibn Zurarah: "O Abu Umamah, I swear by Allah, if not for the relationship between you and I, I would have hit this one. You came into our midst to delude us with what is loathsome to us?" Meanwhile, Asad had said to Mus'ab: "Coming to you is a man whom his people

follow. If he follows you, no other person will contradict you amongst them.” Mus’ab said to Sa’d: “Why don’t you sit for a while and listen. If you are pleased with the message you accept otherwise I will desist from what you have found loathsome.” Sa’d said: “You have offered a fair deal.” He drove his spear into the sand and sat down. They explained Islam to him and recited the Qur’an to him as well. Moosa Ibn ‘Uqbah added that: Mus’ab read to him the first part of Soorah Az-Zukhruf. “By Allah, we could recognize Islam on his face even before

he said a word in response from its radiance and receptiveness." Finally, he said: "Nothing is better and more beautiful than this. What do you do when you want to enter into the fold of this religion?"

They replied: "Take a bath to purify yourself and purify cloths, then bear witness to truth, and then offer prayer." He got up, took a bath and purified his cloths and then gave the testimony of the truth. Then he offered two units of prayer and then he took hold of his spear went away toward his people's assembly with Usaid Ibn Hudair. When his people saw him, they said: "By Allah, Sa'd has returned to you with a face different from the one he went with." When he got to the assembly, Sa'd said: "O Bani 'AbdulAshhal, what is my position in your midst?" and they all replied, "our leader in nobility and our right hand chief." "Verily, the words of your men and women concerning me would be haram unless you believe in Allah and His Messenger."

He (the narrator) also said: "By Allah no one remained in the households of Banu 'Abdul-Ashhal, neither amongst the men nor of the women, except that they all accepted Islam before nightfall.

Imam Ahmad related from Anas Ibn Malik that Allah's Messenger, peace and blessings of Allah be upon him, visited a man from the Ansar. He said to him: "O maternal uncle, say La ilaha ill-Allah (there is none worthy of worship except Allah)." The man said: "Maternal uncle or paternal uncle?" Allah's Messenger, peace and blessings of Allah be upon him, said, "Paternal

uncle rather.” The man said: “Do you prefer that I say ‘la ilaha ill-Allah’ and Allah’s Messenger, peace and blessings of Allah be upon him, said: “Yes.”

The Story of the Second Pledge of ‘Aqabah

Imam Ahmad related from Jabir that Allah’s Messenger, peace and blessings of Allah be upon him, remained in

Makkah for ten years approaching people in their residences, Ukaz, Majannah and at Mina during the pilgrimage season saying: "Who would give me refuge? Who would aid me till I deliver the message of my Lord so that he may earn Paradise in return?" No one offered to accommodate him or aid him to the extent that a man would proceed from Yemen or Mudar and his people would advise him: "beware of the young man of Quraish so that he may not afflict you." They would go before his riding animal and would point to him (as a warning). This was the case until Allah sent people from Yathrib who offered to accommodate him and accepted him such that a man would proceed from us and he would believe in him and Qur'an would be recited to him and he would return to his people and they would believe as he has done. Thereafter, they made 'Umrah en masse and we said: "Till when shall we leave Allah's Messenger, peace and blessings of Allah be upon him, to perform tawaf and they banishing him in the hills of Makkah and they scaring him?" Seventy people among us traveled to him. We met him at one of the Hajj sites and gave him a promise at the mountain pass of 'Aqabah. We gathered one after the other and in pairs until we were complete. We said: "Upon what should we give our pledge?" he replied, "Give me your pledge upon listening to and obeying my orders in active and inactive state and to spend (in the way of Allah) both in straits and ease and upon commanding the good and forbidding the evil and to speak for the sake of Allah not minding the blame of the blamers and upon helping me and protecting me, when I come to you, from all that you

would protect yourself, your wives and your children from and yours will be Paradise as a reward." We rose to give him our pledge. Asad Ibn Zurarah held his hand and he was the youngest of them. In the narration of Al-Baihaqi, he was the youngest of the 70 besides me.

He said: "Take it easy, O people of Yathrib, we are not giving him the innermost part of a camel except that we recognize him as the Messenger of Allah and verily, his emanation today

will bring us into conflict with the entire Arabs and the death of your choice ones and swords will bite you. If you are people who are capable of exercising patience upon all that, then take him and your reward lies with Allah. But if you fear for yourself, then let him be and you will be excused in the sight of Allah.” They all responded: “Move away from us, O Asad, for by Allah, we shall never abandon this pledge forever and we shall never betray it.” Then we rose to give him our pledge and he took it upon the reward of Paradise.

Then Ibn Ishaq related from Ma’bad from ‘Abdullah from his father Ka’b Ibn Malik who said: “We spent that night in our camps until a third of the night passed, and then we went from our camps to the Messenger of Allah, peace and blessings of Allah be upon him, at the appointed place. We went stealthily in the manner of a tomcat until we gathered at the mountain pass at ‘Aqabah. We were seventy-three men in all and with us were two women, Nusaybah Bint Ka’b, the mother of ‘Ummarah, one of the women of Banu Mazin Ibn An-Najjar, and Asma’ Bint ‘Amr Ibn ‘Adiyy Ibn Nabi, one of the women of Banu Salamah, and she was the mother of Manee’. Ibn Ishaq has clearly mentioned their names and lineage in the narration of Yoonus Ibn Bukair.

I say that concerning what has been related in some of the Ahadeeth that they were seventy, (this is because) the Arabs most of the times delete fractions (of numbers). ‘Urwah Ibn Az-Zubair and Moosa Ibn ‘Uqbah said, they were seventy men and a woman. There were forty of

them from their elders and thirty from the younger ones. The youngest of them was Abu Mas'ood and Jabir Ibn 'Abdullah. The report of Muhammad Ibn Ishaq that they were seventy-five is more established. And Allah knows best.

Ka'b Ibn Malik narrated that after we had gathered at the mountain pass, we waited for Allah's Messenger, peace and blessings of Allah be upon him, until he came along with

'Abbas Ibn 'AbdulMuttalib who was still upon the religion of his people but present there with a view to managing the affair of his nephew and to consolidate it for him. When he sat down, the first to speak was 'Abbas Ibn 'AbdulMuttalib. He said: "O company of Al-Khazraj, verily you know the standing of Muhammad among us. We have protected him from (the harm of) our people. In our midst, he is held in honor among his people and in protection in his land. However, he has insisted on aligning himself with you and to join you. If you know that you will fulfill what you are inviting him to and that you will protect him from his oppositions, then you are free to bear that burden. However, if you know that you will hand him over (to be killed) and betray him after he has moved over to you, let him be right now for he is in honor and protection from his people and his land." We said: "We have heard your words. Speak, O Messenger of Allah. Take on behalf of yourself and your Lord what you wish." The Messenger spoke, recited the Qur'an and invited the congregation to Allah and aroused their keenness for Islam. Then he said: "Do you give your pledge upon protecting me from what you would protect yourselves and your children?" AlBara' Ibn Ma'roor held his hand and then said: "Yes, by the One Who sent you with the Truth, we shall protect you from what we would protect our loincloth. So we give our pledge, O Messenger of Allah, for we are men of war." Abu Al-Haytham Ibn Al-Tayyihan interjected. He said: "O Messenger of Allah, between us and some men is an armistice which we intend to nullify, i.e. (with) the Jews. Will you be offended if we do that? Moreover, if Allah

grants you victory, would you return to your people and abandon us?" Allah's Messenger, peace and blessings of Allah be upon him, smiled and then said: "Rather, your blood is my blood and my grave and residence will be where yours are. I am from you and you are from me. I will fight with whom you fight and will be at peace with whom you have peace." Allah's Messenger, peace and blessings of Allah be upon him, had told them: "Appoint for me twelve leaders to manage the

affairs of their people.” So they appointed twelve leaders – nine from the Khazraj and three from the Aws.

Ibn Ishaq said: Abdullah Ibn Abi Bakr Ibn Hazm narrated to me that Allah’s Messenger, peace and blessings of Allah be upon him, said to the appointed leaders: “You are in charge of the people and you are their guarantor just like the disciples of ‘Eesa, the son of Maryam, and I am the guarantor of my entire followers.” They all agreed.

Narrated ‘Ubadah Ibn As-Samit: “We gave our pledge to Allah’s Messenger, peace and blessings of Allah be upon him, that we would listen and obey in times of plenty and times of scarcity, to spend (for Allah’s sake) in difficult and times of ease, to command what is good and forbid what is evil and that we would say the truth for the sake of Allah, not minding the blame of the blamers. That we will aid the Messenger, peace and blessings of Allah be upon him, of Allah when he comes over to us in Yathrib against whatever danger from which we would protect ourselves, our wives and our children and our reward for doing all that shall be Paradise. This is the pledge we gave to Allah’s Messenger.” This chain of narrations is good and strong.

Ibn Ishaq related from Ma’bad Ibn Ka’b from his brother ‘Abdullah Ibn Ka’b Ibn Malik that when we had given our pledge to Allah’s Messenger, peace and blessings of Allah be upon him, Shaitan yelled from the top of Al-‘Aqabah in a most piercing voice we ever

heard: "O people of Al-Jubajib (the name of a residential area), do you want to allow these miscreants and renegades who are with him and who have gathered in order to wage war against you?" Allah's Messenger, peace and blessings of Allah be upon him, said: "This is the Azabb of Al-'Aqabah, this is the son of Azyab." Then Allah's Messenger, peace and blessings of Allah be upon him, told them to return to their camps.

Al-'Abbas Ibn 'Ubadah Ibn Nadlah said: "O Messenger of Allah, by the One Who sent you with the Truth, if you wish, we will fight the people of Mina tomorrow with our swords." The Messenger of Allah, peace and blessings of Allah be upon him, replied: "We have not been commanded to do that, return to your camps."

(The narrator continued): We returned to our beds and we spent the night there. At the daybreak, a group Quraish elders came to our dwellings and said to us: "O people of Khazraj! We have been informed that you came to take Muhammad away from our midst in order to make a pledge with him to fight us. By Allah, of all the Arabs, there is none whom we hate to be at war with than you." Immediately, the polytheists among our people swore that nothing of such ever happened. They were true for they knew nothing about it. We just looked at each other.

Ibn Ishaq related: A group of people from Mina investigated the information and found it to be true. So after that they went after our people until they caught up with Sa'd Ibn 'Ubadah at Adhakhir, close to Makkah, as well as Al-Mundhir Ibn 'Amr, the brother of Banu Sa'idah Ibn Ka'b Ibn Al-Khazraj, both of whom were among the leaders. Al-Mundhir managed to escape but they caught Sa'd, tied his hands to his neck with thongs of his girth and brought him back to Makkah. On the way, they beat him and dragged him by his hair and he was a man with thick hair.

Sa'd narrated: "By Allah, I was in their captivity

when we came upon a group of Quraish among whom was a tall, white, handsome and pleasant looking man. I said to myself that if any good would come from these people, then it would be from this man. But when he approached, he raised his hand and gave me a violent blow in the face. Again I said to myself: No good would come from them after this. Since I was in their hands as they dragged me along, a man from among them felt

pity over my plight and said to me, "Don't you have any right to protection from any of the Quraish?" "Yes," I said. "I used to secure the merchandise of the merchants of Jubair Ibn Mut'im Ibn 'Adiyy from the harm they might be exposed to in my country. I also used to do the same for Al-Harith Ibn Harb Ibn Umayyah Ibn 'Abd Shams." "Good, then shout their names showing the ties you have with them." I did as I was told and the man went to the two men and found both of them in the Ka'bah. He said to them: "A man of the Khazraj is being beaten in the valley and he is calling you for help." "Who is the man?" They both asked and the man said, "Sa'd Ibn 'Ubadah." "Yes, he is speaking the truth, he used to secure the commerce of our merchants and protect them from the harm they might be exposed to in his land." So they both came to him and freed Sa'd from the clutches and he went away. The one who hit Sa'd in the face was Suhail Ibn 'Amr.

Ibn Ishaq related: When the Ansar who gave pledge to Allah's Messenger, peace and blessings of Allah be upon him, on the night of the second (pledge of) 'Aqabah and returned to Madinah, they propagated Islam. Among their people, some of their chiefs remained upon their religion of polytheism among whom were 'Amr Ibn Al-Jamooah Ibn Zaid Ibn Haram Ibn Ka'b Ibn Ghanm Ibn Ka'b Ibn Salimah. His son, Mu'adh Ibn 'Amr was among those who witnessed the 'Aqabah and gave pledge to Allah's Messenger, peace and blessings of Allah be upon him. 'Amr Ibn Jamuh was among the leaders of Banu Salamah and the noblest among them. He had a wooden idol in his house

called Manat. It was the practice of the noblemen to choose a family god which they would venerate, clean and perfume. When the two sons of Banu Salimah, his son, Mu'adh and Mu'adh Ibn Jabal accepted Islam, they would sneak by night to 'Amr's idol, carry it outside and turn it upside down in one of the cesspits of Banu Salamah. In the morning, 'Amr would cry out: "Woe unto you, who assaulted our god tonight?!" After searching frantically for it, he would find it upside down in the cesspit.

He would remove it, wash it, perfume and then make it clean again. Then he would say, addressing his idol: "If I knew who did this to you I will make him sorrowful." Again, 'Amr spent the night while the same fate befell his wooden deity. Again, he searched and found it in the same cesspit. He washed it and restored it to its place in the house.

When the "transgression" against his god became unceasing, one day, after he had rescued the idol from the cesspit, washed it, perfume it, 'Amr brought a sword and hung it on the neck of the idol and then addressed it thus: "By Allah, I do not know who is doing this to you, if you have any good (you can do for yourself), here is a sword with you, defend yourself against him." In the night, 'Amr slept while the twosome attacked his idol once again. They removed the sword from the idol's neck, tied it with a rope to the carcass of a dog and threw 'Amr's god into one of the cesspits of Banu Salamah. In the morning, 'Amr Ibn Jamooh did not find the idol in its place. He later found it tied to a dead dog in a cesspit. When he beheld his god in such a despicable situation, he realized his folly. The Muslims among his people spoke to him and he too accepted Islam by Allah's Mercy and became a committed Muslim. When he realized his folly and became a Muslim he thanked Allah for saving him from blindness and misguidance.

Commencement of the Migration to Madinah

Az-Zuhri narrated from 'Urwah Ibn Zubair that

'A'ishah said: Allah's Messenger said to the Muslims and at that time when he was in Makkah: "I have been shown the land of your migration. I saw a virgin land sufficed with date-palm trees between the two mountains." Those who migrated went toward Madinah when Allah's Messenger, peace and blessings of Allah be upon him, said that. Some of the

Muslims who had migrated to Abyssinia also returned to Madinah." Related by Al-Bukhari.

Abu Moosa also narrated that the Prophet, peace and blessings of Allah be upon him, said: "I saw in a dream that I was migrating from Makkah to a land where there were date-palm trees. I thought that it might be the land of Al-Yamamah or Hajar, but behold, it turned out to be the city of Yathrib (i.e. Madinah)."

Ibn Ishaq related: when Allah, the Most High, permitted fighting in the following Verse: "Permission to fight is given to those (i.e. Believers against disbelievers), who are fighting them, (and) because they (Believers) have been wronged, and surely, Allah is Able to give them (Believers) victory. Those who have been expelled from their homes unjustly only because they said: 'Our Lord is Allah'." (Soorah AlHajj 22: 30, 40)

With this permission from Allah to fight and the pledge given by the delegates of the Ansar to uphold Islam and aid him and those who follow him and to accommodate those who come to them among the Muslims, Allah's Messenger, peace and blessings of Allah be upon him, ordered his Companions among the Muhajiroon of his people and those who were with him in Makkah among the Muslims to depart for Madinah and to migrate and meet their brothers among the Ansar. Allah's Messenger, peace and blessings of Allah be upon him, said: "Allah has made for you brothers and a land in which you will live in security." They departed in throngs one after the other while Allah's

Messenger, peace and blessings of Allah be upon him, remained in Makkah awaiting the permission of his Lord to also to leave Makkah and migrate to Madinah.

The first of those who migrated to Madinah, among the Companions of Allah's Messenger, peace and blessings of Allah be upon him, from the Muhajiroon of the Quraish, were

Abu Salamah 'Abdullah Ibn 'Abdul-Asad Ibn Hilal Ibn 'Abdullah Ibn Umar Ibn Makhzoom from Banu Makhzoom. His migration took place a year before the pledge of 'Aqabah when the Quraish tyrannized him upon his return from his initial migration to Abyssinia. He decided to return to Abyssinia when he heard that there are some brothers in Madinah so he changed his course to Madinah.

Ibn Ishaq related said that thereafter, among the Muhajiroon, the person who arrived Madinah after Abu Salamah was 'Amir Ibn Rabee'ah, an ally of Banu 'Adiyy, along with his wife, Laila Bint Abi Hathmah Al-Adawiyyah. After 'Amir, 'Abdullah Ibn Jahsh Ibn Riyab Ibn Ya'mar Ibn Sabirah Ibn Murrah Ibn Katheer Ibn Ghanm Ibn Doodan Ibn Asad Ibn Khuzaimah, an ally of Banu Umayyah Ibn 'Abd Shams also followed along with his family and brother, 'Abd Abu Ahmad. His name was 'Abd as mentioned by Ibn Ishaq. It also said that his name was Thumamah. As-Suhailee said: the first opinion is more correct.

Abu Ahmad was a blind man but he would tour both the upper and lower part of Makkah without a guide. He was also a poet. His wife was Al-Fari'ah Bint Abi Sufyan Ibn Harb. His mother was Umainah Bint 'Abdul-Muttalib Ibn Hashim. So the entire house of Banu Jahsh became desolate and bolted due to the migration. Once, 'Utbah Ibn Rabee'ah, Al-'Abbas Ibn 'Abdul-Muttalib and Abu Jahl Ibn Hisham passed by the house while they were climbing toward the upper section of Makkah. 'Utbah checked the doors of the house and

found it desolate. At this, 'Utbah sighed heavily.

Ibn Ishaq related: Thereafter, 'Umar Ibn Al-Khattab and 'Ayyash Ibn Abi Rabee'ah set out (in migration) until they arrived Madinah. Nafi' narrated to me from 'Abdullah Ibn 'Umar that his father said: "When I wanted to migrate to Madinah, I, 'Ayyash Ibn Rabee'ah and Hisham Ibn Al-'As made a mutual agreement to meet at the water drain of Banu

Ghifar. We said: 'Whoever of us is not by the place in the morning will be considered to have been detained by his people. So the rest should proceed.' Myself and 'Ayyash met at the agreed spot the next morning and Hisham was detained and was severely tortured to abandon his religion.

When we arrived at Madinah, we stayed with the Banu 'Amr Ibn 'Awf at Quba. Meanwhile, Abu Jahl and Al-Harith Ibn Hisham also set out for Madinah in trail for 'Ayyash who was their cousin and their brother from the mother's side. Both of them arrived at Madinah and all the while Allah's Messenger, peace and blessings of Allah be upon him, was still in Makkah. They met him and addressed him thus: "Your mother has made a vow not to comb her hair until she sees you. She has also vowed not seek shade from the sun until she sees you, so have mercy on her." I said to him: "By Allah, these people merely want to deceive you from your religion, beware of them. If lice afflict your mother, by Allah she will comb her hair and if the heat of Makkah becomes unbearable for her, she will seek shade." He said: "I will redeem my mother's oath and I will take my wealth which I left behind." I said to him: "By Allah, you know that I am one of the richest of the Quraish, I will give you half of my wealth, so do not go with them." He insisted on going with them. When I saw his insistence, I said to him: "If you are bent on your decision, here, take my camel, it is excellent and obedient, adhere to its back, if you feel suspicious of these people, escape on its back." So he departed on the camel with the other two men

until they traveled over a distance, then Abu Jahl said to him: "My brother, by Allah, I have exhausted my camel, do you mind me riding behind you on your camel?" 'Ayyash said: "Why not." So he goaded the camel to sit so that he may climb its back. When the camel lowered itself, they attacked him and bound him with a string and they entered Makkah in this manner. They tortured him so much that he was forced to recant his faith.

'Umar said: "We used to say that: 'Allah will not accept the repentance of those who were forced to recant their faith and they also used to say that about themselves until Allah's Messenger, peace and blessings of Allah be upon him, arrived in Madinah and Allah revealed: "Say: 'O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah (SWT), verily Allah forgives all sins. Truly, He is Oft- Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped. And follow the best of that which is sent down to you from your Lord (i.e. this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!'" (Soorah AzZumar 39:53-55)

'Umar added: I wrote these Verses (in a letter) and sent it to Hisham Ibn Al-'As. Hisham said: "when the letter reached me, I kept reading it at Dhu Tuwa (a valley close to Makkah). I ascended and descended yet I did not understand the import of the Verses. Finally, I prayed: "O Allah grant me its understanding." Then Allah made it occurred to my mind that that it was revealed concerning us and concerning what we used to say about ourselves and what people say about us. I returned to my camel, sat on it and I went to meet Allah's Messenger, peace and blessings of Allah be upon him, in Madinah.

Ibn Hisham mentioned that it was Al-Waleed Ibn Al- Mugheerah who brought Hisham Ibn Al-'As and 'Ayyash Ibn Abu Rabee'ah to Madinah. He kidnapped them from Makkah and he arrived in Madinah carrying them on his camel while he was walking along with them.

Al-Bukhari related from Al-Bara' that the first person to come to us (in Madinah) was Mus'ab Ibn 'Umair and Ibn Umm Maktoom and thereafter came 'Ammar and Bilal.

Al-Bara' Ibn 'Azib narrated: Mus'ab Ibn 'Umair and Ibn Umm Maktoom were the first to arrive in Madinah and they used to teach people the Qur'an. Then there came Bilal, Sa'd and 'Ammar Ibn Yasir. Thereafter, 'Umar Ibn Al-Khattab came along with twenty other Companions of the Messenger of Allah. Later on, the Messenger of Allah himself came (to Madinah) and I had never seen the people of Madinah so joyful as they were on the arrival of Allah's Messenger, peace and blessings of Allah be upon him, for even the slave girls were saying, "Allah's Messenger has arrived!" And before his arrival I had read the Soorah starting with: "Glorify the Name of your Lord, the Most High" (Soorah Al-A'la 87:1) together with other Soorahs of Al-Mufasssal.

Ibn Ishaq related: Thereafter, the Muhajiroon followed one after the other. May Allah be pleased with them all. Talhah Ibn 'Ubaidullah and Suhaib Ibn Sinan stayed with Khubaib Ibn 'Isaf, the brother of BalHarith Ibn Al-Khazraj at a place called Sunah. It is also claimed that Talhah stayed with Asad Ibn Zurarah.

Ibn Hisham related: it was narrated to me that Abu 'Uthman An-Nahdi said: it reached me that when Suhaib intended to migrate, the polytheists of the Quraish said to him: "you came to our midst while you were poor and wretched and your wealth grew while you were

with us and you attained such status that you have attained and then you want to leave us with all your wealth? By Allah, that will never happen!" Suhaib asked them: "If I hand over to you all my wealth, would you let me go?" They replied in affirmation. Suhaib said: "I have given you all of my wealth." When news of Suhaib's action reached the Messenger of Allah, he said: "Suhaib has profited! Suhaib has profited!!"

Circumstances Leading to the Migration of Allah's Messenger

Allah says: "And say (O Muhammad): My Lord! Let my entry (to the city of Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." (Soorah Al-Isra 17:80)

Allah guided and inspired the Messenger of Allah peace and blessings of Allah be upon him, to supplicate with these words to make for him ease in the nearest future and a speedy way-out. Thus, Allah granted him permission to migrate to Madinah, the city of the Prophet, wherein waited, for him, helpers and beloved; and which eventually became his residence and final resting place.

Ibn Ishaq related: After his Companions among the Muhajiroon had left, Allah's Messenger peace and blessings of Allah be upon him, remained in Makkah waiting for the permission to migrate. No one remained with him aside from those who were detained and those who were tortured into submission except 'Ali Ibn Abi Talib and Abu Bakr Ibn Abi Quhafah, may Allah be pleased with them both. Abu Bakr persistently requested the permission of Allah's Messenger, peace and blessings of Allah be upon him, to make Hijrah and he would say to him: "Don't be in haste, perhaps Allah will grant you a companion." Abu Bakr wished it would be the Prophet himself.

Now that it became clear to the Quraish that

Allah's Messenger, peace and blessings of Allah be upon him, has a faction and Companions not just outside their tribe but outside their land as well, they became worried. Moreover, what made the Quraish more worrisome was the continuous migration of his Companions among the Muhajiroon to Madinah where they have found a new home and protection.

Thus, they feared that the Messenger of Allah would also migrate to join them for they knew that they will eventually fight them.

In order to stymy this, the Quraish gathered in Darun- Nadwah, a house belonging to Qusayy Ibn Kilab where they used to make important decisions concerning them. They gathered to discuss the issue of the Messenger of Allah, peace and blessings of Allah be upon him, and the strong position he posed to their collective existence.

Ibn Ishaq related that I was informed that 'Abdullah Ibn 'Abbas said: So they agreed to meet in the Darun-Nadwah to deliberate on the issue of Allah's Messenger, peace and blessings of Allah be upon him. On the appointed day which is known as the day of Zam'ah (crowd), Iblees (Shaitan), may Allah's curse be on him, came in the form of a handsome old man wearing a mantle and stood at the door. When they saw him standing by the door, they asked: "From where is the old man?" He said: "An old man from the people of Najd; I heard about what you are deliberating upon and I chose to attend the meeting with you so that I may listen to your deliberation and help you reach a sound decision." They said to him: "Come in, then." Shaitan entered the room wherein were gathered the nobles of the Quraish: 'Utbah, Shaibah, Abu Sufyan, Tu'aimah Ibn 'Adiyy, Jubair Ibn Mut'im Ibn 'Adiyy, Al- Harith Ibn 'Amir Ibn Nawfal, Nadr Ibn Al-Harith, Abul-Bakhtari Ibn Hisham, Zam'ah Ibn Al-Aswad, Hakeem Ibn Hizam, Abu Jahl Ibn Hisham, Nubaih and Munabbih, the two sons of Al-Hajjaj

and Umayyah Ibn Khalaf, respectively, among several others that cannot be mentioned among the Quraish.

They said to one another: "The matter of this man has reached a proportion which all of you are not oblivious to. By Allah, we should not allow him to pounce upon us with his followers outside our tribe. So give the matter a consideration." In the

course of the deliberation, one of them (some said it was AbuBakhtari Ibn Hisham) suggested: "Why not we put him in iron shackles and lock him away behind bars to await death in a similar manner to what happened to the poets that came before him like Zuhair and Nabighah." The "old man" of Najd said: "No, by Allah, this suggestion is not good enough. If you enshackle him as you said, the news of his fate will filter out from behind bars to his Companions and without a doubt, they will pounce upon you and they will snatch him away from you. Thereafter, they will reinforce themselves and then vanquish you. So this is not a good proposal."

After further deliberation, one of them suggested: "We should expel him from our land. Once he is out of our domain, we will be less concerned about where he goes. When we are relieved of his trouble, we will rectify our affairs and we will return to our good old days." Again, the "old man" of Najd said: "This is not a good opinion either. Haven't you observed the beauty of his speech and the sweetness of his logic and the manner he overwhelms men with his message? By Allah, if you apply this suggestion, he would win the Bedouin Arabs over to him with his speech and sweet rendition and they would follow him. Then they would take away your affairs from your hands and then do whatever they like with you. Think of a course of action better than this."

Finally, Abu Jahl said: "By Allah, I have an idea after which a better one will not occur to you." "What is the idea, O Abul- Hakam?" They

asked. He said: "I suggest that we choose from the different clans each a young and strong man of high descent and noble status among us. Then we will give each youth a sharp sword to attack him; each dealing him a simultaneous fatal blow and then we can be relieved of him. If we do this, the responsibility for his blood will be borne by all the clans and the Banu 'Abd Manaf will be incapable of fighting against the clans altogether. They would be forced to accept whatever blood money paid to them by the entire

clans." The "old man" of Najd said: "This is the real proposal, there is no better idea than this." After they reached a firm decision, the meeting ended with a firm determination to implement the plan.

Jibraeel came to the Messenger of Allah saying: "Do not sleep in your bed tonight." When it became dark, they gathered at his door keeping a vigil waiting for him to go to sleep before they attack him. When Allah's Messenger, peace and blessings of Allah be upon him, saw through their nasty intensions, he said to 'Ali, "Sleep on my bed and cover yourself with my green Hadrami mantle. Use it when sleeping and nothing you dislike will reach you from them." Allah's Messenger, peace and blessings of Allah be upon him, usually slept in that same mantle.

Ibn Ishaq related that Yazeed Ibn Abi Ziyad narrated to me from Muhammad Ibn Ka'b Al-Qurazi that: When they gathered with their evil designs at his door, Abu Jahl, who was among them, said to them in mockery: "Muhammad claims that if you followed him, you will be kings over the Arabs and non-Arabs. Then you will be resurrected after you die and you will be granted (as a reward) a garden like that of Jordan and if you fail to follow him, you will be slaughtered and when you are resurrected after you die, a fire will be made for you in which you will be burned."

Allah's Messenger, peace and blessings of Allah be upon him, came out, took a handful of dust and said: "Truly, I said so and you will be among them." Then Allah blinded their sight

and they did not see him and he began to cast dust on their heads while reciting these Verses: "Ya Seen. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs), Truly, you (O Muhammad) are one of the Messengers, On a Straight Path (i.e. on Allah's religion of Islamic Monotheism). (This is) a

Revelation sent down by the Almighty, the Most Merciful." (Soorah Ya Seen 36:1-5)

Up to the Verse: "And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." (Soorah Ya Seen 36:9)

There was none of them that the Messenger of Allah, peace and blessings of Allah be upon him, did not cast dust on his head and then he went his way. Then someone who had not been there with them all the while came and said: "What are you waiting here for?" "Muhammad." They chorused. He said: "May Allah turn you down, I swear by Allah, Muhammad came out, put dust on the head of each of you and then went his way. Don't you see what has occurred to you?" Each man touched his head and found dust on it. They looked inside the room and found 'Ali in bed sleeping under the mantle of the Messenger of Allah so they said: "That is Muhammad sleeping under his mantle." Thus, they remained in their places until daybreak. Then 'Ali woke up from the bed and when the reality dawned on them, they exclaimed: "The one who informed us spoke the truth."

Migration of Allah's Messenger from Makkah to Madinah along with Abu Bakr As-Siddiq

Al-Bukhari related from Ibn 'Abbas that: Allah's Messenger started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine

Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).”

Ibn Ishaq related that when Abu Bakr requested the permission of Allah’s Messenger, peace and blessings of

Allah be upon him, to migrate, he told him: "Don't be in haste, perhaps Allah will grant you a companion." Abu Bakr hoped the Messenger of Allah was referring to himself. So he bought two camels, tied them in his house and fed them in preparation for that purpose.

Ibn Ishaq related that it has been narrated to me from 'Urwah Ibn Az-Zubair that 'A'ishah, the Mother of the Believers, said: Allah's Messenger never used to come to the house of Abu Bakr at any time of the day except at its two edges - in the early morning and evening times. However, on the day Allah permitted him to migrate and leave Makkah, Allah's Messenger came to us at an hour he never used to come.

She continued: When Abu Bakr saw him, he said: "Whatever has brought Allah's Messenger at this time of the day must be an urgent occurrence." When the Messenger of Allah, peace and blessings of Allah be upon him, entered, Abu Bakr offered him his seat and the Messenger of Allah, peace and blessings of Allah be upon him, sat down. There was no one with Abu Bakr other than myself and my sister, Asma' Bint Abu Bakr. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Let everyone with you in the house go out." "O Allah's Messenger, may my mother and father be sacrificed for you, there are no one other than my two daughters. What has happened?" Abu Bakr asked. Allah's Messenger, peace and blessings of Allah be upon him, said: "Allah has permitted me to leave and migrate."

'A'ishah continued: Abu Bakr asked him: "May I accompany you, O Messenger of Allah?" "Yes, you will accompany me." The Messenger of Allah, peace and blessings of Allah be upon him, said. 'A'ishah said: Prior to that day, I never realize that anyone would weep out of extreme joy until I saw Abu Bakr weep that day. Then he said: "O Prophet of Allah, here are two camels. I have been preparing them for this (journey)." They hired 'Abdullah Ibn Arqat (as a guide on the way).

Ibn Hisham related that he is also referred to as 'Abdullah Ibn Uraiqit, a polytheist from Banu Ad-Deel Ibn Bakr. His mother was from Banu Sahm Ibn 'Amr. They gave the camels to him to tend until the appointed date.

Abu Nu'aim narrated through Ibrahim Ibn Sa'd from Muhammad Ibn Ishaq, who said: It reached me that Allah's Messenger, peace and blessings of Allah be upon him, made the following supplication when he left Makkah and migrated to Madinah: "Praise be to Allah Who created me though I was nothing. O Allah, help me bear the might of the word, the vicissitudes of time and the calamities of the night and days. O Allah, accompany me on my journey and replace me in my family and bless me in what You have provided me. To You I am humble and in my good character, keep me steadfast. Make me, O Lord, beloved to Yourself, do not leave me to the people. You are the Lord of the oppressed and my Lord. I seek refuge in Your Noble Countenance by which the heavens and the Earth were illuminated, by which the darkness was dispelled, and on which the affairs of the first and the last (of the mankind) were put in order. I seek refuge from your anger befalling me and Your displeasure overtaking me. I seek refuge in You from the withdrawal of Your bounty and the suddenness of Your vengeance, from the removal of Your blessing and the coming of Your wrath. And there is no power or might except in You."

Then they proceeded to the Cave of Thawr, a mountain at the lower end of Makkah and both of them entered it. Abu Bakr As-Siddiq ordered

his son, 'Abdullah, to eavesdrop on what the people say about both of them in the daytime and report to them during the night whatever news he had garnered that day. He also ordered 'Amir Ibn Fuhairah, his freed slave, to graze his sheep in the daytime and drive them toward them both in the cave toward the end of the day. 'Abdullah Ibn Abu Bakr would stay among the Quraish during the day eavesdropping on whatever they might say about Allah's

Messenger, peace and blessings of Allah be upon him, and Abu Bakr, and then would bring the news to them.

Ibn Ishaq related: Asma' Bint Abu Bakr, may Allah be pleased with her, would bring food to them both, when it was dark. Asma' narrated: When Allah's Messenger and Abu Bakr left, a group of the Quraish came to us among whom were Abu Jahl. They stood at Abu Bakr's door and I came out to meet them. They asked: "Where is Abu Bakr, O daughter of Abu Bakr?" I said to them: "I do not know where my father is." Then Abu Jahl raised his hand and gave me a slap so violently that my earring fell off and then they left.

Al-Baihaqi related: Muhammad Ibn Seereen narrated to me that some men remiscised during the time of 'Umar and it appeared that they preferred 'Umar over Abu Bakr. When that reached 'Umar he said: "By Allah, a night of Abu Bakr is better than the entire nights of the family of 'Umar. One day of Abu Bakr is better than the entire days of the family of 'Umar. Allah's Messenger, peace and blessings of Allah be upon him, had set out on the night departed for the Cave of Thawr. On the way, Abu Bakr would walk in front of Allah's Messenger, peace and blessings of Allah be upon him, and at another time he would walk behind him until it became noticeable to the Messenger of Allah, peace and blessings of Allah be upon him, and he said: "O Abu Bakr, why do you walk at one time behind me and in my front at another?" Abu Bakr said: "O Messenger of Allah, the thought of a trailing scout occurred to me, so I

walk behind you and then, when the thought of an ambush occurs to me, I switch to your front." Then the Messenger of Allah, peace and blessings of Allah be upon him, said: "O Abu Bakr, if there was a dangerous occurrence would you have preferred that you were afflicted other than me?" "Yes, I swear by the One Who sent you with the Truth, no calamity would befall except that I would prefer to be its recipient rather than you." When we got to the cave, Abu Bakr said: "Stay where you are, O Messenger of Allah,

so that I may check that the cave is free (of danger)." So Abu Bakr entered and searched the cave. When he got to its pinnacle, he told him, "You have not checked the burrow." Again Abu Bakr said: "Stay in your place, O Messenger of Allah, till I check the burrow." He checked it and then said: "You may descend into it now, O Messenger of Allah. Then the Prophet, peace and blessings of Allah be upon him, went in. 'Umar then added: "I swear by Him in Whose Hands is my soul, that single night of Abu Bakr is far better than that of the family of 'Umar."

Imam Ahmad related that Ibn 'Abbas said concerning the statement of Allah: "And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners." (Soorah Al-Anfal 8:30)

One night, during the deliberation of the Quraish in Makkah, one of them said: "In the morning, we should enshackle him (i.e. the Prophet)." Another person suggested: "Rather, we should kill him." A third person said: "We should expel him." Allah revealed their plot to His Prophet, peace and blessings of Allah be upon him, so 'Ali slept in the bed of Allah's Messenger, peace and blessings of Allah be upon him, that night. The Messenger of Allah, peace and blessings of Allah be upon him, left the house and sometime later he entered the cave. The Quraish spent the night keeping watch over 'Ali thinking that it was the Prophet,

peace and blessings of Allah be upon him. In the morning, they swarmed in on him and found 'Ali instead. Thus, Allah frustrated their plots. They barked at 'Ali: "Where is your Companion?!" "I do not know," 'Ali said. They traced his track till it led them to the mountain and they became confused. They climbed the mountain. When they passed by the cave they saw spider web at its entrance.

They said: "Had anybody entered through here, there wouldn't be spider web at the entrance of the cave." They (the Messenger of Allah and Abu Bakr) remained there for three nights. The chain of this narrations is hasan and it is the best of what is related concerning the story of the spider web at the entrance of the cave. This is also from Allah's protection for His Messenger.

Allah, Most High, says: "If you help him (Muhammad) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad and Abu Bakr) were in the cave, and he said to his Companion (Abu Bakr): 'Be not sad (or afraid), surely Allah is with us'." Then Allah sent down His Sakinah (calmness, tranquility, help and peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is Almighty, AllWise." (Soorah At-Tawbah 9:40)

Allah (SWT) says about upraiding those who lagged behind from joining the Messenger of Allah in Jihad: "If you help him (Muhammad) not," Allah (SWT) will help him, strengthen him and make him triumph as He has done before: 'when the disbelievers drove him out, 'when the people of Makkah were arrayed in war against him while there was no one with him other than his Companion, Abu Bakr. Thus Allah says: "The second of two," that is, when they escaped to the cave and remained there three days so as

to douse the quest for them. When the polytheists could not find both of them, they set out in their trail in every direction promising one hundred camels for whoever is able to bring them back. They followed their trails until it became confusing to them.

The one who followed their trail on behalf of the Quraish was Suraqah Ibn Malik Ibn Ju'tham. They climbed the mountain of Thawr and they kept going back and forth the entrance of

the cave next to their feet but they did not see them. This is a protection from Allah for both of them as related by Imam Ahmad from Anas Ibn Malik that Abu Bakr narrated to him: "I said to the Messenger of Allah while we were in the cave, 'if anyone of them were to look toward his feet, (he would discover us).' He replied: 'O Aba Bakr, what do you think about two people whose third is Allah (SWT)?"

Al-Bukhari related that 'A'ishah, the wife of the Prophet, peace and blessings of Allah be upon him, said: "I do not remember my parents believing in any religion other than the Religion (of Islam), and our being visited by Allah's Messenger, peace and blessings of Allah be upon him, in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark Al- Ghimad, Ibn Ad-Daghinah, the wife of the chief of the tribe of Qarah, mentioned how he caused Abu Bakr's return to Makkah and his offer to protect him as we have mentioned in the section of the migration to Abyssinia up to when Abu Bakr said: "I am repudiating your protection. I am pleased with the protection of Allah (SWT)."

She continued: At that time, Allah's Messenger, peace and blessings of Allah be upon him, was still in Makkah. The Prophet, peace and blessings of Allah be upon him, said to the Muslims: "I have been shown the land of your migration. It is a land suffused with date-palms located between two volcanic mountains." The two mountains are basalt rocks. Some people

migrated toward Madinah and some of those who had migrated toward Abyssinia also returned to Madinah. Allah's Messenger, peace and blessings of Allah be upon him, said (to Abu Bakr): "Take it easy for I also hope that I will be given permission." Abu Bakr said: "May my father be sacrificed for you, do you really hope for that?" The Messenger of Allah, peace and blessings of Allah be upon him, replied: "Yes." So, Abu Bakr restrained himself with the hope that he would

accompany him. He fed the two camels with him (in readiness the impending journey) on the leaves of As-Samur tree regularly for four months. Some mentioned that he fed them for six months.

Ibn Shihab related: Abdur Rahman Ibn Malik Al-Mudliji who was a nephew of Suraqah narrated to me that his father informed him that he heard Suraqah Ibn Malik Ibn Ju'thum saying: "The messengers of the polytheists of Quraish came to us announcing that they had assigned for the persons who would kill or arrest Allah's Messenger and Abu Bakr, a reward equal to their blood money. While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqah! Verily, I have just seen some people far away on the seashore, and I think they are Muhammad and his Companions." Suraqah added, "I too realized that it must have been them. But I said 'No, it is not them, but you have seen so-and-so, and so-and-so whom we saw when they set out.'

"I remained in the gathering for a while and then got up and left for my home. I ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop.

"When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down

from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. Muhammad and Abu Bakr) or not, and the lot which I disliked came out. But I mounted my horse again and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'an by Allah's Messenger who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and

I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke.

Then again I drew lots with the divining arrows, and the lot which I disliked came out. So I called upon them to feel secure. They stopped, and I mounted my horse once again and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Messenger (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood money for your head." Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some food and goods for the journey but they refused to take anything and did not ask for anything except that they said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amir Ibn Fuhairah who wrote it for me on a parchment, and then Allah's Messenger, peace and blessings of Allah be upon him, proceeded."

When Suraqah turned away from them, he kept turning back everyone who was in the trail of Allah's Messenger, peace and blessings of Allah be upon him, and his Companion. He would say to them: "You don't need to check this route." When it became clear that Allah's Messenger, peace and blessings of Allah be upon him, had arrived in Madinah, Suraqah began to recount to people the story of his encounter with the Prophet, peace and blessings of Allah be upon

him, and his kind treatment of him. This story became so popular that the leaders of the Quraish were apprehensive that it would cause many people to accept Islam. Meanwhile, Surajah was the leader and chief of Banu Mudlij, so Abu Jahl, may Allah's curse be upon him, wrote to him a verse of poem:

O Banu Mudlij, I fear that you may be deluded

*By Suraqah who is bent upon aiding
Muhammad Beware of him so that he may
not dismember your ranks
And then you become disunited sequel to your
having authority and dominance
Suraqah also composed a poem in response to
Abu Jahl's: O Abu Hakam, by Allah, if you had
witnessed
The spectacle of my steed as its shanks sank
You will marvel and you will have no doubt that
Muhammad Is a Messenger and a proof and
whoever can withstand him? You may dissuade
the people from (accepting) him but I Imagine a
day when his milestone shall become manifest*

Al-Bukhari related with his chain of narrations linking up to Ibn Shihab (who said) 'Urwah Ibn Az-Zubair narrated to me that Allah's Messenger, peace and blessings of Allah be upon him, met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah's Messenger, peace and blessings of Allah be upon him, and Abu Bakr with white clothes to wear. When the Muslims of Madinah heard the news of the departure of Allah's Messenger, peace and

blessings of Allah be upon him, from Makkah (toward Madinah), they started going to the Harrah every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allah's Messenger, peace and blessings of Allah be upon him, and his

companions dressed in white clothes emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice, "O Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Messenger (peace and blessing of Allah be upon him) on the summit of Harra. The Prophet (peace and blessing of Allah be upon him) turned with them to the right and alighted at the quarters of Bani Amr Ibn 'Awf, and this was on Monday in the month of Rabee ul-Awwal. Abu Bakr stood up, receiving the people while Allah's Messenger (peace and blessing of Allah be upon him) sat down and kept silent.

Some of the Ansar who came and had not seen Allah's Messenger (peace and blessing of Allah be upon him) before, began to greet Abu Bakr, but when the sunshine fell on Allah's Messenger (peace and blessing of Allah be upon him) and Abu Bakr came forward and shaded him with his sheet only then did the people come to know Allah's Messenger (peace and blessing of Allah be upon him). The Prophet (peace and blessing of Allah be upon him) stayed with Bani Amr Ibn 'Awf for ten nights and established the mosque (mosque of Quba') which was founded on piety. Allah's Messenger (peace and blessing of Allah be upon him) prayed in it and then mounted his she-camel and proceeded, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Messenger at Madinah. Some Muslims used to pray there in those days, and that place was a yard for drying dates

belonging to Suhail and Sahl, the orphan boys who were under the guardianship of As'ad Ibn Zurarah.

When his she-camel knelt down, Allah's Messenger (peace and blessing of Allah be upon him) said, "This place, Allah willing, will be our abiding place." Allah's Messenger (peace and blessing of Allah be upon him) then called the two boys

and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Messenger!" Allah's Messenger (peace and blessing of Allah be upon him) then built a mosque there. The Prophet (peace and blessing of Allah be upon him) himself started carrying unburnt bricks for its building and while doing so, he was saying:

This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable

He was also saying, "O Allah! The actual reward is the reward of the Hereafter, so bestow Your Mercy on the Ansar and the Muhajiroon." Thus the Prophet (peace and blessing of Allah be upon him) recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me. Ibn Shibab said: "In the Hadiths it does not occur that Allah's Messenger (peace and blessing of Allah be upon him) recited a complete poetic verse other than this one." This is Al-Bukhari's wordings and he alone related to the exclusion of Muslim. The Hadith also has corroborations from other paths without the story of Umm Ma'bad Al-Khuza'iyyah.

Imam Ahmad related that Al-Bara' narrated: Abu Bakr purchased a saddle from me for thirteen dirhams from A'Azib. Abu Bakr said to A'Azib: 'Ask Al-Bara' to carry this saddle to my residence' and he said, "No, until you narrate to me what you both did on the night when you set out on a journey along with Allah's

Messenger. Abu Bakr then said: We set out during the night and went on walking until it was noon, and the path was lonely and so none passed by that (until) there appeared prominently before us a large rock. It had its shade and the rays of the sun did not reach that place. So we alighted at that place. I then went to the rock and leveled the ground with my hands at the place where the Messenger of Allah would take rest under its shade. I then set the bedding

and said: 'Allah's Messenger, go to sleep.' He went to sleep and I kept watch against possible scouts.

Then I saw a shepherd moving toward that rock with his flock and he intended what we intended (I. e. taking rest). I met him and said to him: 'Young boy, to whom do you belong?' He said: 'to a man from the Quraish.' He mentioned his name and I recognized him. I said, is there any milk in the udders of your sheep and goats? He said: Yes. He took hold of a goat, and I said to him: Clean the udder well so that it should be free from dust and impurity.

He dusted his hands on my order and he milked the goat for me into a container I had with me. I mixed some water in the milk to make it cool and then came to Allah's Messenger with it. I found that he had already awakened, so I said to him: 'drink, O Allah's Messenger.' He drank it till I was delighted and I said: "Is now not the time to move on?" so we proceeded while they were still pursuing us. No one caught up with us except Suraqah Ibn Malik Ibn Ju'shum who was trailing us on his horse. I said: "O Allah's Messenger, a scout has caught up with us." Thereupon he said: "Do not worry, verily, Allah is with us."

When Suraqah came close such that there was only a distance of the length of one, two or three spears, again I said: "O Allah's Messenger, a scout has caught up with us." Then I wept. Allah's Messenger (peace and blessing of Allah be upon him) asked: "Why are you crying?" and I replied: "By Allah it is not

the fear for myself that caused my weeping rather I am weeping because of you." Then Allah's Messenger supplicated against him saying: "O Allah suffice us with anything You wish." Then the legs of his horse sank into quicksand up to its belly and he jumped off it. He said: "O Muhammad, I know that this is your handiwork but please supplicate to Allah to save me from my predicament and I take an oath that I shall turn away everyone who would come

in search of you. Here is my quiver, pick an arrow out of it. You will come by my goats at such and such place; you may take from it as will satisfy your need.

Allah's Messenger (peace and blessing of Allah be upon him) said to him: "No, I do not have any need for it." So he (Allah's Messenger) supplicated to Allah and he was rescued and he went back to his companions.

Allah's Messenger (peace and blessing of Allah be upon him) proceeded until we reached Madinah and people came out on rooftops on his pathways to welcome him. The servants and children scattered into the streets while they were saying: "Allah is Great! Allah's Messenger has arrived." The people began to contend as to where Allah's Messenger (peace and blessing of Allah be upon him) should reside. Allah's Messenger (peace and blessing of Allah be upon him) said: "I will encamp with the tribe of Najjar, the maternal uncles of Abdul-Muttalib as a mark of honor for them." In the morning, he then went to where he was commanded.

Al-Bara' Ibn 'Azib narrated: Mus'ab Ibn Umair, the brother of Banu Abdud-Dar and Ibn Umm Maktoom, the blind, a member of Banu Fihir were the first emigrants to come to us. Then there came Umar Ibn AlKhattab along with twenty other Companions of the Messenger of Allah. We asked: "What happened to Allah's Messenger?" "He is coming after me," he answered. Later on the Messenger of Allah (peace and blessing of Allah be upon him) himself arrived (at Madinah) along with Abu

Bakr. Al-Bara' added: Before his arrival I had read a Soorah from the Mufasssal." It is related in the two saheehs from the Hadith of Isra'eel without the statement of Al-Bara': "The first of those who came to us" till the end.

Ibn Ishaq related: Then they set off. Abu Bakr took with him Amir Ibn Fuhairah, his freed slave, to serve them on the way. Asma'Bint Abi Bakr narrated: "When the Messenger of Allah

(peace and blessing of Allah be upon him) and Abu Bakr had departed, Abu Jahl came to us with a group of Quraish..." and she narrated how he struck her on her cheek so violently that her earring fell off her ear as mentioned previously. She added: We remained for three nights without any news of the whereabouts of Allah's Messenger until a man from the Jinn came from the lower part of Makkah chanting some verses of Arab poems. People followed him to listen to his voice even without seeing him until he exited through the upper part of Makkah saying:

May the Lord of Mankind grant the best of

His rewards To the two Companions

who rested in the

two tents of Umm

Ma'bad They both

alighted with

righteous intent

*And they set off by nightfall. May Muhammad's
Companion prosper*

May the place of Banu Ka'b's woman

bring them luck For she was a watch for

the Muslims

Asma' continued: When we heard his voice, we

knew that Allah's Messenger was heading toward Madinah.

There were four of them: Allah's Messenger, Abu Bakr, Amir Ibn Fuhairah, the freed slave of Abu Bakr and Abdullah Ibn Arqad as related by Ibn Ishaq. However, the last person is popularly referred to as Abdullah Ibn Uraiqit Ad-Du'ili Ad-Dawlee and at that time he was a polytheist.

It has been previously mentioned from Ibn Abbas that Allah's Messenger (peace and blessing of Allah be upon him) departed from Makkah on Monday and entered Madinah on Monday. The dominant view is that there were fifteen days between his departure from Makkah and his entrance of Madinah because he stayed in the cave of Thawr for three days and thereafter took to the route along the seashore which is the longest of the roads leading to Madinah. They passed through the place of Umm Ma'bad Bint Ka'b from Banu Ka'b Ibn Khuza'ah.

The Story of Umm Ma'bad Al-Khuzaa'iyah

Yoonus related from Ibn Ishaq (that): Allah's Messenger (peace and blessing of Allah be upon him) alighted at the tent of Umm Ma'bad whose full name was Atikah Bint Khalaf Ibn Ma'bad Ibn Rabee'ah Ibn Asram, expecting a hospitable reception. However Umm Ma'bad said: "By Allah, we neither have food nor even anything to present to you. None of our goats is pregnant (so as to produce milk)." Then Allah's Messenger (peace and blessing of Allah be upon him) called for one of her goats and he rubbed its udder with his hands and supplicated to Allah. The goat produced such a large quantity of milk which filled a large container. The Messenger of Allah (peace and blessing of Allah be upon him) said: "Drink O Umm Ma'bad." She said: "No, you drink for you have more right to it." Allah's Messenger (peace and blessing of Allah be upon him) insisted and she drank to her fill. Allah's

Messenger (peace and blessing of Allah be upon him) called for another goat and did as before and it also produced milk and he drank from it. He called for another goat and repeated as the previous two and he gave its milk to his guide. For the fourth time, he called for another goat, rubbed its udder and supplicated and milk flowed and he gave that to Amir. Then he relaxed.

The Quraish trailed the Messenger of Allah (peace and blessing of Allah be upon him) till they reached Umm Ma'bad and they asked her concerning him: "Did you see Muhammad with such and such description?" They described his features to her. She said: "I do not know what you are talking about, but I have been visited by one who milk non-pregnant goat." The Quraish said: "That is the same person we are looking for."

At this juncture, Abu Nu'aim mentioned the story of Abdullah Ibn Mas'ood: I was tending the sheep of "Uqbah Ibn Abi Mu'ait when The Messenger of Allah (peace and blessing of Allah be upon him) and Abu Bakr met me after they had fled from the polytheists and they said, "O boy! Do you have any (any sheep with) milk?" I replied: "Yes, but I have been entrusted with it (i.e. it is not mine)." Then he said, "Do you have any young sheep that has not mate?" So I brought to him the sheep and he massaged its udders and milk flowed from it and he collected it into a bowl and drank it and Abu Bakr also quenched his thirst. Then he said to the udders of the sheep: "Cease!" and it ceased. Thereafter, I came to him and said: O Messenger of Allah (peace and blessing of Allah be upon him), teach me these pure words (i.e. the Qur'an)." Allah's Messenger (peace and blessing of Allah be upon him) said: "You are a wellmannered boy." I took directly from his mouth seventy chapters and no one can contend with me concerning them. However, his statement that 'they had fled from the polytheists, ' is not about the time of hijrah, rather, it is about some incidents that had

occurred before the hijrah. Another reason is that Ibn Mas'ood was among those who had accepted Islam long time earlier, made hijrah to Abyssinia and returned to Makkah as indicated earlier. Nevertheless, this story of his is saheeh and recorded in the Book of saheehs and others. And Allah knows best.

Imam Ahmad related from Faa'id the freed slave of 'Ubaadil: I went out with Ibrahim Ibn AbdurRahmaan Ibn Sa'd till we

were at the stopover, then Ibn Sa'd came. Sa'd was the one who guided the mount of Allah's Messenger (peace and blessing of Allah be upon him) on the way. Ibrahim said: "(inform me) what your Father narrated to you?" Ibn Sa'd said: My Father narrated to me that Allah's Messenger (peace and blessing of Allah be upon him) came to them along with Abu Bakr and Abu Bakr had a daughter in fosterage with us. Allah's Messenger (peace and blessing of Allah be upon him) was seeking a short route to Madinah. Sa'd said to him: "Close by is Al-Ghair (a mountain in Madinah) by mount where there are two highway robbers from Aslam called Al-Muhaanaan (the two who are despised), if you wish, we will go through them." Allah's Messenger (peace and blessing of Allah be upon him) said: "Take us along to them."

Sa'd continued: then we set off until we came close to them. One of them said to the other: "Here are the Yemenis." Allah's Messenger (peace and blessing of Allah be upon him) invited both of them and presented Islam to them and they became Muslims. Then he inquired about their names and they said: "We are Al-Muhaanaan." The Messenger of Allah (peace and blessing of Allah be upon him) said: "Rather, you should bear Al-Mukaramaan (the two noble ones)." Then he asked them to lead the way to Madinah. We set out till we got to the outskirts of Quba and Banu Amr Ibn 'Awf welcomed him. The Messenger of Allah (peace and blessing of Allah be upon him) asked them: "Where is Abu Umamah As'ad Ibn Zurarah?" Sa'd Ibn Haythamah replied: "He is on his way,

shouldn't I inform him of that, O Allah's Messenger?" Then the Messenger of Allah (peace and blessing of Allah be upon him) proceeded until he came by a palm grove with its cistern filled. He turned to Abu Bakr and said: "This is the destination. It was shown to me (in my dream) that I alighted at a cistern like that of Banu Mudlij." Ahmad related this story exclusively.

Prophet Muhammad's Entry into Madinah, where He Established His Residence, and Related Issues

Al-Bukhari related from Az-Zuhri from Urwah that the Prophet (peace and blessing of Allah be upon him) entered Madinah in the mid-day.

I said that perhaps his arrival was after the midday because of what is established in the two saheehs from the Hadith of Isra'eel from Ishaq from Al-Bara' Ibn 'Azib from Abu Bakr concerning the Hadith of the Hijrah. He said: We arrived in the night and the people began to contend as to with whom the Messenger of Allah (peace and blessing of Allah be upon him) should reside. Allah's Messenger (peace and blessing of Allah be upon him) said: "I will encamp with the tribe of Najjar, the maternal uncles of Abdul Muttalib as a mark of honor for them."

This, Allah knows best, perhaps occurred on the day of his arrival at Quba. Thus, it means that his arrival close to Madinah was in the heat of the midday and stayed under the shade of that palm tree. Then he proceeded with the Muslims and alighted at Quba that night.

Al-Bukhari related through Az-Zuhri from Urwah that Allah's Messenger stayed with Banu Amr Ibn 'Awf at Quba for about ten nights. He founded a mosque at Quba within those days and then the people rode with him until his camel knelt at the spot where his mosque (in Madinah) was eventually built. At

the time, the spot was used as a drying place for dates and it belonged to orphan boys, Sahl and Suhail. The Messenger of Allah (peace and blessing of Allah be upon him) bought it from them and turned it into a mosque. All the while he was at the residence of Banu Najjar, Allah be pleased with them.

Imam Ahmad related from Anas Ibn Malik that: I was among the young children yelling: "Muhammad has come!" I ran but saw nothing. Then they shouted: "Muhammad has come!" I ran but still I did not see anything.

He continued: until Allah's Messenger and his Companion came and we went to hide behind one of the volcanic rocks of Madinah. Thereafter, they sent two men from the desert tribes to announce their arrival to the Ansar. About five hundred Ansars came to meet them and they said: "Proceed (both of you) in security and in being obeyed." The Messenger of Allah (peace and blessing of Allah be upon him) and his Companion came to meet them. The people of Madinah came out en masse in such a way that even the maidens above rooftops struggled to catch a glimpse of him saying: "Which one of them is him?" We never saw a similitude of the spectacle of that day. Anas Ibn Malik said: "I saw him the day he came to us and the day he was taken (in death) and I never saw anything similar to the two days."

It is related in the two saheehs that Abu Bakr narrated concerning the Hadith of Hijrah that: The people trooped out en masse when they both (Allah's Messenger and Abu Bakr) arrived at Madinah and lined the streets while young boys and slaves perched on rooftops yelling: "Allahu Akbar, Allah's Messenger has arrived! Allahu Akbar Muhammad has come!! Allahu Akbar Muhammad has come!!!" in the morning, they proceeded and he went to where he was commanded."

Ibn Ishaq related: Ali remained in Makkah for three days and night returning the deposits which the Prophet (peace and blessing of Allah be upon him) had been entrusted with. Then he joined the Prophet (peace and blessing of Allah be upon him) and lived with Kulthoom Ibn Al-Hidm. Ali had also stopped over in Quba for one or two days. He used to say: There was a Muslim woman at Quba who had no husband. I used to see a man come to her in the middle of night, knock

at her door and when she comes out, he would give her something he has brought and she would take it from him. I became suspicious of her so I said to her: "O female servant of Allah, who is this man that always knock at your door every night and you would come out and who would give you something I do not know? And you are a Muslim woman who has no husband?" she replied: "The man who comes to me is Sahl Ibn Hunaif. He was aware of my predicament as a lonely woman, in the night, he would attack the idols of his people, break them into pieces and then he would bring them to me saying: 'use this as your firewood, ' Ali recounted this exploit of Sahl Ibn Hunaif after he died in Iraq while he was with him.

Ibn Ishaq related: Allah's Messenger (peace and blessing of Allah be upon him) witnessed the day of Jumu'ah while he was with the Banu Salim Ibn 'Awf and he offered it in a mosque in the middle of the valley of Ranoonaa. That was the first Jumu'ah ever established in Madinah. Then Uthman Ibn Malik and Abbas Ibn Ubadah Ibn Nadlah led others from the Banu Salim to the Messenger of Allah (peace and blessing of Allah be upon him). They said to him: "O Messenger of Allah, stay with us for we are (great numbers) of men, material and efficient protection." Allah's Messenger (peace and blessing of Allah be upon him) said: "Let it go (i.e. his camel) for it is under (Divine) command." So let the camel go and it proceeded until it was parallel to the quarters of Banu Bayadah. Ziyad Ibn Labeed and Farwah Ibn Amr among some of men from the Banu Bayadah met him and said: "O Messenger of

Allah, come and benefit from our (great numbers) of men, material and efficient protection." Allah's Messenger (peace and blessing of Allah be upon him) said: "Let it go (i.e. his camel) for it is under (Divine) command." They did so and the camel went further until it got to the residence of Banu Harith Ibn Khazraj when Sa'd Ibn ar- Rabee', Kharijah Ibn Zaid and Abdullah Ibn Rawahah among their tribesmen interrupted its course and invited him saying: "O Messenger of Allah, come and benefit from our (great

numbers) of men, material and efficient protection." Allah's Messenger (peace and blessing of Allah be upon him) said: "Let it go (i.e. his camel) for it is under (Divine) command." They did so and the camel went ahead until it passed by the residence of Adiyy Ibn An-Najjar who were the Messenger of Allah's maternal relatives as the mother of Abdul-Muttalib, Salma Bint Amr was one of their women. Saleet Ibn Qais, Abu Saleet, Usairah Ibn Abi Kharijah among men of their tribes interrupted the course of the camel and made a similar appeal as the other clans inviting the Messenger of Allah to stay with them. They said: "O Messenger of Allah, come over to your maternal relatives to enjoy our (great numbers) of men, material and efficient protection." Allah's Messenger (peace and blessing of Allah be upon him) said: "Let it go (i.e. his camel) for it is under (divine) command." They did so. The camel continued in its course until it got to the residence of Banu Malik Ibn An-Najjar, then it knelt down at the spot where the door of his mosque is located today. At the time, the land belonged to the two orphan boys - Sahl and Suhail, the two sons of Amr who were in the quarter of Mu'adh Ibn Afra'.

Moosa Ibn "Uqbah said: Before Allah's Messenger (peace and blessing of Allah be upon him) rode from Banu Amr Ibn 'Awf, the Ansar had gathered swarming round the Messenger of Allah's camel each person contending with the others to hold the rein of the camel as a mark of honor and esteem for the Messenger of Allah (peace and blessing of

Allah be upon him). Each time it passed by a house of the Ansar, their occupants would invite him to stay with them and he would say to them repeatedly: "Let it go (i.e. his camel) for it is under (divine) command. I will stay where Allah wants me to stay." When it got to the house of Abu Ayyoob Al-Ansari, the camel knelt down at his door. So he alighted and stayed in his house until his mosque and residence was built.

Al-Baihaqi related from Anas that: Allah's Messenger (peace and blessing of Allah be upon him) passed by a group of Bani Najar and beating drum while saying:

We are neighbors from Banu An-Najjar Supporters of Muhammad from among his neighbor

Allah's Messenger (peace and blessing of Allah be upon him) said: "Allah knows that I love you with my heart." It is related by Ibn Majah from Hisham Ibn Ammar from Eesa Ibn Yoonus.

In saheeh Al-Bukhari, Anas Ibn Malik said: The Prophet (peace and blessing of Allah be upon him) saw the women and children (of the Ansar) coming forward. (The sub-narrator said), "I think that Anas said, 'they were returning from a wedding party.'" The Prophet (peace and blessing of Allah be upon him) stood up and said thrice, "By Allah! You are from the most beloved people to me."

Imam Ahmad related that Anas Ibn Malik said: Allah's Messenger (peace and blessing of Allah be upon him) came to Madinah while Abu Bakr was riding behind him. Abu Bakr was well known (among the Arab tribes) while the Messenger of Allah (peace and blessing of Allah be upon him) was not. A man met Abu Bakr and said to him: "O Abu Bakr, who is this man in your front?" Abu Bakr responded: "This is the man guiding me." One would think that Abu Bakr meant someone showing him the way (on his journey) not knowing that Abu Bakr meant

someone guiding him to path of goodness. Abu Bakr turned and he saw a horseman who had caught up with them. He said: "O Prophet of Allah, a horseman has caught up with us." Allah's Messenger (peace and blessing of Allah be upon him) turn to look and then prayed: "O Allah throw him." Then his horse tripped and threw him off. It neighed and got up again. Seeing his fate,

the man said: "O Prophet of Allah, give me your command as you may wish." The Messenger of Allah (peace and blessing of Allah be upon him) said, "Remain where you are and prevent anyone from catching up with us." The man started out the day warring against Allah's Messenger (peace and blessing of Allah be upon him) and ended up becoming his reconnoiter.

He continued: Allah's Messenger (peace and blessing of Allah be upon him) alighted by a volcanic field and then sent for the Ansar. They came, greeted him and said: "Ride on in security and in being obeyed." Allah's Messenger (peace and blessing of Allah be upon him) and Abu Bakr rode on while they scattered around him with their weapons.

It is also said that this incident occurred in Madinah. The Messenger of Allah (peace and blessing of Allah be upon him) came and the people raised their glance to look at him saying: "The Prophet of Allah has come!" He proceeded slightly till he alighted beside Abu Ayyoob's house. While the Prophet (peace and blessing of Allah be upon him) was speaking with the family members of Abu Ayyoob, 'Abdullah Ibn Salam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet (peace and blessing of Allah be upon him) carrying the dates which he had collected for his family from the garden. He listened to Allah's Prophet (peace and blessing of Allah be upon him) and then went home.

The Prophet (peace and blessing of Allah be upon him) asked: "Whose house is the closest?" Abu Ayyoob said: "Mine, O Prophet of Allah. This is my house and this is my door." He said: "Go ahead and prepare for us an accommodation." He went and prepared a place for both of them and then he returned and said: "O Messenger of Allah, I have prepared for both of you an accommodation."

It is also narrated that when the Prophet (peace and blessing of Allah be upon him) arrived, Abdullah Ibn Salam came to him and declared: "I bear witness that you are truly a Prophet (peace and blessing of Allah be upon him) of Allah and that you have come with the truth. The Jews are well aware that I am their leader and son of their leader, the most knowledgeable of them and the son of the most knowledgeable amongst them invite and ask them about my status amongst them. When the Jews came, the Messenger of Allah said to them: "O Jews, woe to you, fear Allah for by Allah beside Whom there no other god, you know that I am truly a Messenger of Allah and that I have with the truth so accept Islam." They responded, "We do not know him." thrice.

Al-Baihaqi related from Abu Ayyoob that Allah's Messenger had alighted in his house and he occupied the lower storey, whereas Abu Ayyoob Ansari lived in the upper storey. One night, Abu Ayyoob Ansari got up and said (to himself): (How unfortunate it is) that we walk above the head of Allah's Messenger (peace and blessing of Allah be upon him), so they went aside and spent the night in a corner and then told Allah's Messenger about it whereupon Allah's Messenger (peace and blessing of Allah be upon him) said: "The lower storey is more comfortable (for us)." However, he (Abu Ayyoob Al-Ansari) insisted: "We (would not live) over the roof under which you live." So Allah's Messenger (peace and blessing of Allah be upon him) shifted to the upper storey, while Abu Ayyoob Al-Ansari shifted to the lower storey; and he (Abu Ayyoob Ansari) used to

prepare food for Allah's Messenger; and when it was brought (back) to him he would ask (to be shown) the part, where the Prophet's fingers had touched (on the food), and he followed his fingers on that part where his fingers (those of the Prophet) had touched. (One day) he prepared food which contained garlic, and when it was returned to him he asked (to be shown) the part which the fingers of Allah's Messenger had touched. It was said to him

that he had not eaten (the food). He (Abu Ayyoob Al-Ansari) was distressed and went up to him (to the Prophet) and said: "Is it forbidden?" Allah's Messenger (peace and blessing of Allah be upon him) said: "No, (it is not forbidden), but I do not like it," and he (Abu Ayyoob Al-Ansari) said: "I also do not like what you do not like or which you did not like." He (Abu Ayyoob Al-Ansari) said: (The Prophet did not eat garlic) as Allah's Messenger was visited (by angels) and brought him the message of Allah."

It is recorded in the Saheehain from Anas Ibn Malik that Allah's Messenger (peace and blessing of Allah be upon him) said: "The worthiest clans of the Ansar are Banu Najjar, thereafter Banu Abdul-Ashhal; thereafter Banul-Harith Ibn Al-Khazraj; thereafter Banu Sa'idah and there is goodness in all clans of the Ansar." Sa'd Ibn Ubadah said: "I see that he (the Prophet) has placed others above us." It was said to (him): "He has placed you above many others." This is Bukhaari's wordings.

Rather, honor and eminence have been confirmed for all of those who accepted Islam from the people of Madinah who are the Ansar. Allah says:

"And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to Madinah) and the Ansar (the citizens of Madinah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He

has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." (Soorah At-Tawbah [9]:100)

Allah (SWT) also says:

"And those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them,

and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” (Al-Hashr [59]:9)

Allah’s Messenger (peace and blessing of Allah be upon him) said: “But for the emigration, I would have been one of the Ansar: and if the people took their way in a valley (or a mountain pass), I would take the Ansar’s valley or the mountain pass. The Ansar are my Karsh and my ‘Aibah.”

Al-Bukhari related that Al-Bara’ Ibn ‘Azib narrated: I heard Allah’s Messenger (peace and blessing of Allah be upon him) (or he said): “None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them.”

Al-Bukhari also related that Anas Ibn Malik narrated from the Prophet (peace and blessing of Allah be upon him) that: “ Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy.”

The city of Madinah was also honored with the migration of Allah’s Messenger (peace and blessing of Allah be upon him). It became a haven for the friends of Allah and his righteous servants, a bastion, a stronghold and a fortress for the believers and a centre of guidance for

the entire world. Ahadeeth enumerating the excellence of Madinah are quite numerous. There is another section in which we shall enumerate some of them insha'Allah.

It is recorded in the Saheehain that Abu Hurairah said: "Certainly, Belief returns and goes back to Madinah as a snake returns and goes back to its hole (when in danger)."

In the two saheehs also, from the Hadith of Sa'eed Ibn Yasar who narrated that he heard from Abu Hurairah that Allah's Messenger (peace and blessing of Allah be upon him) said: "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Madinah, and it turns out (bad) persons as a furnace removes the impurities of iron."

Al-Baihaqi also related that Abu Hurairah narrated that Allah's Messenger (peace and blessing of Allah be upon him) said: "O Allah, You brought me out from the most beloved city to me so grant me residence in the most beloved city to You." So Allah granted him residence in Madinah. This Hadith is extremely odd (ghareeb).

The popular report from the majority (of scholar) is that Makkah is preferred over Madinah in excellence except for the fact that the soil of Madinah encloses the dead body of Allah's Messenger (peace and blessing of Allah be upon him). The majority of scholars have argued this out with evidences too long to mention all of them here. The proper place is in the Book of the Rulings of Pilgrimage, insha'Allah. The most prominent of their evidences is what is related by Imam Ahmad from Abu Salamah Ibn Abdur Rahman that Abdullah Ibn Adhiyy Ibn Al-Hamara' informed him that he heard the Prophet (peace and blessing of Allah be upon him) saying while he was standing at Hazwarah in a Market in Makkah: "By Allah, I know you are the best place on Allah's earth and the most beloved of

it to Allah. If not that your inhabitants expelled me from you I would not have left.”

Notable events and occurrences of the first year of the hijrah of the Prophet

The Companions, may Allah be pleased with them all, agreed in the 16th, 17th or 18th year (of hijrah) during the reign of Umar to begin the history of Islam from the year of Hijrah.

This was when the Commander of the faithful, Umar Ibn Al- Khattab received from Yemen a draft for some money between two men which was due in Sha'aban. Umar asked: "Which Sha'ban? Is it the Sha'ban of this year, of the previous or of the coming year?" So Umar convened an assembly of the Companions to seek their advice on establishing a calendar system by which the due dates of loans and other events shall be calculated.

Someone suggested that the Persian calendar should be adopted. After discussion, he disliked the proposal because the Roman calendar is based on the epochs of their kings, one after the other.

It was next considered whether the Roman calendar might be adopted. The Roman calendar was based on the epoch of King Alexander Ibn Feelibbus Al-Maqdooni. Again, Umar detested this idea. Someone suggested that the era should begin from the date of the birth of the Prophet (peace and blessing of Allah be upon him). Some suggested that it should begin from his death. Another suggested that it should begin from the date the Muslims migrated from Makkah to Al-Madinah while another suggestion prefers the date Allah's Messenger died.

After much discussion, Umar tended toward the choice of the date of the Hijrah of Allah's Messenger because of its popularity and fame and they all agreed with him on that.

Al-Bukhari related in his saheeh that Sahl Ibn

Sa'd said: "The Prophet's Companions did not take as a starting date for the Muslim calendar, the day, the Prophet (peace and blessing of Allah be upon him) had been sent as a Messenger or the day of his death, but the day of his arrival at Al-Madinah."

Ibn Jareer related that Uthman Ibn Mihsan narrated that Ibn Abbas used to say concerning the statement of Allah: "By the

dawn; By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah)" "That is Al-Muharram, the outset of the year.

It is also related from Ubaid Ibn Umair that he said: Muharram is the month of Allah and it is the beginning of the year in which the House (Ka'bah) is draped and by which the people know the date..." meaning that they begin Islamic date from the year of Hijrah and they made the first month of the year to be Muharram according to what is more popular among them. This is the opinion of the majority of Imams.

Suhaili and others also reported that Imam Malik said: "The first month of the Islamic year is the month of Rabee' ul- Awwal for it is the month in which Allah's Messenger migrated. "In another place, Suhaili adduced as evidence the statement of Allah: "mosque whose foundation was laid from the first day on piety..." (At-Tawbah [9]:108) i.e. on the first day Allah's Messenger (peace and blessing of Allah be upon him) appeared in Madinah which is the first day of the Islamic calendar as agreed upon by the Companions that the first calendar year is the year of Hijrah. No doubt, this is more fitting in the opinion of Imam Malik, Allah have mercy on him. However, implementation runs contrary to his opinion because the first of the months of Arab was Muharram so it was made the year of the Hijrah the first year of Islam and they made Muharram its first month as is well known so that the order may not be confused. And Allah knows best.

We say, from Allah is the source of help, the year of the blessed Hijrah commenced while Allah's Messenger (peace and blessing of Allah be upon him) was resident in Makkah and the Ansar had given their second pledge of Aqabah and the Messenger of Allah (peace and blessing of Allah be upon him) had permitted the Muslims to migrate to Madinah. Subsequently, many of the Companions migrated to Madinah until no one who is capable of migrating remained except Allah's Messenger (peace and blessing of Allah be upon him)

and Abu Bakr waited so as to accompany him on the way as we mentioned earlier. Then he left in the manner we had extensively described earlier on while Ali Ibn Abi Talib stayed behind after the Prophet (peace and blessing of Allah be upon him) on his order to restore to their owners the property left in his care then he caught up with them at Quba. Allah's Messenger (peace and blessing of Allah be upon him) arrived on Monday close to the time the sun declined from the zenith of the midday.

When the Prophet (peace and blessing of Allah be upon him) arrived Al-Madinah, the first place he stayed was the residence of Banu Amr Ibn 'Awf at Quba as mentioned earlier. He stayed there according to a more popular opinion, for more than twenty nights and eighteen nights according to another opinion. Yet another opinion puts his stay at about ten nights. Moosa Ibn 'Uqbah said: he stayed for three nights. The most popular view according to Ibn Ishaq and others is that Allah's Messenger (peace and blessing of Allah be upon him) stayed with them at Quba from Monday till Friday. Within these different periods, he established the Mosque of Quba. Suhaili claimed that the Messenger of Allah (peace and blessing of Allah be upon him) established it on the first day of his arrival at Quba and based his claim on the statement of Allah:

“Verily, the mosque whose foundation was laid from the first day on piety.” (At-Tawbah [9]:108)

From the analysis of the statement, it is clear that what was established on the first day is the same honorable and praiseworthy mosque about which Allah revealed:

“Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who cleaned their private parts

with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature]." (AtTawbah[9]:108) As we have repeatedly mentioned in the Tafseer. We also mentioned the Hadith that is recorded in Saheeh Muslim that the mosque in question is rather the Mosque in Al-Madinah and the response to it.

We also mentioned the Hadith which is related by Imam Ahmad from Uwaim Ibn Sa'idah that the Messenger of Allah (peace and blessing of Allah be upon him) came to them in the Mosque of Quba and said: "Allah has commended you with a most beautiful praise concerning the purification in your mosque. So what is this purification to which you are used?" They responded: "By Allah, O Messenger of Allah, we do not know any other reason except that we noticed that our Jewish neighbors used to wash their backside after the call of nature and we washed our own backsides as they did."

Abdullah Ibn Salam Accepts Islam

Abdullah Ibn Salam narrated: "When the Prophet arrived Al- Madinah, the people scurried to him and I was among those who scurried to him. When I saw him I immediately knew that his face is not that of a liar. The first thing I heard him say was: 'O people, spread the greetings of peace (amongst yourselves), feed the people, join the ties of kinship and stand in prayer in the night, while the (rest of the) people are asleep, you will enter Paradise in peace."

In the wordings of Al-Bukhari through Abdul-Azeez from Anas who narrated: When the Prophet (peace and blessing of Allah be upon him) arrived (Al-Madinah) Abdullah Ibn Salam came and said "I testify that you (i.e. Muhammad) are Messenger of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and

ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct."

So Allah's Messenger (peace and blessing of Allah be upon him) sent for them, and they came and entered. Allah's Messenger (peace and blessing of Allah be upon him) said to them, "O (the group of) Jews! Woe to you: be afraid of Allah. By Allah beside Whom none has the right to be worshipped, you people know for certain, that I am a Messenger of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet (peace and blessing of Allah be upon him) and he repeated it thrice. Then he said, "What sort of a man is Abdullah Ibn Salam amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you say if he should embrace Islam?" They said, "Allah forbid! He cannot embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He cannot embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He cannot embrace Islam." He said, "O Ibn Salam! Come out to them." He came out and said, "O (the group of) Jews! Fear Allah beside Whom none has the right to be worshipped. You know for certain that he is a Messenger of Allah and that he has brought a True Religion!" They said, "You tell a lie." On that, Allah's Messenger (peace and blessing of Allah be upon him) turned them out.

When the Messenger of Allah (peace and blessing of Allah be upon him) was ready to leave Quba on his camel, Al-Qaswa', on Friday, it was at the time of midday. At that time he was in the residence of Banu Salim Ibn 'Awf so he lead the Muslims in the Jumu'ah prayers there in a valley called Ranoona. That was the first Jumu'ah prayer ever established by the Messenger of Allah at Al-Madinah or even ever at any place.

This is because he and his Companions were not able to settle in Makkah such that they could gather and offer the Jumu'ah prayer with a Khutbah and public admonition. That was occasioned by the severity of the opposition from the polytheists as well as their harm of him and Allah knows best.

Khutbah of the Messenger of Allah on that Day

Ibn Jareer related from Sa'eed Ibn Abdur-Rahmaan Al- Jumahi that it reached him that the Prophet's Khutbah in the first Jumu'ah which he led at Madinah in the quarters of Banu Salim Ibn Amr Ibn 'Awf, Allah be pleased with him was:

"All praise is due to Allah. I thank Him and seek His aid. I ask His forgiveness, and seek His guidance. I believe in Him and do not deny Him. I am the enemy of those who reject belief in Him. I bear witness that there is no one worthy of worship, other than Allah, Him alone, without partner; and that Muhammad is His servant and messenger whom He sent with guidance, true religion, light, and advice after a long gap of time when no messengers were sent, knowledge was little, people were misguided, and time appeared to have stopped as the Day of Judgment approached.

Whoever obeys Allah (SWT) and His messenger is wise and whoever disobeys them is astray, wasted, and has lost his way far from the true path. I advise you to fear Allah (SWT) and be conscious of Him. Be conscious of what Allah

warned you of Himself. There is no better advice than that or a better reminder. It is a shield for those who follow this advice carefully and cautiously and it is an aid, and the truth that will get you what you aspire for on the Day of Judgment. Whosoever establishes a good relationship between him and Allah, secretly and openly, only to seek the pleasure of Allah, will benefit in this life and be saved in the afterlife when he will be in dire need of the good deeds he earned before death.

Man will then wish that there were a great distance between him and anything else other than taqwa.

Allah (SWT) warns you about Himself and He is kind to his servants. Allah, who has spoken the Truth and fulfilled his promise, has said: "The Sentence that comes from Me cannot be changed, and I am not unjust (to the least) to the slaves." (Qaf [50]:29).

Fear Allah in your present and future affairs, in secret and in the open for Whosoever fears Allah (SWT) and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward. And Whosoever fears Allah will achieve great success. Having taqwa (fearful awareness of Allah) protects man from Allah's anger, protects him from His punishment and protects him from His wrath. Taqwa illumines the face, pleases the Lord, and elevates the rank.

Take what is determined for you and do not neglect your relationship with Allah. He has taught you His book, laid down for you His path so that He will know which of you are the truthful and which of you are the liars. Therefore, do good, just as Allah has done good to you, and be enemies to His enemies, (for Allah has said:) "And strive in the way of Allah sincerely for He has chosen you and named you Muslims" (and "That those who have died (striving in His way) might die after a clear sign (had been given to them), and those who go on to live might live after a clear sign (had been given to them)". There is no strength other than by Allah, thus increase the remembrance of

Allah, and work for what will come after death, for whosoever builds a good relationship with Allah, Allah will protect him from the harm or need of people. Allah surely decrees what is destined for mankind, whereas they have no control over Him, and He has in store for them what they cannot have in store for Him. Allah is great. There is no power except by Allah, Elevated, the Great.”

The Building of his Noble Mosque During His Stay at the Residence of Abu Ayyoob Al- Ansari

Al-Bukhari related that Anas Ibn Malik said: When Allah's Messenger (peace and blessing of Allah be upon him) arrived at Madinah, he alighted at the upper part of Madinah among the people called Banu Amr Ibn 'Awf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banu An- Najjar, and they came, carrying their swords. As if I am just now looking at Allah's Messenger on his she-camel with Abu Bakr riding behind him (on the same camel) and the chiefs of Bani An-Najjar around him till he dismounted in the courtyard of Abu Ayyoob's home. The Prophet (peace and blessing of Allah be upon him) used to offer the prayer wherever the prayer was due, and he would pray even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banu an-Najjaar, and when they came, he said, "O Banu An-Najjar! Suggest to me the price of this garden of yours." They replied "No! By Allah, we do not demand its price except from Allah."

In that garden there were the (following) things that I will tell you: Graves of pagans, unlevelled land with holes and pits etc., and date-palm trees. Allah's Messenger (peace and blessing of Allah be upon him) ordered that the graves of the pagans be dug up and, the unlevelled land be levelled and the date- palm trees be cut

down. The trunks of the trees were arranged so as to form the wall facing the Qiblah. The stone pillars were built at the sides of its gate. The companions of the Prophet (peace and blessing of Allah be upon him) were carrying the stones and reciting some lyrics, and Allah's Messenger (peace and blessing of Allah be upon him) was with them and they were saying, "O Allah! There is no good except the good of

the Hereafter, so bestow victory on the Ansar and the Muhajiroon." Al-Bukhari has related this Hadith in another place and Muslim. We have stated earlier in Saheeh Al- Bukhari through Urwah that the location where the mosque was sited used to be a place for drying dates belonging to two orphan boys living in the quarters of As'ad Ibn Zurarah, Sahl and Suhail. The Messenger of Allah (peace and blessing of Allah be upon him) bargained the price of the piece of land with them but they said: "We will rather give it to you free of charge O Messenger of Allah," but the Messenger of Allah (peace and blessing of Allah be upon him) declined and bought it from them instead and he built a mosque on it.

Abu Dawood related that Ibn Umar narrated: In the lifetime of Allah's Messenger the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abu Bakr did not alter it. Umar expanded it on the same pattern as it was in the lifetime of Allah's Messenger by using adobes, leaves of date-palms and changing the pillars into wooden ones. 'Uthman changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and its roof of teak wood." This is how Al-Bukhari has related from Ali Ibn Al- Madini from Ya'qoob Ibn Ibrahim.

I said: Uthman extended it based on his interpretation of the statement of the Messenger of Allah (peace and blessing of Allah be upon him) that: "He who built a mosque for Allah (as small) as the hole of a sand grouse,

Allah would build a house for him like it in Paradise” and the other Companions present agreed with him on that and they did not change it after his demise.

Scholars have used this as evidence that the extension (of a mosque) takes the same ruling as the main structure. Thus the ruling of the entire Mosque in terms of multiplication of

reward for praying in it is equally applicable to it according to a more correct opinion.

It was also extended during the time of Al-Waleed Ibn Abdul- Malik. On his orders, Umar Ibn AbdulAzeez extended it when he was the Governor of Madinah and the apartment of the Prophet (peace and blessing of Allah be upon him) was included as shall be explained in due course in the discussion on his death. There were several other extensions after that. The direction of Qiblah was also extended till the Rawdah and the minbar (pulpit) are located behind several front rows as can be observed today.

Abdur-Razzaq related that Umm Salamah said: When Allah's Messenger (peace and blessing of Allah be upon him) and his Companions were building the Mosque, the other Companions would lift a brick each but Ammar would lift two bricks at a time, one brick for himself and the other on behalf of Allah's Messenger. The Prophet (peace and blessing of Allah be upon him) massaged his back and said: "The son of Sumayyah, while the people earn one reward each, your own reward will be double. Your last drink in this world will be a drink of milk and then a transgressing group will kill you." This chain confirms to the rules of the Saheehain.

Story of the Construction of the Prophet's Mosque upon his plan

Al-Hafiz Al-Baihaqi related in 'Ad-Dala'il' from Safeenah, the freed slave of the Messenger of

Allah (peace and blessing of Allah be upon him) who said: "When the Messenger of Allah and built the mosque, Abu Bakr brought a stone and placed it, then Umar came and did similar thing and Uthman also came with a stone and placed it whereupon Allah's Messenger (peace and blessing of Allah be upon him) said: "These are the men that will be in charge of authority after me."

What is more well-known is the report of Imam Ahmad from Safeenah who said: "Khilafah shall be for thirty years and thereafter there shall be kings." Then Safeenah said: "Keep track (of the count); Abu Bakr reigned for two years. Umar reigned for ten years. Uthman ruled for twelve years and Ali ruled for six years." This wording is that of Ahmad. It is also related by Abu Dawood, At-Tirmidhi, An-Nasa'i through Sa'eed Ibn Jumhan.

I said: At the beginning of the construction of the mosque of the Prophet, there was no minbar (pulpit) upon which address is given. Instead, he would lean against a trunk in his Moosalla (prayer place) by the wall toward the Qiblah. When a pulpit was built for him as will be addressed in its proper section, he gave khutbah (address) on it instead. When he moved away from that trunk it cried like that of a pregnant she-camel in great yearning for what it used to hear of the Khutbah of the Messenger of Allah. The Prophet (peace and blessing of Allah be upon him) descended (the pulpit) and embraced it while it continued moaning like a child being quietened as shall be discussed in detail in due course.

A Reminder on the Excellence of this Noble and Exalted Mosque

Imam Ahmad related that Abu Sa'eed Al-Khudri said: "Two men disagreed, one from Banu Khudrah and the other from Banu Amr Ibn 'Awf, concerning the mosque founded upon Taqwa. The man from Khudrah said: "It is the mosque of the Messenger of Allah" while the

man from Banu Amr argued that it is the mosque of Quba. So both of them came to the Messenger of Allah (peace and blessing of Allah be upon him) to ask him concerning that and he said: "It is this mosque." i.e. the mosque of the Messenger of Allah. He also added: "In that is a lot of good." i.e. the mosque of Quba.

In Saheeh Muslim, Abu Salamah Ibn Abdur-Rahman reported that Abdur-Rahman Ibn Abu Sa'eed AlKhudri happened to pass by me and I said to him. "How did you hear your father making mention of the mosque founded on Piety?" He said: "My father said: 'I went to Allah's Messenger as he was in the house of one of his wives, and said: 'Messenger of Allah, which of the two mosques is founded on piety? Thereupon he took a handful of pebbles and threw them on the ground and then said: "This is the very mosque of yours (mosque at Madinah).'"

Imam Ahmad related that Sahl Ibn Sa'd said: "Two men disagreed concerning the mosque founded upon Taqwa. One said it is the mosque of the Messenger of Allah while the other argued that it is the mosque of Quba. So both of them came to the Messenger of Allah (peace and blessing of Allah be upon him) to ask him concerning that and he said: "It is this mosque." i.e. the mosque of the Messenger of Allah.

These different paths through which this Hadith is narrated almost reaching the level of absoluteness establish that the mosque in question is the mosque of the Messenger of Allah. This is the opinion of Umar, his son Abdullah, Zaid Ibn Thabit, Sa'eed Ibn Moosayyab and the preferred opinion of Ibn Jarreer. Others however argued that there is no contradiction between this Hadith and the fact that the revelation of the verse is concerning the mosque of Quba as explained previously. This is because the mosque of the Prophet is

more deserving of this description than the one of Quba for it is one of the three mosques one is permitted to make preparation of journey to visit as established in the two saheehs from the Hadith of Abu Hurairah who narrated that Allah's Messenger (peace and blessing of Allah be upon him) said: "Do not set out on a journey except for three Mosques

i.e. This mosque of mine, Al-Masjid-Al-Haram and the Mosque of Al-Aqsa, (Mosque of Jerusalem)."

In the Saheehain Abu Hurairah narrated that Allah's Messenger (peace and blessing of Allah be upon him) said: "What is between my house and my minbar is one of the meadows of the Garden, and my minbar is on my watering-place (Al-Hawd)."

The Messenger of Allah (peace and blessing of Allah be upon him) built apartment for himself and his family around his noble mosque. The rooms were small and with low roofs. Al- Hasan Ibn Abi Al-Hasan Al-Basri who was a young boy living with his mother Khairah, the freed slave of Umm Salamah said: "I used to touch the ceiling of the Prophet's room with my hand." I (the author) said: It is necessary to point out that Al-Basri was a huge tall man. Allah's mercy be upon him.

As-Sauhaili said in 'Ar-Rawd: His apartments were built of palm fronds mixed with adobe and its entire roof was made of palm fronds. The foregoing has been related from Al-Hasan Al-Basri. In Tareekh AlBukhari, it is recorded that his door used to be knocked with nails and that is an indication that his doors never had ring. He said: All the rooms were merged with the mosque after the death of the wives of the Messenger of Allah.

The Fever of Madinah Afflicts the Muhajiroon, but the Messenger was Spared by the Wisdom and Power of Allah (SWT). He Supplicated Allah and He

Removed the Fever from Madinah

Al-Bukhari related that 'A'ishah said: When Allah's Messenger (peace and blessing of Allah be upon him) came to Madinah, Abu Bakr and Bilal got developed fever, and I went to both of them and said, "O my Father, how do you

feel? O Bilaal, how do you feel?" Whenever Abu Bakr's fever got worse, he would say,

"Every man will meet his death once in one morning while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)."

And whenever fever deserted Bilal, he would say aloud,

"Would that I know whether I shall spend a night in the valley (of Makkah) with Idhkhir and Jaleel (i.e. kinds of grass) around me, and whether I shall water of Majannah, and whether I shall see once again the hills of Shamah and Tafeel?"

Then I went to Allah's Messenger (peace and blessing of Allah be upon him) and told him of that. He prayed, "O Allah, make us love Madinah as much as or more than we used to love Makkah, O Allah, make it healthy and bless its Sa' and Mudd (i.e. measures), and take away its fever to Al-Juhfah."

It is recorded in the two saheehs that Ibn Abbas said: When Allah's Messenger (peace and blessing of Allah be upon him) and his companions arrived (at Makkah) in the year of Umrah, the polytheists said, «There have come to you a group of people who have been weakened by the fever of Yathrib (i.e. Madinah).» So the Prophet (peace and blessing of Allah be upon him) ordered his companions to do Ramal (i.e. fast walking) in the first three

rounds of Tawaf around the Ka'bah and to walk in between the two corners (i.e. the black stone and the Yemenite corner). The only cause which prevented the Prophet (peace and blessing of Allah be upon him) from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

Establishment of a Pact of Brotherhood Between the Muhajiroon and the Ansar

In Madinah, there were some groups of Jews from Banu Qainuqa', Banu Nadeer, Banu Quraizah who had came to the Arabian Peninsula well before the Ansar during the wars of Bukhtnassar when Palestine was inundated from what was mentioned by At-Tabari. When the Sail Al-'Arim (flood released from the dam) occurred, the people of Saba' dispersed in different directions. Al-'Aws and Khazraj arrived Madinah among the Jews with whom they entered into an alliance. They became assimilated to them when they saw that they had an edge over them owing to the knowledge transmitted from the Prophets. However, Allah bestowed favor upon the polytheists of Madinah through the guidance and Islam which they accepted. Meanwhile, the Jews refused owing to their envy, transgression arrogance against the Truth.

Imam Ahmad related that Anas Ibn Malik said: The Messenger of Allah (peace and blessing of Allah be upon him) formed alliance between the Muhajiroon and the Ansar in the house of Anas Ibn Malik.

In Saheeh Muslim, Jabir narrated: Allah's Messenger (peace and blessing of Allah be upon him) made it obligatory for every tribe (the payment) of blood-wit."

Muhammad Ibn Ishaq said: The Messenger of Allah (peace and blessing of Allah be upon him)

wrote a document between the Muhajiroon and the Ansar in which he made a agreement with the Jews and let them deal with their religion and wealth as they deem. He equally spelt out the mutual obligations.

In the Name of Allah the Most Gracious the Most Merciful. This is a document from Muhammad the unlettered Prophet

(governing the relations) between the believers and Muslims of Quraish and Yathrib and those who have followed and striven with them. They are one community with the exclusion of other people. The Muhajiroon of the Quraish based on their current state (with which they had been when Islam came) shall pay the blood money within themselves and shall ransom their prisoners on reasonable (terms) and with justice among believers. Banu 'Awf according to their current state shall pay the blood money they used to pay at first (before Islam) and every section shall ransom their prisoners according to reasonable terms and with justice among believers.

(Then he mentioned every clan and house from the clans of the Ansar). Banu Al-Harith according to their current state shall pay the blood money they used to pay at first and every section shall ransom their prisoners according to reasonable terms and with justice among believers. Banu Sa'idah according to their current state and Banu Jusham as well as Banu An-Najjar and Banu Amr Ibn 'Awf and Banu Nabeet up to when he said:

Verily the believers shall not leave any destitute person among them without paying his ransom money or blood money on reasonable term. A believer shall not make a pledge with the ally of another believer against him. Whoever is rebellious and whoever seeks to spread injustice, sin, aggression, or corruption between the believers, the hand of every believer who fears Allah shall be against him even if he be his child.

A Believer shall not kill another Believer for the sake of a disbeliever, nor shall he support a disbeliever against a Believer. The protection of Allah is one and is extended to the least of them I status. The believers are friends and protector of one another to the exclusion of other people.

Whosoever follows us among the Jews, for him shall be help and sympathy. They shall not be dealt with unjustly nor shall anyone be aided against them. The Jews shall share in the expenses of war as long as they fight alongside the Muslims. The Jews of Banu 'Awf are one community with the believers. To the believers belong their religion and to the Jews belong their religion allies and persons except those who perpetrate injustice and sinfulness and such a person hurts no one except themselves and their families. For the Jews of Bani Najjar, Banu Al-Harith, Banu Sa'idah and Banu Ju'sham, Banu Al- Aws, Banu Tha'labah, Jufnah and Banu Shateebah is something similar to that of Banu 'Awf. The entourage of the Jews is like themselves, none of them will go out for war except with the permission of Muhammad but he shall not be hampered from avenging for a wound. He who kills a man is like he had killed himself and his family except one who has been wronged for Allah will accept that.

The Jews shall bear their own expenses and the Muslims shall bear their own expenses as well. Each must help the other against anyone who fights against the people of this pact. They must seek mutual advice and consultation, righteousness as opposed to sin. A man is not responsible for his ally's misdemeanor. The wronged must be helped. Verily, Yathrib is a sacred precinct for the people of this pact.

The Prophet's Formation of Brotherhood Between the Muhajiroon and the Ansar

Allah says: "And those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Al-Hashr [59]:9)

He also says: "And to everyone, We have appointed heirs of that (property) left by parents and relatives.

To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiyah - wills, etc.). Truly, Allah is Ever a Witness over all things." (An-Nisa' [4]:33)

Al-Bukhari related: Ibn Abbas said, "In the verse: To everyone We have appointed heirs" (an-Nisa' [4]:33).' (And regarding the verse) "To those also with whom you have made a pledge (brotherhood)", Ibn Abbas said, "When the emigrants came to Madinah, the emigrants would inherit the Ansari excluding the latter's actual relatives (from inheriting) because of the bond of brotherhood which the Prophet established between them (i.e. the emigrants and the Ansar). When the verse: "And to everyone We have appointed heirs" was revealed, it cancelled the bond (the pledge) of brotherhood regarding inheritance)." Then he said, "The verse: 'To those also with whom you have made a pledge (brotherhood)', remained valid regarding co-operation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's testament to the person who had the right of inheritance before."

Muhammad Ibn Ishaq said: the Messenger of Allah (peace and blessing of Allah be upon him) formed a pact of brotherhood between the emigrants and the Ansar and he said, we seek Allah's refuge from attributing to him what he did not say: "Be brothers in Allah pair by pair."

Then he took Ali Ibn Abi Talib's hand and said: "This is my brother." Meanwhile, the Messenger was the leader of all the Messengers, the chief of the pious ones and a Messenger of the Lord of the worlds Who has no similitude or counterpart among the servants yet he formed a brotherhood with Ali Ibn Abi Talib. Hamzah Ibn Abdul-Muttalib, the Lion of Allah and the Lion of His Messenger and an uncle to the Messenger of

Allah (peace and blessing of Allah be upon him) became a brother to Zaid Ibn Harithah, the freed slave of Allah's Messenger. Hamzah bequeathed to Zaid on the day of the battle of Uhud in the event of his death. Ja'far Ibn Abi Talib, the possessor of two wings and Mu'adh Ibn Jabal also became brothers.

Ibn Hisham added:

"At that time, it was in the absence of Ja'faar while he was at the land of Abyssinia."

Al-Bukhari related in the chapter of how the Prophet formed the bond of brotherhood between his Companions, that Abdur-Rahman Ibn 'Awf said, " When we came to Madinah (as emigrants) Allah's Messenger (peace and blessing of Allah be upon him) established a bond of brotherhood between me and Sa'd Ibn Ar-Rabee'." Abu Juhaifah said: The Prophet formed a bond of brother hood between Salman AlFarisi and Abud-Darda', Allah be pleased with them all.

Muhammad Ibn Yoosuf related that Sufyan narrated through Humaid from Anas that: When AbdurRahmaan Ibn 'Awf arrived Al-Madinah, the Prophet formed a bond of brotherhood between him and Sa'd Ibn ar-Rabee' Al-Ansari. Sa'd offered him one half of his wives and wealth but Abdur- Rahmaan declined saying: "May Allah bless you both in your family and wealth. Rather, show me the way to the market." Abdur-Rahman went to that market the following day and brought

some dried butter-milk (yoghurt) and butter. After a few days, the Prophet saw 'Abdur-Rahman having traces of yellow (scent) on his body. Allah's Messenger (peace and blessing of Allah be upon him) said: "What is the matter, O AbdurRahman?" and he replied, "I have married a woman from the Ansar.' Then the Prophet asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weigh to a date stone (or a date stone of gold)! The Prophet said,

'Give a Waleemah (wedding feast) even if with one sheep'." This version is solely reported by Al-Bukhari. He has also reported in another place. Imam Muslim also related it with different chain through Al-Humaid.

Al-Bukhari related that Abu Hurairah said: The Ansar said to the Prophet (peace and blessing of Allah be upon him), "Divide our date-palms between us and our emigrant brothers." The Prophet said, "No." The Ansar said to the emigrants, "You may do the labor (in our gardens) and we will share the fruits with you." The emigrants said, "We hear and obey." Al-Bukhari solely related it.

Abdur-Rahman Ibn Zaid Ibn Aslam narrated that Allah's Messenger (peace and blessing of Allah be upon him) said to the Ansar: "Your brothers have left wealth and children and have emigrated to you." The Ansar said: "Divide our wealth into portions between us." The Messenger of Allah (peace and blessing of Allah be upon him) said: "Or something else?" they asked: "What is that O Messenger of Allah?" the Prophet said: "They are people who do not have the knowledge of farming. Let them work on your garden and then share the fruits with them." And they said: "Yes."

The death of Abu Umamah As'ad Ibn Zurarah, One of the Twelve Delegates on the Night of the Pledge of 'Aqabah

He had witnessed the three Aqabah pledges

and was the first to pledge allegiance to the Messenger of Allah (peace and blessing of Allah be upon him) on the night of the second pledge of Aqabah according to a view. Muhammad Ibn Ishaq related from Anas that the Messenger of Allah (peace and blessing of Allah be upon him) cauterized As'ad Ibn Zurarah while he was suffering from Shawkah. Its narrators are trustworthy.

Ibn Ishaq related from Yahya Ibn Abdullah Ibn Abdur- Rahman Ibn As'ad Ibn Zurarah that Allah's Messenger (peace and blessing of Allah be upon him) said: "How bad the death of Abu Umamah is for the Jews and the hypocrites. They say, 'if he was a Prophet (in truth), his Companion would not have died even though I possess no power on behalf of myself and my Companions against Allah.'" This indicates that he was the first to die after the arrival of the Prophet (peace and blessing of Allah be upon him) in Madinah. Abul-Hasan Ibn Al- Katheer had claimed in 'Usdul-Ghabah' that he died in Shawwal, seven months after the arrival of the Prophet (in Madinah) but Allah knows best.

The Birth of Abdullah Ibn Az-Zubair in Shawwal, the year of Hijrah

He was the first child to be born in Islam among the emigrants just as an-Nu'man Ibn Basheer was the first child to be born amongst the Ansar after the migration of the Messenger of Allah (peace and blessing of Allah be upon him), Allah be pleased with both of them. Some have claimed that Ibn Az- Zubair was born twenty months after the hijrah.

Al-Bukhari related that Asma' conceived Abdullah Ibn Az- Zubair, she narrated: "I migrated to Madinah while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to the Prophet and put him in his lap. The Prophet asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered

the child's stomach was the saliva of Allah's Messenger (peace and blessing of Allah be upon him). Then the Prophet rubbed the child's palate with a date and invoked for Allah's Blessings on him, and he was the first child born amongst the Emigrants in AlIslam."

Allah's Messenger Consummated His Marriage with 'A'ishah in Shawwal

Imam Ahmad related that 'A'ishah said: "The Messenger of Allah married me in Shawwal, and consummated his marriage with me during the month of Shawwal. And who among the wives of Allah's Messenger (peace and blessing of Allah be upon him) was dearer to him than I, and A'ishah used to like that the women (of her family) should enter the houses as brides during the month of Shawwal." This is also related by Muslim, At-Tirmidhi, an-Nasa'i and Ibn Majah from different chains through Sufyan athThawri. Based on this, his consummation with her occurred seven or eight months after the Hijrah.

Ibn Jareer said: In this year, i.e. the first year of hijrah, the salat of the resident was increased from the two rak'ahs that it used to be. The salat of the traveler was left at two rak'ahs. This occurred a month after the arrival of the Prophet (peace and blessing of Allah be upon him) in Madinah after twelve nights have passed in the month of Rabee' ul-Akhir.

I said: We have earlier cited the Hadith related by Al-Bukhari that 'A'ishah said: "When the prayers were first enjoined they were of two Rak'ahs each. Later the prayer in a journey was kept as it was but the prayers for non-travelers were completed." Al-Baihaqi has also related that Al-Hasan Al-Basri said that the prayer of residents was first enjoined and it was enjoined four rak'ahs.

The Legislation of Adhan (the call to prayer) Upon the Arrival of the Prophet in Madinah

Ibn Ishaq said: when the Prophet (peace and blessing of Allah be upon him) settled down in Madinah and his brethren among the emigrants had joined him and the affairs of the Ansar became settled and the authority of Al-Islam was

founded, the prayer was established, Zakah and Fasting were enjoined, laws were promulgated, halal and haram were ordained and Islam held sway before their eyes. When the Messenger of Allah (peace and blessing of Allah be upon him) arrived at Madinah, people used to assemble for the prayer, and used to guess the time for it. Then Messenger of Allah (peace and blessing of Allah be upon him) decided to introduce a trumpet like that of the Jews which they used to gather adherents to their own worship then he detested the idea. He requested for a bell which will be beaten to announce the time of Salat to the Muslims. While they were still deliberating on that Abdullah Ibn Zaid Ibn Tha'labah Ibn Abd Rabbihi who was paired with Bal-Harith Ibn Al-Khazraj had a dream in which he was taught the call to prayer. He came to the Messenger of Allah (peace and blessing of Allah be upon him) and said: "I was visited (in my dream) by a visitor. I saw a man in two green pieces of cloth with a bell in his hand. I said to him: "O servant of Allah, do you sell this bell?" He asked: "What do you intend to do with it?" and I said: "I will call the people to the prayer with it." Then he said: "Shouldn't I direct you to that which is better than that?" I asked, "What is that?" and he said: "Say Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar, Ashhadu an la ilaha illallah, Ash'hadu an la ilaha illallah, Ashhadu anna Muhammadar Rasoolullah, Ashhadu anna Muhammadar Rasoolullah. Hayya alas-Salah, Hayya alas-Salah, Hayya alal-Falah, Hayya alal-Falah, Allahu Akbar, Allahu Akbar, la ilaha illallah

(Allah is Greatest, Allah is Greatest, Allah is

Greatest, Allah is Greatest, I bear witness that none deserves to be worshipped (in truth) except Allah, I bear witness that none deserves to be worshipped (in truth) except Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah. Come to Salat, come to Salat. Come to success, come to success, Allah is Greatest,

Allah is Greatest. None deserves to be worshipped (in truth) except Allah)

When he informed the Prophet (peace and blessing of Allah be upon him), he said: "It is a true vision, by the wish of Allah, teach Bilal the words so that he may call to the prayer by it for his voice is louder than yours. When Bilal called to the prayer by those words, Umar heard it while he was in his house, he rushed out to meet the Messenger of Allah while dragging his upper garment. When he got to him he said: "O Prophet of Allah, I swear by Him Who has sent you with the Truth, I have also seen something similar to what he has seen." The Messenger (peace and blessing of Allah be upon him) of Allah said: "Praise be to Allah." This Hadith has also been related by Abu Dawood, At-Tirmidhi, Ibn Majah and Ibn Khuzaimah from different routes.

Expedition of Hamzah Ibn Abdul-Muttalib

Ibn Jareer related: Al-Waqidi claimed that in the month of Ramadan exactly seven months after his Hijrah, Allah's Messenger (peace and blessing of Allah be upon him) handed over a white flag to Hamzah Ibn Abdul-Muttalib to lead thirty men in a military expedition to intercept the caravans of the Quraish and that Hamzah met Aba Jahl at the head of three hundred of the Quraish, but the honor of Ibn Amr restrained them and there was no fighting between the two groups. He added that the standard bearer of Hamzah in the expedition was Abu Marthaid Al-Ghanawi.

The Expedition of Ubaidah Ibn Al-Harith Ibn Abdul-Muttalib

Ibn Jareer related: Al-Waqidi also claimed that in the eight (month of hijrah) same year, the Prophet (peace and blessing of Allah be upon him) gave a white battle flag to Ubaidah Ibn Al-Harith and commanded him to march to the centre of

Rabigh. His standard was held by Mistah Ibn Uthathah. When they reached Thaniyyat Al-Marah close to Juhfah at the head sixty men of the emigrants, there was no Ansari man amongst them, they met the polytheists by the water source called Ahyaa. An exchange of arrows ensued between them but there was no sword fighting. Al-Waqidi said: The polytheists numbered two hundred headed by Abu Sufyan Sakhr Ibn Harb and that is a confirmed report in our perception too but some also claim that they were headed by Mikraz Ibn Hafs.

Expedition of Sa'd Ibn Abi Waqqas

Al-Waqidi related: In Dhul-Qa'dah of the same year, i.e. the first year (of Hijrah), the Messenger of Allah (peace and blessing of Allah be upon him) sent Sa'd Ibn Abi Waqqas on a military expedition to Kharrar with a white flag held by Miqdad Ibn Al-Aswad. Abu Bakr Ibn Isma'eel narrated to me through his father from Amir Ibn Sa'd reporting that his father said: "I marched out at the head of twenty men on our feet, or he said twenty one men. We would hide by day time and march forth by night until we arrived at Kharrar in the early morning of the fifth day. Allah's Messenger (peace and blessing of Allah be upon him) had taken a covenant from me never to go beyond Kharrar. Meanwhile, the sixty caravans had preceded me a day before my arrival." All of those who were with Sa'd (in that expedition) were from the emigrants.

Events of the Second Year of Hijrah

Several battles and expeditions occurred in this year. Among the most significant of those battles was the great battle of Badr which occurred in the month of Ramadan. With that battle, Allah made a distinction between the Truth and falsehood, between guidance and misguidance. Here, we relate about the battles and military forays and Allah is the Source of help.

The Book of Military Expedition

Imam Muhammad Ibn Ishaq Ibn Yasar said in his book of history after mentioning the Rabbis of the Jews and their pedigrees as well as their enmity toward Islam and its adherents and what was revealed concerning them in the verses of the Qur'an. Among them was Huyayy Ibn Akhtab and his two brothers, Yasir and Juday as well as Sallam Ibn Mishkam, Kinanah Ibn ar-Rabee' Ibn Abil-Huqaiq, Sallam Ibn Abil-Huqaiq, etc.

From the Banu Tha'labah Ibn Fityawn was Abdullah Ibn Sooriya. Throughout the Arabian Peninsula, no one had more knowledge of the Tawrah than him. I (the author) said: It was said that he accepted Islam along with Ibn Salooba and Mukhaireeq who accepted Islam on the Day of the Battle of Uhud as shall be related shortly. He was the Rabbi of his people.

From the Banu Qainuqa' were Zaid Ibn Al-Lusait, Sa'd Ibn Hunaif, Mahmood Ibn Saihaan, Uzaiz Ibn Abi Uzaiz, Abdullah Ibn Saif, Suwaid Ibn Al-Harith, Rifa'ah Ibn Qais, Finhas, Ashya' and Nu'man Ibn Ada', etc.

Ibn Ishaq added: From Quraizah were Az-Zubair Ibn Bataa Ibn Wahb, Azzal Ibn Shamweel, Ka'b Ibn Asad who was the bearer of their pact which they repudiated in the year of Ahzab, Shamweel Ibn Zaid, Jabal Ibn Amr Ibn Sukainah etc.

From Banu Zuraiq was Labeed Ibn A'sam who casted a spell on the Messenger of Allah (peace

and blessing of Allah be upon him) From the Jews of Banu Harithah was Kinanah Ibn Sooriya. From the Jews of Banu Amr Ibn 'Awf was Qardam Ibn Amr. From the Jews of Banu An-Najjar was Silsilah Ibn Barham.

Ibn Ishaq added: All of these personalities were the Jewish Rabbis and the arrow heads of evil and enmity toward the

Messenger of Allah (peace and blessing of Allah be upon him) and his Companions, Allah be pleased with them all. They were also the questioning lots who were profuse in their putting questions to the Messenger of Allah (peace and blessing of Allah be upon him) in their obstinacy, intransigence and disbelief. They were also the ones who made the most strenuous efforts at exterminating Islam with the exception of Abdullah Ibn Salaam and Mukhaireeq.

Then he mentioned the acceptance of Islam of Abdullah Ibn Salaam and that of his aunt Khalidah as mentioned earlier on. He also mentioned the acceptance of Islam of Mukhaireeq on the Day of Uhud as shall be mentioned in due course; and that he said to his people on the day of Sabbath: "O company of Jews, by Allah, you are aware that the victory of Muhammad over you will come to pass." They responded: "Today is Sabbath." He said: "There is no Sabbath for you." Then he held his weapon and went out. He entered into an agreement with his followers among his people saying: "If I am killed today, my wealth should be turned over to Muhammad and he may dispose it in a manner deemed fit by Allah." He was a man of considerable wealth. So he joined the battle alongside the Messenger of Allah (peace and blessing of Allah be upon him) and fought relentlessly until he was killed, Allah be pleased with him. It has been related to me that the Messenger used to say concerning him: "Mukhaireeq was the best of the Jews."

Then Ibn Ishaq mentioned those who inclined

toward these Jewish adversaries among the hypocrites of Aws and Khazraj. From the Aws were Zuwayy Ibn Al-Harith and Julas Ibn Suwaid Ibn as-Samit AlAnsari. The following verse was revealed concerning him:

“They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam.” (At-Tawbah [9]:74) in response to his

statement when he lagged behind from the Battle of Tabook: "If this man is truly (a Messenger) then we are in a worse situation than donkeys." His step son, Umair Ibn Sa'd overheard and exposed him to the Messenger of Allah. AlJulas disputed and swore that he never made such a statement and that verse came down concerning him.

It is claimed that he repented so sincerely that he became well known for his Islam and righteousness. His brother, Al-Harith Ibn Suwaid was the one who killed Al-Mujadhdhar Ibn Dhiyaad Al-Balawi and Qais Ibn Zaid from Banu Dubai'ah on the Day of the battle of Uhud. He marched forth alongside the Muslims while he was a hypocrite. When the two armies met, he attacked and killed the two Muslims then went over to join the Quraish.

Ibn Hisham related that Al-Mujadhdhar had killed his father, Suwaid Ibn Samit in one of the battles fought between them during the period of Jahiliyyah so he avenged the death of his father against him in the Battle of Uhud.

This how Ibn Hisham has related it meanwhile Ibn Ishaq had mentioned that the killer of Suwaid Ibn Samit was Mu'adh Ibn 'Afraa' who killed him outside the field of battle before the occurrence the Battle of Bu'ath. He shot and killed him with an arrow. However, Ibn Hisham objects that Al-Harith be blamed for the killing of Qais Ibn Zaid for, according to him, Ibn Ishaq himself did not count him among the casualties of the battle of Uhud.

Ibn Ishaq related: Allah's Messenger (peace and blessing of Allah be upon him) had ordered Umar Ibn Al-Khattab to kill him whenever he is captured. Al-Harith later sent a message to his brother, Julas requesting him to seek penitence for him so that he may return to his people. Then Allah revealed concerning that, according to what was related to me from Ibn 'Abbas: "How shall Allah guide a people who disbelieved

after their belief and after they bore witness that the Messenger (Muhammad) is true and after clear proofs had come unto them? And Allah guides not the people who are Zalimoon (polytheists and wrong-doers)." (Aal 'Imran [3]:86) till the end of the story.

He added: Among them were Bijad Ibn Uthman Ibn Amir and Nabtal Ibn Al-Harith who was the same person about whom Allah's Messenger (peace and blessing of Allah be upon him) said: "Whoever wishes to see Shaytan should have a look at this (person)." He was a bulky man with extremely dark-red skinned, rough haired with reddish eyes. He used to hear words from the Messenger of Allah (peace and blessing of Allah be upon him) and then he would relate it to the hypocrites. He was the same person who said: "Verily, Muhammad is all ears, he believes whatever anyone tells him." then Allah revealed:

"And among them are men who hurt the Prophet (Muhammad) and say: "He is (lending his) ear (to every news)." (At-Tawbah [9]:61)

He added: Among them were Abu Habeebah Ibn Al-Az'ar who was among those who built the Masjid Ad-Dirar as well as Tha'labah Ibn Hatib and Mu'attib Ibn Qushair both of whom were the duo who gave a pledge to Allah that: "If He bestowed on us of His Bounty, we will verily, give Sadaqah (Zakah and voluntary charity in Allah's Cause) (At-Tawbah [9]:75) and then they reneged on their pledge and that verse was revealed concerning them. Mu'attib

was the same person who said on the day of the battle of Uhud: "If we had anything to do with the affair, none of us would have been killed here." Then Allah revealed the verse concerning it: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," He was the same person who said on the Day of Ahzab: "Muhammad is promising that we will obtain the treasure of

Kisra and Qaisar while each one of us do not even feel safe going to the toilet.” Then Allah revealed concerning him:

“And when the hypocrites and those in whose hearts is a disease (of doubts) said: “Allah and His Messenger promised us nothing but delusions!” (Al-Ahzab [33]:12)

Ibn Ishaq added: Among the Khazraj were Rafi' Ibn Wadee'ah, Zaid Ibn Amr, Amr Ibn Qais, Qais Ibn Amr Ibn Sahl, Al-Jadd Ibn Qais who was the same person who said: “Grant me leave (to be exempted from Jihad) and put me not into trial.” (At-Tawbah [9]:49), Abdullah Ibn Ubayy Ibn Salool who was the same person who said: “If we return to Al-Madinah, indeed the more honorable (‘Abdullah Ibn Ubayy Ibn Salool, the chief of hypocrites at Al-Madinah) will expel there from the meaner (i.e. Allah’s Messenger).” (Al- Munaafiqoon [63]:8). Considerable number of verses of the Qur’an had been revealed concerning him. It was concerning him and the trustee of the man from Banu 'Awf as well as concerning Malik Ibn Abi Qawqal, Suwaid and Da'is among his cohorts that Allah revealed: “Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them.” (Al- Hashr [59]:12) when they inclined secretly toward Banu an- Nadeer.

Those Who Accepted Islam Among the Jews Out of Dissimulation

Then Ibn Ishaq mentioned those who accepted Islam among the Jewish rabbis out of

dissimulation while they were still upon their disbelief internally. A group of the vilest hypocrites followed them. They were Sa'd Ibn Hunaif, Zaid Ibn Al-Lusait who was the same person who said when the camel of the Messenger of Allah (peace and blessing of Allah be upon him) got lost: "Muhammad claims that he receives news from the heavens meanwhile he does not know where his camel is?!" Then Allah's Messenger (peace and blessing

of Allah be upon him) said: "By Allah, I know nothing except what I am taught by Allah and He has guided me to where it (the camel) is. It is currently at this mountain pass detained by a tree which hooked its rein." Some men among the Muslims went toward the direction indicated by the Prophet (peace and blessing of Allah be upon him) and found it as he has said.

He added: These hypocrites used to attend the mosque, listen to the discussions of the Muslims and they would gibe and make jest of their religion. One day, a group of people gathered in the mosque and the Messenger of Allah (peace and blessing of Allah be upon him) saw them discussing in hushed tones while they were closely clinged to one another. The Messenger of Allah (peace and blessing of Allah be upon him) called them and then turned them out of the mosque roughly.

The first military expedition was the expedition of Al-Abwa' Also Referred to as the Battle of Waddan

Al-Bukhari related in the Book of Military Expedition that Ibn Ishaq said: The first battle ever fought by the Messenger of Allah was that of Al-Abwa', then Buwat and then Al- Ushairah. It has also been narrated from Zaid Ibn Arqam that he was asked, "How many Ghazawat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazawat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He

replied, "Al- Usairah or Al-Ushairah."

It is also recorded in Saheeh Al-Bukhari from Buraidah who said: He participated in sixteen Ghazawat alongside Allah's Messenger (peace and blessing of Allah be upon him). Imam Muslim also related that he participated in sixteen battles. And in another narration it added that he participated in nineteen battles and fought directly in eighteen of them.

Hanbal Ibn Ishaq related that Az-Zuhri said that the first Verse to be revealed concerning fighting was:

“Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged.” (Al-Hajj [22]:39) this was after the arrival of the Messenger of Allah (peace and blessing of Allah be upon him) in Madinah. The first one of the battles which he personally witnessed was that of Badr which occurred on Jumu’ah of the 17th day of the month of Ramadan.

He also added that he (Allah’s Messenger [peace and blessing of Allah be upon him]) fought the battle of Uhud in Shawwal i.e. in the third year and then he fought the battle of Khandaq also in Shawwal of the fourth year (of Hijrah). He fought Banu Lihyah in Sha’ban the fifth year and then he fought in the battle of Khaybar in the sixth year and then the conquest (of Makkah) occurred in Sha’ban of the eighth year. The Battle of Hunain occurred in the month of Ramadan of the same year. The Prophet fought the 11th battle but did not personally fight in it.

The first battle fought by the Messenger of Allah (peace and blessing of Allah be upon him) was that of Al-Abwa’, then Al-’Ushairah, then the battle of Ghatafan followed by the Battle of Banu Sulaim, then Ghazwah of Al-Abwa’ followed by the first Badr, then the battle of At-Ta’if. Thereafter he fought the battle of Hudaibiyah and then that of As-Safra’ followed

by Tabook which was the last battle (he fought).

Then he mentioned military detachments that were sent out. This is how I have written it from the (book of) history of Al- Hafiz Ibn Asakir and it is extremely odd. The correct version is what we shall mention in their order shortly by the permission of Allah. This branch (of knowledge) is from those that is incumbent to be concerned with, to be revered

and to be prepared to acquire as narrated by Muhammad Ibn Umar Al-Waqidi from Abdullah Ibn Umar Ibn Ali from his Father that he heard Ali Ibn Al-Husain saying: "We used to teach about the battles of the Prophet just as we used to teach the chapters of the Qur'an."

Muhammad Ibn Ishaq, Allah have mercy on him, said in Al- Maghazi: Thereafter, Allah's Messenger (peace and blessing of Allah be upon him) girded his loins concerning what Allah has commanded him of Jihad against His enemies. From Allah's command was the fighting against who were close among the polytheists.

Then Allah's Messenger (peace and blessing of Allah be upon him) marched forth to fight in the month of Safar exactly twelve months after his arrival at Madinah. Ibn Hisham added: And he appointed Sa'd Ibn Ubadah over Madinah in his stead.

Ibn Ishaq continued: The Prophet (peace and blessing of Allah be upon him) marched forth till he reached Waddan which is also known as the Battle of Al-Abwa'. Ibn Jareer said: "It is also known as the Battle of Waddan." With the intention of fighting the Quraish and Banu Damrah Ibn Bakr Ibn Abd Manat Ibn Kinanah but they made peace agreement with him and the one who made that peace pact amongst them was Makhshi Ibn Amr Ad-Damri and he was their chief at the time. The Messenger of Allah (peace and blessing of Allah be upon him) returned to Madinah and no fighting ensued. He remained in Madinah for the remainder of

the month of Safar and the beginning of Rabee' ul-Awwal. Ibn Hisham added: And that was the first battle ever fought by the Messenger of Allah (peace and blessing of Allah be upon him).

Ibn Ishaq related: In his stead, Allah's Messenger (peace and blessing of Allah be upon him) appointed Ubaidah Ibn Al- Harith Ibn Abdul-Muttalib Ibn Abd Manaf Ibn Qusayy to lead

other sixty or eighty horsemen from the emigrants. There was no single Ansari among them. He marched forth until he reached the water of Hijaaz at the lower part of Thaniyyat Al- Marah. They confronted a great multitude of the Quraish but no serious fighting took place between them except that Sa'd Ibn Abi Waqqas was hit by an arrow that day. He was the first to be shot an arrow in the part of Allah in Al-Islam.

Ibn Ishaq related: The Messenger of Allah (peace and blessing of Allah be upon him) also appointed Hamzah Ibn Abdul-Muttalib Ibn Hashim to in his stead to lead a military contingent comprising of thirty horsemen only from the emigrants and none of them was an Ansari to the seashore in the direction of AlAees. He met Abu Jahl Ibn Hisham at that sea coast ahead of three hundred riders from the people of Makkah. Majdi Ibn Amr Al-Juhani restrained and made peace between both parties and they went their different ways without a fight.

Ibn Ishaq also related: Some people say that the standard of Hamzah was the first war standard affixed by the Messenger of Allah (peace and blessing of Allah be upon him) for anyone among the Muslims and that his dispatch and that of Ubaidah occurred simultaneously and so it became seeming to the people (that Ubaidah was the first)

The Ghazwah of Buwat Toward Radwa

Ibn Ishaq related: Thereafter, Allah's Messenger (peace and blessing of Allah be upon him) marched forth in the month of Rabee' ul-Awwal i.e. in the second year (of Hijrah) seeking the Quraish. Ibn Hisham added: He appointed over Madinah, as-Sa'ib Ibn Uthman Ibn Maz'oon.

Ibn Ishaq continued: (He advanced) till he reached Buwat in the direction of Radwa and then he returned to Madinah and he did not fight. He remained at Madinah for the remainder of

the month of Rabee' ulAkhir and some part of Jumada (Al- Ooula). Then he raided the Quraish i.e. in that raid referred to as the raid of Al-Ushairah.

Ibn Hisham added: And he appointed Abu Salamah Ibn Abdul-Asad to deputies for him over Madinah. Al-Bukhari related that Ibn Ishaq said: Once, while I was sitting beside Zaid Ibn Al-Arqam, he was asked, "How many Ghazawat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazawat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-'Ushair or Al-Usaira." This Hadith clearly indicates that the first Ghazwah was that of AlUshairah.

Muhammad Ibn Ishaq related: On that day, Allah's Messenger (peace and blessing of Allah be upon him) said to Ali "O Abu Turab," owing to the sand that was on him and we informed him what had occurred of our affairs. So he said: "Shouldn't I inform you of the two most wretched of men?" We said, "Yes, O Messenger of Allah." He said: "the man of Thamood who killed the camel and the one who would strike you over here (i.e. on his forehead) until you are wet with your blood till," placing his hand on his beard." This version of the Hadith is strange and has a corroboration from another version concerning the nick naming of Ali 'Abu Turab' as contained in as-Saheeh Al-Bukhari that Ali once got angry with (his wife) Fatimah, and went out (of his house) and slept in the mosque. The Prophet came to their house and asked her of his whereabouts and she said: "He

went out angrily.” The Prophet came to the mosque and stirred him up while removing the dust from his back, saying, “Get up, O Abu Turab!” **The First Battle of Badr**

Ibn Ishaq related: Thereafter, upon his return from the battle of Al-Ushairah, Allah’s Messenger (peace and blessing of Allah be upon him) did not remain in Madinah except a few nights less than ten before he raided Kurz Ibn Jabir Al-Fihri

over the pastures of Madinah. The Messenger of Allah (peace and blessing of Allah be upon him) marched forth to seek him until he reached a valley called 'Safwan' in the direction of Badr. That was the first battle of Badr. Kuraz escaped and thus he could not catch up with him.

Al-Waqidi said: His standard (on that day) was borne by Ali Ibn Abi Talib.

Detachment of Abdullah Ibn Jahsh Which Was Incidental to the Great Battle of Badr

Ibn Ishaq related: The Messenger of Allah (peace and blessing of Allah be upon him) dispatched Abdullah Ibn Jahsh Ibn Ri'ab Al-Asadi in the month of Rajab after returning from the botched first Badr along with a group of eight men from the emigrants and there was not a single Ansari amongst them. The Messenger of Allah (peace and blessing of Allah be upon him) wrote a document for him and ordered him not to open it until they had travelled for two days and then they may read the document and then carry out whatever command contained therein. He was also forbidden to coerce anyone among his companions. When they had travelled for two days, they opened the document and they found written therein: "After you have read my document, proceed until you descend into the palm tree plantation located between Makkah and Ta'if. From here, you will surveil the Quraish and ferret for us information regarding their movements." After he had read the

document, he responded 'I have heard and I have obeyed.' He informed his companions of the content of the document and said: "I have been forbidden to coerce anyone of you. So whoever of you desires martyrdom then let him advance and whoever objects to it, let him return."

Then a caravan of the Quraish passed by them carrying raisin and butter and some of their merchandise. In the caravan was

Amr Ibn Al-Hadrami. The people debated on whether to attack the caravan instead and soon after they decided upon attacking the caravan. They embolden themselves against them and fell upon whoever they were able to overpower and then dispossessed them of their belongings.

When they returned to Allah's Messenger (peace and blessing of Allah be upon him) in Madinah he blamed them saying: "I did not send you to fight in the sacred month." Their brethren from among the believers equally upraided them over what they had done. The Quraish began to spread words around that Muhammad and his companions have violated the sacred month.

When the people became persistent upon that, Allah revealed: "They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, 'Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.'" (Al-Baqarah [2]:217)

i.e. if you had fought in the sacred month, they had also prevented you from the path of Allah coupled with their disbelief. They had also

prevented you from the sacred mosque and had expelled you from there even though you were its inhabitants. All of these are more grievous in the sight of Allah than your killing of those whom you had killed from their rank. Moreover, Al-Fitnah is worse than killing i.e. they had put the Muslim to trial (Fitnah) concerning his faith until they forced him to recant and return to disbelief after his belief. That is far more grievous in the sight of Allah than

killing. They have perpetrated something worse and more heinous than that without remorse or restrain.

This is why Allah says: "And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can." (Al-Baqarah [2]:217)

Ibn Ishaq said: When the feeling of disappointment felt by Abdullah Ibn Jahsh and his companions had eased owing to the revelation of the verse, they aspired for reward. They said: O Messenger of Allah, do we have a hope that our expedition is that of Jihad for which we will obtain the reward of mujahidin?" Then Allah revealed: "Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is OftForgiving, Most- Merciful." (Al-Baqarah [2]:218) Thus Allah described them with a hope greater than their expectation.

Ibn Ishaq said: Abu Bakr As-Siddiq rendered a poem concerning the expedition of Abdullah Ibn Jahsh in response to what the polytheists were saying regarding the desecration of the sacred month. Ibn Hisham, however, said that it was Abdullah Ibn Jahsh himself who rendered it: (excerpt from a long poem)

*You consider our killing in the sacred month as
something heinous*

*Meanwhile it is far more heinous in the
perception of the guided conscious mind*

*Your alienation from what Muhammad is
saying And your disbelief in him, Allah*

Sees and Witnesses

*Your expulsion (of the Believers) from the
mosque of Allah*

*So that they may not be seen in the Mosque
prostrating to Allah*

The Changing of the Qiblah in the Second Year of Hijrah Prior to the Battle of Badr

Some of them have said: that occurred in the month of Rajab second year of Hijrah. This is the opinion of Qatadah, Zaid Ibn Aslam and an opinion related from Muhammad Ibn Is'haaq. Imam Ahmad has also reported something to that effect from Ibn Abbas. It is also the apparent import of the Hadith of Al-Bara' Ibn 'Azib as shall be mentioned shortly. However some others believe it occurred in the month of Sha'ban of the same year.

Al-Bukhari related from Al-Bara' Ibn 'Azib that: The Prophet performed prayer facing Bait-Al-Maqdis (i.e. Jerusalem) for sixteen or seventeen months but he wished that his Qiblah would be the Ka'bahh (at Makkah). (So Allah Revealed [Al- Baqarah [2]:144] and he offered Asr prayers (in his Mosque facing Ka'bahh at Makkah) and some people prayed with him. A man from among those who had prayed with him went out and passed by some people offering prayer in another mosque and they were in the state of bowing. He said, "I, (swearing by Allah,) testify that I have prayed with the Prophet facing Makkah." Hearing that, they turned their faces to the Ka'bah while they were still bowing. Some men had died before the Qiblah was changed toward the Ka'bah. They had been killed and we did not know what to say about them (i.e. whether their prayers

toward Jerusalem were accepted or not). So Allah revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered toward Jerusalem). Truly, Allah is full of kindness, the Most Merciful toward mankind." (Al-Baqarah [2]:143)

The summary of the whole affairs is that Allah's Messenger (peace and blessing of Allah be upon him) used to pray in

Makkah toward Jerusalem while the Ka'bah was right there in his presence as related by Imam Ahmad from Ibn Abbas, Allah be pleased with him. When he migrated to Madinah, it was impossible for him to combined the two so he prayed while facing Jerusalem and backing the Ka'bah at the outset of his arrival at Madinah. This continued for sixteen or seventeen months with the effect that it continued till Rajab of the second year. And Allah knows best. All the while, the Prophet had wished that the Qiblah would be changed to the Ka'bah which was the Qiblah of Ibrahim. He used to call profusely, humble himself and supplicate to Allah. He would also raise his hands and his glance to the sky in earnest request for that. Then Allah revealed:

“Verily! We have seen the turning of your (Muhammad’s) face toward the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- Al-Haram (at Makkah).” (Al- Baqarah [2]:144)

When the command to change the Qiblah was revealed, the Messenger of Allah (peace and blessing of Allah be upon him) addressed the Muslims and taught them the new command as related by An-Nasa’i from Abu Sa’eed Ibn Al-Mu’alla and that occurred at the time of Zuhr. Some people, however, said that the command for the redirection of the Qiblah occurred in between the two Salats. This is the view of Mujahid and other than him and the proof for that is what is recorded in the two saheehs from Al-Bara’ that the first prayer that Allah’s

Messenger (peace and blessing of Allah be upon him) offered in Madinah while facing the Ka'bah was the Asr prayer.

Strangely, that information did not reach the people of Quba until the time of Subh prayer the next day when someone came to them and said: "The Qur'an has been revealed to Allah's Messenger and he has been commanded to face the

Ka'bah, so turn toward it. Prior to that time, they were facing Shaam so they turned (while still in prayer) to face Ka'bah."

The import of this is that when the command for the redirection of the Qiblah toward Ka'bah was revealed, that constitutes an abrogation of praying toward Jerusalem.

Slandorous, foolish, ignorant and dim-witted fellows taunted: "What has turned them (Muslims) from their Qiblah [prayer direction (toward Jerusalem)] to which they were used to face in prayer." (AlBaqarah [2]:142)

This and the disbelievers of the People of the Book knew that it is from Allah owing to what they had found in their Books concerning the description of Muhammad and concerning the fact Madinah would eventually be the place of his migration and that he would be commanded to face the Ka'bah as Allah says:

"Certainly, the people who were given the Scriptures (i.e.

Jews and the Christians) know well that, that (your turning toward the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord." (AlBaqarah [2]:144)

Along with this, Allah also responded to all their questions and obdurances. Allah says: "The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (toward Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad) "to Allah belong both, East and the West. He guides

whom He wills to a Straight Way.” (Al-Baqarah [2]:142) i.e. He is the Sovereign, the Director, the Judge Whose judgment cannot be interdicted. He legislates whatever He wishes in His Shari’ah. He guides whom He wills to a Straight Way and leads astray whomever He wills away from the Correct Path and in doing that He has Wisdom with which we must be pleased and to which we must submit.

Then Allah says: "Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) nation." (Al-Baqarah [2]:143) i.e. the best of nations. "... that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you." (Al-Baqarah [2]:143)

i.e. just as We have chosen for you the best of direction for your Salat and guided you to the Qiblah of your father Ibrahim, the father of all the Prophets; to which Moosa and those who came before him among the Messengers used to face in their prayers. Thus have We made you the best of nations and quintessence of the worlds, the most noble group of both the ancient and recent times so that you may be witnesses over mankind on the Day of Judgment owing to their unanimity on your preference and their reference to you with superiority as established in saheeh AlBukhari from the Hadith of Abu Sa'eed in a marfoo' form regarding Nooh's choice of this Ummah as his witness on the day of Judgment. If Nooh has chosen them inspite of his time preceding theirs, then how much more those who came after him.

Thereafter, Allah clarifies His Wisdom while informing of the advent of His indignation and wrath for the one who doubts and is hesitant concerning this incident and the advent of His munificence for those who believes and follows this being. Allah says: "And We made the Qiblah (prayer direction toward Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad)."

(AlBaqarah [2]:143)

Ibn Abbas explains: i.e. so that We may distinguish between those who would follow the Messenger of Allah "...from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy)..." (Al-Baqarah [2]:143) i.e. even though the implication of this incident is great and hard "except for those whom Allah guided." (Al- Baqarah [2]:143) i.e. those who believe in it, accepts its reality

without entertaining doubt but are pleased and submit to it. They believe and act for there are true worshippers of the Great Law-Giver, the Able and Omnipotent, the All-Aware, the Most Kind and Courteous and the All-Knowing.

Allah says: "Allah would never make your faith (prayers) to be lost (i.e. your prayers offered toward Jerusalem)." i.e. the legislation of praying toward Jerusalem. "Truly, Allah is full of kindness, the Most Merciful toward mankind." Ahadeeth and narrations concerning this are quite copious indeed more than could be enumerated (here). However, they have been extensively discussed in the Tafseer. Nevertheless, further explanation shall be provided in our book Al-Ahkam Al- Kabeer.

Imam Ahmad has related that 'A'ishah narrated that Allah's Messenger (peace and blessing of Allah be upon him) said concerning the People of the Book: "They are not envious of us over anything as much as they are envy us over Friday to which Allah guided us and which they missed. They are envious of us over the direction of prayer which they missed and our saying "Ameen," behind the Imam."

The Obligation of Fast of Ramadan in the Second Year Prior to the Battle of Badr

Allah says: "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2). [Observing Saum (fasts)] for a fixed

number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. The month of Ramadan in which was revealed the

Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. (Al-Baqarah [2]:183-185)

Imam Ahmad related that Mu'adh Ibn Jabal said: The prayer was transmuted in three situations and the fasting was also transmuted in three situations. Then he mentioned the situations of prayer. Then he said: "As for the situations of fasting, when Allah's Messenger (peace and blessing of Allah be upon him) arrived at Madinah, he used to fast three days in every month. Then he fasted Ashoorah'. Thereafter Allah made fasting obligatory upon him when He revealed: "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you." (Al-Baqarah [2]:183) up to His statement: "And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)." (Al-Baqarah [2]:184) It used be that whoever wished fasted and whoever wished fed the poor and Allah permitted that for them. Then Allah revealed the other verse: "The month of Ramadan in which was revealed the Qur'an," (Al- Baqarah [2]:185) up to His statement: "So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must

observe Saum (fasts) that month.” (Al-Baqarah [2]:185) Thus the fasting of that month becomes obligatory upon the resident and the healthy and concession was provided for the ill and the one on a journey. Feeding in lieu of fasting was established for the elderly who is unable to fast. These are the two situations.

He added: They were permitted to eat, drink and have sexual relation with their wives as long as they did not sleep. But if

they slept, then they were to refrain. A man from the Ansar called Sirmah used work while fasting till nightfall. One day, he came back to his wife, offered the Isha' prayer and then he slept without eating or drinking anything (to break the days's fasts) until daybreak. So he began the day's fast like that. Thereafter Allah's Messenger (peace and blessing of Allah be upon him) saw him extremely exhausted and he asked: "Why do you appear extremely exhausted?" Then the man informed him of his situation. Added to that, Umar had had relationship with his wife after he had slept so he came to mention the incident to the Messenger of Allah and then Allah revealed another verse:

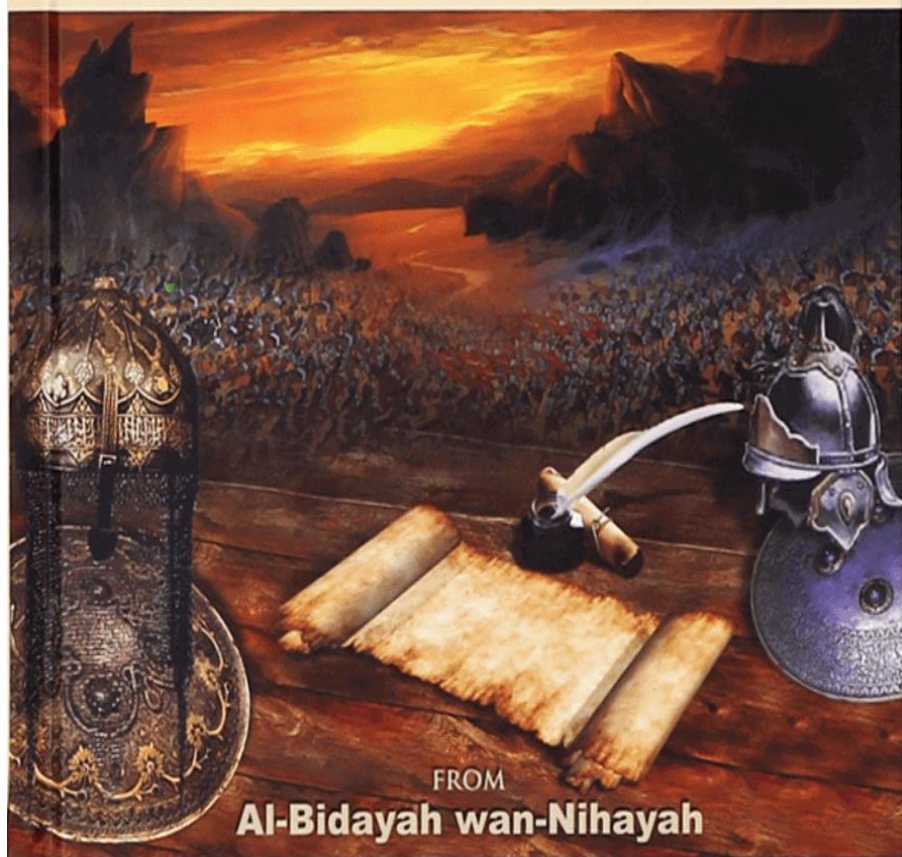
"It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts),"
(Al-Baqarah [2]:187) up to "..then complete your Saum (fast) till the nightfall." (Al-Baqarah [2]:187)

In Defence of the True Faith

In The Defence Of the True
Faith

Ibn Kathir

Battles, Expeditions, Peace Treaties and their
Consequences in the life of Prophet Muhammad ﷺ



FROM
Al-Bidayah wan-Nihayah

DARUSSALAM

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Faith

In The Defence of True Faith

Battle Expeditions, Peace Treaties and their
Consequences in the life of Prophet Muhammad (Peace
And

Blessings of Allah be

upon him) Taken

from

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In The Defence Of the True Faith



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Preface to the Revision

*In the Name of Allah, the Most Beneficent, the Most
Merciful*

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad - who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind - is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these

new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such

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books is this unique work, Al-Bidayah Wan-Nihayah, by the Imam, the Hafiz, the master scholar of hadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi - may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: AnNihayah Fil-Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and

experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

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1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of hadeeth – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such

cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.

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6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.
7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.
8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al- Munawwarah Printing Complex.

9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.
10. We mentioned the meters of the poetic verses between parentheses.
11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

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12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj

Ahmad, The humble

slave of Allah.

Damascus, Ash-Snd of

Dhul-

Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah. We seek His aid and we ask forgiveness of Him. We seek refuge with Allah from the wickedness in ourselves.

Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His

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Messenger (Peace and Blessings of Allah be upon him) erred from it and gone far astray. To proceed:

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation - from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad r. Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called An-Nihayah Fil - Fitān Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research

Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

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O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

**‘Abdul Malik
Mujahid**

Jumadal-Oola 1431
A.H.

The Great Battle of Badr

Allah, Most High, says: And Allah has already made you victorious at Badr, when you were a weak little force. So, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful." (Soorah Aal ‘Imran 3:123)

Allah (SWT) also says: As your Lord caused you (O Muhammad) to go out from your home with the Truth, and verily, a party among the Believers disliked it; disputing with you concerning the Truth after it was made manifest, as if they were being driven to death, while they were looking (at it). And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr). That He might cause the Truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it. (Soorah Al-Anfal 8: 5-8)

Ibn Ishaq related that 'Urwah Ibn Az-Zubair and others, from among our great scholars, narrated from Ibn 'Abbas all that has been narrated to me in part. So, I combined all their narrations with the one I have concerning Badr. They said: "When Allah's Messenger, peace and blessings of Allah be upon him, heard of the return journey of Abu Sufyan from a trade mission in Syria, the people nursed a craving for it. So, he said: 'This is the caravan of the Quraish, march out to intercept it, perhaps Allah might deliver it to you.' Some people expressed some fear and some were hesitant because they did not reckon that the Messenger of Allah intended

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war. When Abu Sufyan approached the peninsula, he began to inquire for any news. He would ask in anxiety, due to the people's wealth that was in his care, all the riders that he would meet. He received the news from some riders that Muhammad had mobilized his Companions to intercept him and his caravan, so he should beware."

Abu Sufyan hired Damdam Ibn 'Amr Al-Ghifari and commanded him to quickly go to Makkah and mobilize the Quraish to rescue their wealth, informing them that Muhammad had marched out along with his Companions to intercept him. Damdam immediately rushed to Makkah.

Al-Bukhari related that 'Abdullah Ibn Mas'ood narrated that Sa'd Ibn Mu'adh was a close friend of Umayyah Ibn Khalaf; whenever Umayyah would pass through Madinah he would stay with Sa'd, and whenever Sa'd visited Makkah, he would stay with Umayyah. When Allah's Messenger, peace and blessings of Allah be upon him, arrived at Madinah, Sa'd went to perform 'Umrah and stayed at Umayyah's house in Makkah. He said to Umayyah, "Tell me of a time when (the Mosque) is empty so that I may perform Tawaf around the Ka'bah." Umayyah went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa'd." Abu Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go back to your family safely." Sa'd, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you

from something which is more valuable for you, that is, your passage through Madinah.” On this, Umayyah said to him, “O Sa’d do not raise your voice before Abul-Hakam, the chief of the people of the Valley (of Makkah).” Sa’d said, “O Umayyah, stop that! By Allah, I have heard Allah’s Messenger, peace and blessings of Allah be upon him, predicting that the Muslims will kill you.” Umayyah asked, “In Makkah?” Sa’d said, “I do not know.” Umayyah was terribly frightened by this news.

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When Umayyah returned to his family, he said to his wife, "O Umm Safwan! Do you know what Sa'd told me?" She said, "What did he tell you?" He replied, "He says that Muhammad informed them (i.e. his Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.'" Then Umayyah added, "By Allah, I will never go out of Makkah." But when the day of (the Ghazwah of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umayyah disliked to go out (of Makkah). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind, and you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept urging him to go until Umayyah said, "As you have forced me to change my mind, so, by Allah, I will buy the best camel in Makkah." Then Umayyah said (to his wife). "O Umm Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I only want to accompany them for a short distance." So when Umayyah went out, he would tie his camel next to wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

Ibn Ishaq related that 'Urwah Ibn Az-Zubair said: When the Quraish were ready to march forth, they recollected what was between them and Banu Bakr and they feared that they may be double-crossed. Then Iblees appeared to them in the form of Suraqah Ibn Malik Ibn Ju'thum Al-Mudliji, who was one of the nobles of Banu Kinanah, and said to them: "I grant you confidence that Kinanah will not allow anything you dislike to happen in your absence." So, they marched forth hastily and confidently.

I say: This is the meaning of Allah's statement: And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of

Allah. and Allah is Muhitun (encircling and thoroughly comprehending) all that they do. And (remember) when Shaitan made their (evil) deeds seem fair to them and said, "No one of the human beings can overcome you this Day (of the Battle of Badr) and, verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment. (Soorah Al-Anfal 8: 47,48)

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Iblees, may Allah's curse be upon him, deceived them till they departed and he accompanied them with his army and his flag as mentioned by several narrators. He made them acquiescent to their death. When Iblees saw the gravity of the situation and the hosts of angels, as well as Angel Jibrael, descending to aid (the Muslims), Iblees retreated and fled, saying: "I am free of you for I see what you do not see. I fear Allah." This is similar to the statement of Allah: (Their allies deceived them) like Shaitan, when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan says: "I am free of you, I fear Allah, the Lord of Al-'Alamin (mankind, Jinns and all that exists)!" (Soorah Al-Hashr 59:16)

Yoonus related that Ibn Ishaq said: The Quraish fled out in arduousness and docility. They were 950 fighting men lead by three hundred horsemen. Women prompters also accompanied them beating the duff (drum) and lampooning the Muslims in their songs, and retelling the war feats of the Quraish one after the other. This was the situation of these people as they marched forth from Makkah to Badr.

As for Allah's Messenger, peace and blessings of Allah be upon him, Ibn Ishaq said: The Messenger of Allah, peace and blessings of Allah be upon him, departed after a few nights had passed in the month of Ramadan along with his Companions. He appointed Ibn Umm Maktoom to lead the people in Salat and sent back Abu Lubabah from Ar-Rawha' to govern Madinah. He gave the war standard to Mus'ab Ibn 'Umair. In front of Allah's Messenger, peace and blessings of Allah be upon him, were two black flags, one was in the hands of 'Ali Ibn Abi Talib and it was known as Al-'Uqab. The other was with one of the Ansar.

Ibn Hisham said the flag of the Ansar was with Sa'd Ibn

Mu'adh. Al- Umawi said it was with Al-Hubab Ibn Al-Mundhir.

Imam Ahmad related that 'Ali said: There was no one on horseback among us in the Battle of Badr other than Miqdad.

Imam Ahmad related that 'Abdullah Ibn Mas'ood said: In the Battle of Badr we were three to a camel. Abu Lubabah and 'Ali were riding partners with Allah's Messenger, peace and blessings of Allah be upon him, who

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took the last turn. However, both of them said: "We will rather walk (while you ride)." He replied: "I am no more in need of reward than you too."

Imam Ahmad also related that 'A'ishah narrated that Allah's Messenger, peace and blessings of Allah be upon him, commanded that rattles be severed from the necks of the camel on the day of the Battle of Badr.

Al-Bukhari related that 'Abdullah Ibn Ka'b Ibn Malik narrated that 'Abdullah Ibn Ka'b said: I heard Ka'b Ibn Malik say "I never remained behind Allah's Messenger, peace and blessings of Allah be upon him, from any expedition which he undertook except the Battle of Tabuk and the Battle of Badr. As far as the Battle of Badr is concerned, no one was blamed for remaining behind as Allah's Messenger, peace and blessings of Allah be upon him, and the Muslims did not set out for war but to intercept the caravan of the Quraish; but it was Allah, Who made them confront their enemies without intending (to do so)." He related it exclusively.

Ibn Ishaq related that then the Messenger of Allah, peace and blessings of Allah be upon him, set out. Information reached him concerning the Quraish's advance to defend their caravan. He consulted with the people and he informed them about the Quraish. Abu Bakr As-Siddiq got up and gave an inspiring speech. 'Umar also rose and delivered a thought-provoking speech. Then Miqdad Ibn 'Amr stood up and said: "O Allah's Messenger! Proceed to wherever Allah guides you and we are with you. By Allah, we will not say to you as the Children of Isra'eel said to Moosa, 'Go you and your Lord and fight you two; we are sitting here, (Soorah Al- Ma'idah 5.24) but (we say), proceed to fight, you and your Lord and we are with you both in battle. By the One Who sent you with the Truth if you advance up to Barkal-

Ghimad, we shall fight alongside you against anyone who blocks our path until we are able to reach it." Allah's Messenger, peace and blessings of Allah be upon him, commended him and supplicated for him and then said: "O people, advise me." By this he was referring to the Ansar since they were in the majority and at the Pledge of 'Aqabah they had said: O Messenger of Allah! We are not under any obligation to you until you reach our land. When you reach us you will be under our protection and we shall defend you from that which we

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defend our wives and children. The Prophet was thus afraid that the Ansar might not think it necessary to fight on his behalf unless he was attacked in Madinah.

When he said that, Sa'd Ibn Muadh replied: "By Allah, perhaps you are referring to us, O Messenger of Allah?" When the Prophet, peace and blessings of Allah be upon him, replied in the affirmative, he continued: "We have believed in you and accepted what you say. We have testified that what you brought is the truth, and on the basis of that we have given you our pledge and sworn to hear and obey you. So proceed, O Messenger of Allah, and do whatever you will, for we are with you. By Him Who sent you with the Truth, if you approached the sea with us and dived into it, we would dive into it with you and not a single man would remain behind. We are not against your confronting the enemy with us tomorrow. We are steadfast in war, truthful in meeting. Perhaps, Allah will show you something of us which will gladden your heart. So proceed with the blessings of Allah." So the Messenger of Allah, peace and blessings of Allah be upon him, advanced with full spirit following the reply of Sa'd. He then said: "Go forth and be cheerful. Allah has promised me one of the two parties. By Allah, it is as if I can already see the places where those people will die." This is how Ibn Ishaq, may Allah be pleased with him, related it.

The story has corroborating reports from numerous versions. From them is the one related by Al-Bukhari in his Saheeh from Ibn Mas'ood who narrated: I witnessed Al-Miqdad Ibn Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet while the Prophet was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the people of Moosa said: 'Go you and your Lord and fight you two. We

are sitting have.’ (Soorah Al-Ma’idah 5:24). But we shall fight on your right and on your left and in front of you and behind you.” I saw the face of the Prophet brighten up with happiness, as that saying delighted him.” AlBukhari related it exclusively in various places in his Saheeh from the Hadith of Mukhariq.

Ibn Ishaq said: Then Allah’s Messenger, peace and blessings of Allah be upon him, marched forward from Dhafirah through a mountain pass called

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Al-Asafir and then he descended into a plain region called Ad-Dabah with Al-Hannan, which is a huge sand dune the size of a mighty mountain, being on his right. Then the Messenger of Allah, peace and blessings of Allah be upon him, descended in the area close to Badr. He rode with one of his Companions. Ibn Hisham said it was Abu Bakr.

Ibn Ishaq related something similar to what Muhammad Ibn Yahyah Ibn Habban narrated to me: Until they met an old Arab man and they asked him about any news that has reached him concerning the movement of the Quraish as well as that of Muhammad and his Companions. The old man said: "I will not inform you two until you tell me where you come from." The Messenger of Allah, peace and blessings of Allah be upon him, said: "If you inform us, we will also inform you." The man said: "Then it is tit for tat." "Regarding the current position of Allah's Messenger, if what I was informed has some truth, then they should be at such-and-such a place by today," which happened to be the exact spot where the Messenger of Allah, peace and blessings of Allah be upon him, was. The man continued: "It also reached me that the Quraish set out on such-and-such day and if my informer was truthful to me, then by today they should be at such-and- such place," indicating the exact place where the Quraish were. When the man had informed them, he asked: "So where are you both from?" The Messenger of Allah, peace and blessings of Allah be upon him, said to him: "We are from water" and then turned away from him. The old man became perplexed, and kept repeating: "From water, what water? It is the water of Iraq?" Ibn Hisham said that the old man was known as Sufyan Ad-Damri.

Ibn Ishaq said afterwards: The Messenger of Allah, peace and blessing of Allah be upon him, returned to his

Companions. In the night, he sent 'Ali Ibn Abi Talib, Zubair Ibn Al-Awwam and Sa'd Ibn Abi Waqqas among a group of people to the oasis region of Badr to scout for news. According to what was related to me by Yazeed Ibn Rooman from 'Urwah Ibn Az- Zubair, they caught two water carriers of the Quraish. They were Aslam, a slave boy of Banu Al-Hajjaj and 'Areed Abu Yasar, a slave boy of Banu Al'As Ibn Sa'eed. They brought both of them back to the camp while Allah's Messenger, peace and blessings of Allah be upon him, was praying. They began questioning them and both of them informed that they were water carriers for the Quraish and that they had been sent to

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fetch water. Some of the Muslims disliked this piece of news which they heard from the two boys. They had hoped that the boys would be from Abu Sufyan, so they beat the boys severely until they said: "We are from Abu Sufyan," so they left them alone. The Messenger of Allah, peace and blessings of Allah be upon him, bowed, went into prostration and did the tasleem (i.e. ended his prayer) and said: "When they told you the truth, you beat them and when they told you a lie you left them alone. By Allah they spoke the truth when they said they were from the Quraish." Then he turned to the boys and asked them: "What news do you have of the Quraish?" They said: "They are behind this mound that you see." The Prophet asked: "How many are they?" They replied, "Very many." He asked: "What are their numbers?" They replied, "We do not know." The Messenger of Allah, peace and blessings of Allah be upon him, asked them: "How many camels do they slaughter each day?" They replied: "Nine or ten a day." The Prophet said: "They numbered between 900 and 1,000." Then he asked the boys again: "Which of the Quraish notables are among them?" They replied: " 'Utbah Ibn Rabee'ah, Shaibah Ibn Rabee'ah, Abul-Bakhtari Ibn Hisham, Hakeem Ibn Hizam, Nawfal Ibn Khuwailid, Al-Harith Ibn 'Amir Ibn Nawfal, Tu'aimah Ibn 'Adi Ibn Nawfal, An-Nadr Ibn Al-Harith, Zam'ah Ibn Al-Aswad, Abu Jahl Ibn Hisham, Umayyah Ibn Khalaf, Nabeeh and Munabbih, the two sons of Al-Hajjaj, Suhail Ibn 'Amr and 'Amr Ibn Abd Wudd."

The Prophet then turned to the Muslims and said: "Here is Makkah confronting you with its choicest sons."

Ibn Ishaq related: When Abu Sufyan saw that the caravan was now safe, he sent a message to the Quraish saying: "You have come out to defend your caravan, your men, and your wealth. Allah (SWT) has saved them, so go

back.” However, Abu Jahl said: “We shall not retrun home until we reach Badr, camp three days there, slaughter camels, feast and drink wine and have the girls sing and dance for us. The Arabs must hear of us and our march and continue to fear us forever.”

Ibn Ishaq said that the Quraish proceeded until they reached the furthest point of the valley behind AlAqanqal, a huge sand dune in the middle of the valley of Yal Yal between Badr and Al-Aqanqal, and camped there.

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Meanwhile, the well of Badr was situated in the nearest point within the valley of Yal Yal in direction of Madinah.

I say: It is concerning this that Allah said: (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. (Soorah Al-Anfal 8:42) i.e., in the direction of the sea-shore. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge). (Soorah Al-Anfal 8:42)

Then Allah sent rain so that the plain of the valley became firm and the Messenger of Allah, peace and blessings of Allah be upon him, and his Companions found the earth to be compact which permitted them swift movement. Concerning that, Allah says: ...and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitan, and to strengthen your hearts, and make your feet firm thereby. (Soorah Al-Anfal 8:11) Thus, Allah mentions that He purifies them inwardly and outwardly; He planted their feet firmly, embolden their hearts, and removed from their hearts the insinuations of Shaitan, terror and dangerous suggestions. All these are a consolidation both internally and externally. Allah also sent down on them help from above them as contained in the Verse: (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, (Soorah Al-Anfal 8:12) i.e. on the heads, ...and smite over all their fingers and toes, (Soorah Al-Anfal 8:12) i.e. so that they may not be able to hold their weapon firmly. This is because they defied and disobeyed Allah (SWT) and His

Messenger. And whoever defies and disobeys Allah and His Messenger, then, verily, Allah is Severe in punishment. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire. (Soorah Al-Anfal 8:13, 14)

Imam Ahmad related that 'Ali said: "There was not a horse rider among us except Miqdad and none was spared from slumber except Allah's Messenger, peace and blessings of Allah be upon him, who stood praying

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and crying under the tree till daybreak." An-Nasa'i also related it from Bundar from Ghundar from Shu'bah.

The night of the Battle of Badr was the night of Jumu'ah, the 17th of Ramadan, the second year of Hijrah. The Messenger of Allah, peace and blessings of Allah be upon him, spent the night praying by the foot of the tree. He used to repeat profusely in his prostration: "Ya Hayyu Ya Qayyoom." (O the Ever-Living, the One Who sustains and protects all that exists).

Ibn Ishaq said: It was related to me from some men of Banu Salimah that they narrated that Al-Hubab Ibn Al-Mundhir Ibn Al-Jamooah said: "O Messenger of Allah, is this a place where Allah has directed you and thus we are not permitted to move forward or backward, or is it an opinion: a war strategy?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "It is indeed an opinion: a war strategy." Then Al-Hubab said: "Well, O Messenger of Allah, this is not a good position. Lead the people further ahead till you reach a well closest to the enemies. Let us camp there and fill up all the wells behind us. Then let us build a cistern and fill it with water. So when we fight the enemy, we shall be able to drink and they will have no water." The Messenger of Allah, peace and blessings of Allah be upon him, said in response: "You have indeed given us good advice."

Ibn Ishaq related that in the morning, the Quraish advanced. When the Messenger of Allah saw them approaching from the Aqanqil sand dune into the valley, he exclaimed: "O Allah, here is the Quraish coming in their conceit and their haughtiness challenging You and belying Your Messenger. O Allah, grant me victory which You have promised. O Allah, destroy them this morning."

When they settled down, a number of the Quraish,

including Hakeem Ibn Hizam, dashed for the water cistern of Allah's Messenger to drink from it. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Let them do so," and none of them were able to drink from the cistern, except that he was killed with the exception of Hakeem Ibn Hizam. Afterwards, he became a good Muslim and would say whenever

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he became fervent in his oath: "By Him Who rescued me on the Day of Badr."

I say: On that day, the Companions of Allah's Messenger numbered three hundred and thirteen men.

In Saheeh Al-Bukhari, Al-Bara' narrated: "We used to say that the warriors of Badr were over threehundred-and-ten, just like the companions of Toloot (Saul) who crossed the river with him; and none could cross the river with him but a believer." Al-Bukhari also related from him that: "I and Ibn 'Umar were considered too young (to take part) in the Battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over two hundred and forty nine (249)."

Allah says: (And remember) when Allah showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). (Soorah Al-Anfal 8:43) That occurred in his dream which he had that night. It was also said that it was when he slept in the hut and he ordered the people not to commence fighting until they were permitted to do so. The enemy was coming closer and Abu Bakr As-Siddiq kept waking him saying: "Awake, O Messenger of Allah, they are getting closer," but, Allah had already shown them to him a little while earlier. This narration is mentioned by Al-Umawi though it is extremely strange.

Allah (SWT) also says: And (remember) when you met (the army of the disbelievers on the day of the Battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His

Knowledge). (Soorah Al-Anfal 8:44)

When the two armies met, Allah made it seeming to each group that the other was small so that one might pounce on the other. This is from the pinnacle of wisdom (which belongs only to Allah). This is not contradictory to the words of Allah in Soorah Aal 'Imran: There has already been a sign for you (O Jews) in the two armies that met (in combat

i.e. the Battle of Badr): One was fighting in the Cause of Allah, and as for

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the other (they) were disbelievers. They (the Believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. (Soorah Aal 'Imran [3]:13) This is because the meaning of that, based on the more correct of two views, is that the army of the polytheists saw the number of the army of the Believers as twice as much as their own. Based on the correct opinion, this was at the point of the encounter and the actual combat. Allah threw weakness and fear in the hearts of the unbelievers and beguiled them first by seeing themselves small in number at the point of fighting. Secondly, Allah strengthened the Believers with His help; thus He made the Believers seem more than them in multiples so that their resolve became weakened and they became incapacitated, and thus they were conquered. This is why Allah (SWT) says:

And Allah supports with His Victory whom He pleases." Verily, in this is a lesson for those who understand. (Soorah Aal 'Imran 3:13)

Ibn Ishaq related that Abu Ishaq Ibn Yasar and others narrated to me that some people of knowledge from the elders of the Ansar said that when the Quraish settled down, they sent 'Umair Ibn Wahb Al-Jumahi to assess the number of the Companions, may Allah be pleased with them, of Muhammad, peace be upon him. He galloped on his horse around the army and then returned to them and said: "Three hundred men, slightly more or less. But grant me more time so that I may see their ambushes and reinforcement." So he went around the valley till he went far but he did not see anything. So he returned and said to them: "I did not see anything but, O Quraish, I have seen misfortune bearing death and showers of Yathrib bearing destruction. I saw people without credible resistance and no recourse except to their

swords. By Allah I do not see you killing one of them except that they would have killed two of you. If they were to kill you with their numbers, then there will be no good life afterwards. So consider your opinion on this.”

Then ‘Utbah stood to address the people: “O Quraish! What use do you have for meeting Muhammad and his Companions? By Allah, if you killed them, you would not cease to look at the face of one you hate to see (in death). You would have killed your paternal or maternal cousins or a man from your own kinsfolk. So let’s return and leave Muhammad to the

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rest of the Arabs to deal with him. If they succeed in killing him, that is exactly what you desire, if the matter is contrary to that, then he will warm close to you and you would not experience from him what you dislike.”

Hakeem said that I proceeded until I came to Abu Jahl and he had already drawn out his arm. So I said to him: “O Abul-Hakam, ‘Utbah sent me to you with such-and-such (information).” He said: “By Allah, he has been afflicted by magical spell the moment he saw Muhammad and his Companions. No, by Allah, we will not retreat until Allah decides between us and Muhammad. As for what ‘Utbah said, he became faint-hearted only when he saw Muhammad and his Companions and also because his son is on their side and he nurses fear for his safety.” When what Abu Jahl said reached ‘Utbah, he said, “The one who will be returned empty handed and the one whose lungs are inflated (out of fear) will soon be distinguished between me and him.” Then ‘Utbah sought a helmet so as to protect his head and there was no helmet in the entire Quraish army due to the huge size of his head, so he wound his garment around his head.

Allah’s Messenger, peace and blessings of Allah be upon him, had arranged his Companions and mobilized them efficiently. At-Tirmidhi related that ‘Abdur-Rahmaan Ibn ‘Awf said: “The Messenger of Allah arranged our ranks by night in the Battle of Badr.”

Imam Ahmad related that Abu Ayyoob said: “Allah’s Messenger arranged our ranks in the Battle of Badr and then someone went outside the line. The Prophet cast his glance at him and ordered: “(Come here) with me! (Come here) with me!!” Ahmad related it exclusively. The chain of this narration is hasan.

Ibn Ishaq related that Habban Ibn Wasi’ Ibn Habban

narrated to me from some of his elders that Allah's Messenger, peace and blessings of Allah be upon him, straightened the rows of his Companions at the Battle of Badr. In his hand was an arrow with which he straightened the people. Then he passed by Sawad Ibn Ghaziyyah, an ally of Banu 'Adiyy Ibn Najjar sticking out of the line. The Messenger of Allah, peace and blessings of Allah be upon him, pricked him in the stomach with the arrow and said "Straighten your line, O Sawad." He said: "You have injured me and Allah has sent you with the truth and justice, give me back my right."

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So Allah's Messenger, peace and blessings of Allah be upon him, raised his shirt from his stomach and said: "Retaliate." Sawad embraced and kissed the Prophet's stomach. "What did you do that for, O Sawad?" the Messenger of Allah, peace and blessings of Allah be upon him, asked. He said: "O Messenger of Allah, just what you have seen. I had wished that the last acquaintance with you be that my skin touches yours." The Messenger of Allah, peace and blessings of Allah be upon him, supplicated for him and for what he said.

The two armies arrayed against each other and the enemy filed in the presence of Ar-Rahman. The leader of the Prophets sought help from his Lord, and the Companions were boisterous with varieties of supplications to the Lord of the Earth of the heaven, the One Who Listens to supplication and the One Who Removes tribulation. The first person to be killed among the polytheists was Al-Aswad Ibn 'AbdulAsad Al-Makhzoomi.

Ibn Ishaq said: He was an extremely bad-tempered man. He said: "I swear by Allah that I shall surely drink from the water cistern, or destroy it or die in the quest of it. He stepped out and Hamzah Ibn 'Abdul-Muttalib went for him. When they met, Hamzah amputated his leg from the shin. He fell on his back with his blood streaming toward his colleagues. He scrambled to the cistern and threw himself into it intending to fulfill his oath. Hamzah followed him and struck him until he killed him inside the cistern.

Al-Umawi said, thereby, 'Utbah Ibn Rabee'ah became agitated and wanted to demonstrate his bravery. He emerged and stood in between his brother Shaibah and his son Al-Waleed, and advanced half way between both armies and challenged the Muslims to a duel.

Three youths from the Ansar emerged to accept the challenge. They were 'Awf and Mu'adh the sons of Al-Harith and their mother was Al-Afra', while the third youth was 'Abdullah Ibn Rawahah, according to a report. "Who are you?" the Quraish queried. "A company of the Ansar," the youths answered. The Quraish said: "We do not have any need for you." In another narration they said: "We need our equals in nobility. Send men from our cousins to take up the challenge." Then a man from the ranks of

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the Quraish announced to the Muslims: "O Muhammad, send to us our equals from our own people!" So the Messenger of Allah said: "Rise, O 'Ubaidah Ibn Al-Harith, rise O Hamzah, rise O 'Ali."

According to Al-Umawi who related from a group of the Ansar that when they (some men of the Ansar) emerged from the lines to pick up the challenge of the Quraish, the Messenger of Allah, peace and blessings of Allah be upon him, disliked that as his first encounter with his enemies and he desired that his kindred should be the ones to draw the first blood. So he commanded the Ansar to return to their lines, and then he ordered those three to advance.

Ibn Ishaq continued: When we had come close to them, the Quraish asked: "Who are you?" This is a proof that they were decked in military garment so they could not be recognized from their weapons. 'Ubaidah identified himself, as did Hamzah and 'Ali. The Quraish said: "Yes, our equals in nobility." 'Ubaidah, the eldest of the three Muslim swordsmen, dueled with 'Utbah. Hamzah dueled with Shaibah, while 'Ali dueled with Al-Waleed Ibn 'Utbah. As for Hamzah, he did not tarry before he killed Shaibah; 'Ali also wasted no time in killing Al-Waleed. Striking each other, 'Ubaidah and 'Utbah were mortally injured. Hamzah and 'Ali charged against 'Utbah with their weapons and killed him. They carried their injured fellow back to their remaining compatriots. May Allah be pleased with them all.

It is established in the Saheehain that Abu Dharr used to swear that this Verse: These two opponents (Believers and disbelievers) dispute with each other about their Lord (Soorah Al-Hajj 22:19) was revealed concerning Hamzah and his opponent as well 'Utbah and his opponent on the day that they dueled in the Battle of

Badr.

I say that 'Ubaidah was Ibn Al-Harith Ibn Muttalib Ibn 'Abd Manaf. When they brought him injured to the Messenger of Allah, peace and blessings of Allah be upon him, they laid him at his feet. He put his cheek against the Messenger of Allah's feet and said: "O Messenger of Allah, if Abu Talib saw me, he would know that I am more worthy of his statement:

'We protect him till we die in the effort

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though we may neglect our children and wives."

He then breathed his last. May Allah be pleased with him. The Messenger of Allah, peace and blessings of Allah be upon him, said: "I bear witness that you are a martyr."

It is recorded in the Saheehain from Anas that Al-Harithah Ibn Suraqah was killed in the Battle of Badr by a stray arrow which hit him. His mother came to the Prophet and said, "O Allah's Messenger! Inform me about Harithah. If he is in Paradise, I shall remain patient, but if it is not, then you shall see what I do (i.e. of wailing which had not been prohibited at the time)?" Allah's Messenger, peace and blessings of Allah be upon him, told her: "Woe to you! Have you lost your senses? There are wonderful gardens and your son is in the (most superior) garden of Paradise, Al-Firdaws."

In Saheeh Al-Bukhari, Abu Usaid said: Allah's Messenger, peace and blessings of Allah be upon him, told us on the day of Badr: "If the polytheists encircle you, resist them with showers of arrows."

Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, was in the tent with Abu Bakr, may Allah be pleased with him, i.e. while he was seeking the help of Allah, to Whom belongs Might and Majesty. Allah says: (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession. Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is Almighty, All-Wise. (Soorah Al-Anfal 8:9,10)

Al-Umawi and others related that the Muslims supplicated to Allah in seeking help by His Honor, seeking assistance by Him. Allah says: ...with a thousand of the angels each behind the other (following one another) in succession. (Soorah Al-Anfal 8:9) i.e., following you and as a reinforcement for your group. Al-'Awfi related it from Ibn 'Abbas. This is also the opinion of Mujahid, Ibn Katheer, 'Abdur-Rahman Ibn Zaid and others. Abu Kudainah from Qaboos through his father from Ibn 'Abbas that "Murdifeen" means each angel behind the other. In another narration

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from him with this chain, "Murdifeen" means (each angel) following the step of one another in succession. This is also the opinion of Abu Zabyan, AdDahhak and Qatadah. 'Ali Ibn Abi Talhah Al-Walibi related from Ibn 'Abbas that he said: "Allah reinforced his Prophet and the Believers with a thousand angels. Jibraeel led five hundred angels on one flank, and Meekael led another five hundred angels on the other flank. This is the more popular narration.

Al-Baihaqi also related that 'Ali Ibn Abi Talib, may Allah be pleased with him, said: "On the day of the Battle of Badr, I killed a number of the enemies. Then I rushed to see what had happened to the Messenger of Allah, peace and blessings of Allah be upon him. When I got to him, he was in prostration saying: Ya Hayyu! Ya Qayyoom!! Ya Hayyu! Ya Qayyoom!! (meaning: O the Ever-Living, the One Who sustains and protects all that exists) without adding anything further. Then I returned to fight. Soon after, I came back and still found him in prostration saying the same words. I went back to the fighting and then came back (for the third time) and he was still in the position of prostration saying the same thing till Allah granted victory at his hands." An-Nasa'i had related it in Al-Yawm Wal-Lailah.

Al-Bukhari related from Ibn 'Abbas that the Prophet was in a tent built for him on the day of the Battle of Badr saying, "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the Believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Messenger! You have asked Allah earnestly." The Prophet was clad in his armor at that time. He went out, saying: Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and

the Hour will be more grievous and more bitter. (Soorah Al-Qamar 54:45,46) This Verse was revealed in Makkah but its confirmation came on the day of the Battle of Badr as related by Ibn Abi Hatim from 'Ikrimah who said: When the Verse: Their multitude will be put to flight, and they will show their backs. (Soorah Al- Qamar 54:45) was revealed, 'Umar said: "Which multitude will be put to flight and which multitude will prevail?" 'Umar added: "When it was the day of the Battle of Badr, I saw Allah's Messenger jumping in his armor while he was saying: Their multitude will be put to flight, and they will

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show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. (Soorah Al-Qamar 54:45, 46) Only that day did I realize its interpretation.

The Messenger of Allah, peace and blessings of Allah be upon him, came out of his tent to his men and urged them on with the following words: "By Him in Whose Hands is Muhammad's life, if any man fights them today and is killed while displaying steadfastness and hope in Allah, advancing and not retreating, Allah will surely admit him into Paradise."

Upon hearing this, 'Umair Ibn Al-Humam, the brother of Banu Salimah, while holding some dates in his hands that he was eating, said: "Bakh, bakh (expressing wonder and pleasure)! Between me and my entering Paradise is these people killing me?" Then he flung the dates in his hands and drew his sword and fought the enemies until he was killed. May Allah be pleased with him.

Ibn Jareer mentioned that 'Umair, may Allah be pleased with him, fought while he was saying:

*We hastened to Allah without
provision Except piety and
striving for the Hereafter
And perseverance upon Jihad in the
way of Allah Every provision is
bound to be exhausted Except piety,
righteousness and uprightness*

Imam Ahmad related from 'Ali that: Had you seen us on the day of Badr while we kept close to the Messenger of Allah, peace and blessings of Allah be upon him? Among us, his fighting position was the closest to the enemies. He was the bravest of people on that day."

An-Nasa'i also related that 'Ali said: "Whenever we met the enemy and the confrontation became heated, we would seek the protection of the Messenger of Allah, peace and blessings of Allah be upon him."

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Imam Ahmad related that 'Ali said: It was said to 'Ali and Abu Bakr on the day of Badr that Jibraeel was with one of you and Meekael was with the other while Israfeel, the mighty angel was observing the course of the battle and he did not participate; or he said: observing the rows.

Al-Bukhari related that Mu'adh Ibn Rifa'ah Ibn Rafi' Az-Zuraqi narrated that his father, who was one of those who witnessed the Battle of Badr, said: "Jibraeel came to the Messenger of Allah and said, 'How do you look upon the warriors of Badr among yourselves?' The Messenger of Allah, peace and blessings of Allah be upon him, said, 'As the best of the Muslims,' or something similar. On that, Jibraeel said, "And so are the angels who participated in the Badr (battle)'."

Allah said: (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks..." (Soorah Al-Anfal 8:12) i.e. on the heads. ...and smite over all their fingers and toes. (Soorah AlAnfal 8:12)

It is recorded in Saheeh Muslim that Ibn 'Abbas said: "(On that day) a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizoom! He glanced at the polytheist in front of him and he had fallen down on his back. When he looked at him (carefully, he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. The Ansari came to the Messenger of Allah, peace be upon him, and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i. e. the day of the Battle of Badr) killed seventy persons and captured seventy."

Ibn Ishaq said: Abu Usaid Malik Ibn Rabee'ah, who participated in the Battle of Badr and had lost his sight, said: If I were at Badr and I still had my sight, I would have shown you, without any doubt or difference, the mountain pass through which the angels came."

When the angels descended and Iblees saw them and Allah inspired them: Verily, I am with you, so keep firm those who have believed. (Soorah Al-

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Anfal 8:12) Their strengthening was that the angels would appear to a man in the form of a man whom they knew and would say to him: "Glad tidings for verily they are inconsequential for Allah is with you. Attack them!" And when Iblees saw the angels: '...he ran away and said, "Verily, I have nothing to do with you. Verily! I see what you see not." (Soorah Al-Anfal 8:48) He had assumed the form of Suraqah. Abu Jahl came and was inciting his companions saying: "You will not be daunted by Suraqah's betrayal of you for he has a secret pact with Muhammad and his Companions." And then he added: "By Al-Lat and Al-Uzza, we shall not retreat until we scatter Muhammad and his Companions into the mountains, and do not kill them, rather capture them in their multitude.

Al-Waqidi narrated from Hakeem Ibn Hizam: "They said: when the battle started the Prophet of Allah raised his hands seeking victory from Allah and what He had promised. He said: "O Allah if they overcome this group then polytheism will prevail and the religion will not be established for You." And Abu Bakr was saying, "By Allah, you will certainly be helped and your face will certainly be brightened." Then Allah sent down one thousand angels in succession during the hemming in by the enemy. The Messenger said: "Glad tidings, O Abu Bakr here is Jibraeel wearing a yellow turban holding the rein of his horse between the heavens and the Earth. When he descended to the Earth, he was out of my sight for a while then reappeared dusty and saying: "The help of Allah came when you beseeched Him."

Rabee' Ibn Anas related that: On the day of Badr, the people used to distinguish between the corpses of the enemy slain by their hands, and those slain by the hands of the angels with a cut above the neck and lacerations on the fingertips, and [the wound] being charred, similar

to the use of a whip made of fire.

When the angels descended in support [of the Muslims], the Messenger of Allah, peace and blessings of Allah be upon him, awoke after dozing off and gave the glad tidings to Abu Bakr saying: "O Abu Bakr, glad tidings, here is Jibrael riding his horse in the thick of the of sandstorm," i.e., the battlefield. Then Allah's Messenger, peace and blessings of Allah be upon him, went out of the tent in his armor and kept inspiring the Muslims to fight on, giving them glad tidings of Paradise and enbolding

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them with information of the descent of the angels on the battlefield fighting on their side. Tranquility and confidence descended upon them. The slumber which was an indication of tranquility, firmness and Eeman (faith) had come to pass as Allah said: (Remember) when He covered you with a slumber as a security from Him... (Soorah Al-Anfal 8:11) This is similar to what occurred afterwards in the Battle of Uhud, based on the text of the Qur'an. Ibn Ma'sood said: "Slumber during battle is from Eeman and slumber during the course of Salat is from Nifaq (hypocrisy)."

And Allah (SWT) said: (O disbelievers) if you ask for a judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers. (Soorah Al-Anfal 8:19)

Ziyad related from Ibn Ishaq that afterwards, the Messenger of Allah, peace and blessings of Allah be upon him, took a handful of pebbles, turned to the direction of the Quraish and said: "Disfigure their faces." Then he threw it in their direction and commanded his Companions to attack. The enemy was defeated and Allah caused the death of some of the leaders of Quraish, while others from their nobility were captured.

Ibn Ishaq also mentioned that when Allah's Messenger, peace and blessings of Allah be upon him, was goading his Companions to fight on, he threw dust at the polytheists and then Allah defeated them. The Prophet then returned to his tent along with Abu Bakr. Sa'd Ibn Mu'adh and some Ansar stood by the door of the tent with swords drawn as if they had turned away from the Mushrikeen to face the Messenger of Allah, peace and

blessings of Allah be upon him.

Ibn Ishaq added that the Ansar objected to the idea of taking captives. The Messenger of Allah, peace and blessings of Allah be upon him, saw the objection in the face of Sa'd Ibn Mu'adh. The Messenger of Allah, peace and blessing, of Allah be upon him, asked: "I see that you dislike what the people have done." He replied: "Yes, by Allah, O Messenger of Allah. This is the first encounter Allah has caused us to have with the people of polytheism and their decimation is more beloved to me than their preservation."

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Ibn Ishaq related from ‘Abdullah Ibn ‘Abbas that the Prophet, peace and blessings of Allah be upon him, said to his Companions on the day of Badr: “I am aware that some men from Banu Hashim and others have been forced to march out (to fight) while having no intention to fight against us. So whoever comes across anyone from Banu Hashim, do not kill him; whoever comes across Abul-Bakhtari Ibn Hisham Ibn Al-Harith Ibn Asad, do not kill him; whoever comes across Al-‘Abbas Ibn ‘Abdul-Muttalib, (the uncle of Allah’s Messenger), do not kill him for he was forced to march out.”

Ibn ‘Abbas continued: Abu Hudhaifah said (in response to the Prophet’s command): “Should we kill our own fathers, children, brothers and comrades and then let Al-‘Abbas go? By Allah, if I come across him, I shall let him taste the sword.”

When this statement of Abu Hudhaifah reached Allah’s Messenger, peace and blessings of Allah be upon him, he told ‘Umar Ibn Al-Khattab: “O Abu Hafs.” ‘Umar said: “That was the day Allah’s Messenger, peace and blessings of Allah be upon him, gave me the nickname of Abu Hafs.”

“Would anyone strike the face of the uncle of the Prophet?” Allah’s Messenger, peace and blessings of Allah be upon him, continued. ‘Umar responded: “O Messenger of Allah, permit me to chop off his head with the sword, for, by Allah, he has become a Munafiq (hypocrite).”

Abu Hudhaifah said: “I have not remained at peace from the day I said that statement. I never ceased to be afraid of it (i.e. its consequence) and being killed as a martyr appears to be the only redemption.” He was eventually killed as a martyr at the Battle of Yamamah. Allah be

pleased with him.

The Killing of Abul-Bakhtari Ibn Hisham

Ibn Ishaq related that the Messenger of Allah, peace and blessings of Allah be upon him, had forbidden that Abul-Bakhtari be killed because he was the most abstentious of people from (harming) Allah's Messenger while he was in Makkah. He neither participated in hurting him nor did anything

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distasteful that would reach the Prophet. He was one of those who executed the repudiation of the boycott. AlMujadhdhar Ibn Dhiyad Al- Balawi, an ally of the Ansar met him one day and said: "Allah's Messenger has forbidden us from killing you." Meanwhile, Abul-Bakhatari was with a friend who had traveled with him from Makkah, his name was Junadah Ibn Mulaihah. So he asked: "What about my friend?" AlMujadhdhar replied: "I shall not let your friend go for the Messenger of Allah commanded us regarding you only." Abul-Bakhtari said: "No, by Allah, then I and he shall both die together. I do not like that the women of the Quraish talk about me that I abandon my friend in my covetousness of the life. Then AbulBakhatari said:

I shall not surrender a free-born

friend Until he dies or he is let

off

*So they fought and Al-Mujadhdhar Ibn Dhiyad
killed him.*

The Killing of Umayyah Ibn Khalaf

Narrated 'Abdur-Rahman Ibn 'Awf: I got an agreement written between me and Umayyah Ibn Khalaf that Umayyah would look after my property (or family) in Makkah and I would look after his in Madinah. When I mentioned the word 'Ar-Rahman' in the document, Umayyah said, 'I do not know 'Ar-Rahman.' Write down to me your name, (with which you called yourself) in the pre-Islamic period of Ignorance." So, I wrote my name ' 'Abd 'Amr'. On the day (of the Battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilal saw him (i.e. Umayyah) and went to a

gathering of Ansar and said, “(Here is) Umayyah Ibn Khalaf! Woe to me if he escapes!” So, a group of Ansar went out with Bilal to follow us (‘Abdur-Rahman and Umayyah). Being afraid that they would catch us, I left Umayyah’s son for them to keep them busy but the Ansar killed the son and insisted on following us. Umayyah was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub-narrator added, “ ‘Abdur-Rahman used to show us the trace of the wound on the back of his foot.”)

The Killing of Abu Jahl, May Allah's Curse be Upon Him

It is recorded in the Saheehain that 'Abdur-Rahmaan Ibn 'Awf said: "While I was standing in the battle array on the day of Badr, I looked toward my right and my left, and found myself between two boys, who were quite young in age, from the Ansar. I wished I were between stronger persons. One of them made a sign to me and said: 'Uncle, do you recognize Abu Jahl?' I said: 'Yes. What do you want to do with him, O my nephew?' He said: 'I have been told that he abuses the Messenger of Allah, may peace be upon him. By Allah, in Whose Hands is my life, if I see him (I will with him) and will not leave him until one of us who is destined to die earlier is killed.' The narrator said: I wondered at this. Then the other made a sign to me and said similar words. Soon afterward, I saw Abu Jahl. He was moving about among men. I said to the two boys: 'Don't you see? He is the man you were inquiring about.' (As soon as they heard this), they dashed toward him, struck him with their swords until he was killed. Then they returned to the Messenger of Allah, may peace be upon him, and informed him of this. He asked: 'Which of you has killed him?' Each one of them said: 'I have killed him.' He said: 'Have you wiped your swords?' They said: 'No'.

He examined their swords and said: 'Both of you have killed him.' He then decided that the belongings of Abu Jahl be handed over to (the two young boys) Mu'adh Ibn 'Amr Ibn Al-Jamooah and Mu'adh Ibn Afra."

Also in the Saheehain, from the Hadith of Abu Sulaiman At-Taimi that Anas Ibn Malik said: "Allah's Messenger said on the day of the Battle of Badr: "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ood went

and saw him struck by the two sons of 'Afra' and was on the throes of death. Ibn Mas'ood said, "Are you Abu Jahl?" Abu Jahl replied, "Can there be a man more superior to the one whom you have killed (or [he said] his own folk have killed.)?"

In the version of Bukhari from Ibn Mas'ood, it is recorded that he (Ibn Mas'ood) approached Abu Jahl and said: "Has Allah humiliated you?"

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Abu Jahl said: "Is there a man stronger than the one whom you have killed?"

Al-Bukhari also related that Az-Zubair said: "I met 'Ubaidah Ibn S'eed Ibn Al-'As on the day (of the Battle) of Badr and he was covered with armor; so much so that only his eyes were visible. He was surnamed Abu Dhatul-Karish. He said (proudly), 'I am Abu Dhatlal-Karsh.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great amount of force to take it out as both its ends were bent." 'Urwah said, "Later on, Allah's Messenger asked Az-Zubair for the spear and he gave it to him. When Allah's Messenger died, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthman demanded it from him and he gave it to him. When 'Uthman was martyred, the spear remained with 'Ali's offspring. Then 'Abdullah Ibn Az-Zubair demanded it back, and it remained with him till he was martyred.

Ibn Ishaq said: Okkashah Ibn Mihsan , ally of Banu 'Abd Shams Ibn 'Abd Manaf, fought on the day of Badr with his sword until it broke in his hand. Then he came to the Messenger of Allah, peace and blessings of Allah be upon him, who gave him a piece of wood and said, "O Okkashah, fight with this!" When he took it from the Messenger of Allah, he shook it and it turned into a long white hard steel sword in his hand. He fought with it until Allah granted victory to the Muslims. That sword is known as Al'Awn. He witnessed several battles with Allah's Messenger, peace and blessings of Allah be upon him, and it always remained with him, until he was killed during the wars of apostasy and (the sword) was still

with him.

Al-Baihaqi had reported from Al-Hakim that Okkashah Ibn Mihsan narrated: "My sword broke in the Battle of Badr and Allah's Messenger gave me a piece of wood which turned into a long white hard steel sword. I fought with it until Allah routed the polytheists." The sword never ceased to be with him till he died.

The Messenger of Allah's Restoration of Qatadah's Eye

'Asim Ibn 'Umar Ibn Qatadah reported from his father, from his grandfather (Qatadah Ibn An-Nu'man) that his eye was hit in the Battle of Badr and its pupil was knocked out from its socket and hung down his cheek. Some people wanted to cut it off but others restrained them saying: "Let's go to Allah's Messenger to seek his advice." When they got to him and narrated to him what happened he went close to Qatadah, raised the pupil (of the eye) and placed it back into its socket. Then he rubbed the eye with his palm and prayed: "O Allah, restore it and make it good." Till he died, no one who met him was able to identify the eye that was injured.

In another narration, it turned out to be the better of the two eyes. 'Asim Ibn 'Umar Ibn Qatadah rendered a poem chronicling the incident:

*I am the son of the one whose pupil (eye) hung
down his cheek Then it was restored by the
hand of Al-Mustafa (the Prophet)*

Another Narration similar to that:

Al-Baihaqi related from Mu'adh Ibn Rifa'ah Ibn Rafi' from his father Rafi' Ibn Malik who said: On the day of Badr, the people gathered up to Ubayy Ibn Khalaf and I approached him and I noticed an opening in his armor which had broken under his armpit, so I pierced him mortally through that opening and I was hit by an arrow on the Day of Badr and my eye was knocked out. The Messenger of Allah placed some of his saliva on it and supplicated for me and I did not feel any pain from it.

This narration is, however, strange even though its chain is good but he did not authenticate it.

The Casting of the Leaders of the Kuffar Into the Well of Badr

Ibn Ishaq related that 'A'ishah said: When Allah's Messenger ordered that the all the corpses (of the Kuffar) be thrown into the pit, they were all thrown with the exception of Umayyah Ibn Khalaf who had become

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swollen in his armor to the extent that it filled it. When they tried to carry his corpse, it disintegrated, so they left it where it was and heaped sand and stones on his corpse to cover it up.

After they had thrown the corpses into the pit, the Messenger of Allah, peace and blessings of Allah be upon him, stood over them and said: "O people of the pit, you have found true what your Lord had for you, I have found true what my Lord had promised me."

'A'ishah added that his Companions said to him, "O Messenger of Allah, are you speaking people who are dead?" He said: "They know that what Allah had promised them is true." 'A'ishah continued: The people said that they had heard what you said to them and the Messenger of Allah, peace and blessings of Allah be upon him, merely said: "They have realized."

I said, this is from 'A'ishah's interpretation of the Hadith as has been compiled in a section indicating that she considers it to be contradictory to some Verses of the Qur'an. According to this position, to claim that she had heard what the Prophet said to them contradicts this Verse: ...but you cannot make hear those who are in graves. (Soorah Fatir 35:22)

However, there is no contradiction whatsoever; the correct view is that of the majority of the Companions and those who came after them, that the said Hadith is a textual proof against her opinion, may Allah be pleased with her.

Al-Bukhari related that it was mentioned before 'A'ishah that Ibn 'Umar attributed the following statement to the Messenger of Allah, peace and blessings of Allah be upon him: "The dead person is punished in the grave because of the crying and lamentation of his family." On that,

'A'ishah said, "But Allah's Messenger said, 'The dead person is punished for his crimes and sins while his family cry over him then'." She added, "And this is similar to the statement of Allah's Messenger when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, "But he said now they know very well what I used to tell them was the truth." 'A'ishah then recited: Verily, you cannot make the dead to hear. (Soorah An-Naml 27:80) and

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...but you cannot make hear those who are in graves. (Soorah Fatir 35:22) that is, when they have taken their places in the (Hell)Fire.

The possibility of the dead hearing after being buried has been categorically established by more than one Hadith as shall be clarified in the Book Al-Jana'iz Min Ahkam Al-Kabeer by the permission of Allah.

Al-Bukhari related that Ibn 'Umar said: "The Prophet stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say to them." This was mentioned before 'A'ishah and she said, "But the Prophet said, 'Now they know very well that what I used to tell them was the truth.' Then she recited: Verily, you cannot make the dead to hear, ... till the end of Verse. (Soorah An-Naml 27:80)

Al-Bukhari related that Abu Talhah narrated that on the day of Badr, Allah's Messenger, peace and blessings of Allah be upon him, ordered that the corpses of twenty-four leaders of Quraish be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battlefield for three nights.) So, on the third day of the Battle of Badr, he ordered that his she- camel be saddled, then he set out, and his Companions followed him saying among themselves: "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so; and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Messenger? We have found true what our Lord promised us. Have you too

found true what your Lord promised you?" 'Umar said, "O Allah's Messenger! You are speaking to bodies that have no souls!" Allah's Messenger said, "By Him in Whose Hands is Muhammad's soul, you do not hear what I say better than they do." (Qatadah said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them, and to take revenge over them and to cause them to feel remorseful and regretful.")

Ibn Ishaq related that when the Messenger of Allah, peace and blessings of Allah be upon him, commanded that they (the corpse of the polytheists)

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be thrown into the pit, the corpse of 'Utbah Ibn Rabee'ah was dragged and thrown in the Qaleeb (the well) at Badr. Abu Hudhaifah stared at his father's corpse with a changed complexion. When the Prophet, peace and blessings of Allah be upon him, saw him, he said: "Abu Hudhaifah, perhaps you are nursing some feelings regarding your father?" "No, O Messenger of Allah, I do not have any doubt about my father's death nor about where he is going; rather, I had always known my father of having the qualities of intelligence, insight and grace, and I had hoped that these qualities will guide him to Islam. When I saw the fate that eventually befell him then I called to mind the polytheism upon which he died and the hope I had always nursed for him and that really saddened me." Then Allah's Messenger, peace and blessings of Allah be upon him, prayed for him and said good things about him.

Al-Bukhari related that Ibn 'Abbas said concerning the Verse: "Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam)..." (Soorah Ibrahim 14:28) the people meant here by Allah are the pagans of Quraish and Muhammad is Allah's blessings. Concerning the statement: "...and have caused their people to dwell in the house of destruction?" Ibn 'Abbas said: "It meant the Fire they will suffer in (after their death) on the day of Badr."

Imam Ahmad related that Ibn 'Abbas said: "When Allah's Messenger, peace and blessings of Allah be upon him, was through with the corpses, it was said to him: 'Take to 'Al-'Eer', nothing lies before it.'" Then 'Abbas called on to him while he was in fetters: "It will not be permissible for you." "Why?" the Messenger of Allah, peace and blessings of Allah be upon him, asked. 'Abbas replied: "Because Allah promised you one of two groups and He

has fulfilled what He has promised you.”

Allah had legalized the fighting of the Muslims against the disbelievers and had explained its wisdom in this regard. So, when you meet (in fight Jihad in Allah’s Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom

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(according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hellfire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. (Soorah Muhammad 47:4)

Allah (SWT) also says: Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise. (Soorah At-Tawbah 9:14,15)

Abu Jahl was killed by the hands of a youth from the Ansar and afterwards 'Abdullah Ibn Mas'ood came upon him, decapitated him and brought his head to the Messenger of Allah, peace and blessings of Allah be upon him. Allah gladdened the heart of the Muslims because this kind of death is more humiliating than a thunder bolting striking him, or the roof of his house collapsing on him, or him dying naturally.

Ibn Ishaq related that among those who were killed along with the polytheists on the day of Badr were those who came to the battlefield out of dissimulation and a number of them had been tortured to abandon Islam. Among them were Al-Harith Ibn Zam'ah Ibn Al-Aswad, Abu Qais Ibn Al-Fakih, Abu Qais Ibn AlWaleed Ibn Al-Mugheerah, 'Ali Ibn Umayyah Ibn Khalaf and Al-'As Ibn Munabbah Ibn Al-Hajjaj.

It is concerning them that this Verse was revealed:

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (Soorah An-Nisa' 4:97)

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The number of those who were captured on the day of Badr was seventy, as shall be discussed shortly, insha'Allah. Among them were members of the family of Allah's Messenger - his uncle, Al-'Abbas Ibn 'Abdul-Muttalib, his cousin Aqeel Ibn Abi Talib, Nawfal Ibn Al-Harith Ibn 'Abdul-Muttalib. Imam AshShafi'i, Al-Bukhari and others have adduced from this the evidence that not everyone who had some relationship and was captured was forbidden to be liberated. They cited the Hadith of Al- Hasan from Samurah regarding that. And Allah knows best. Among this group was Abul-'As Ibn Ar-Rabee' Ibn 'Abd Shams Ibn Umayyah, the husband of Zainab, who was the daughter of the Prophet.

The Companions' view were divided over the fate of the captives - should they be killed or ransomed? Al-Hasan said: The Messenger of Allah, peace and blessings of Allah be upon him, sought the advice of the Muslims concerning the captives of Badr. He said: "Allah has given you power over them." 'Umar rose and said: "O Messenger of Allah, chop off their necks." The Prophet turned away from him. The Prophet again turned to the people for another advice. Abu Bakr As-Siddiq got up and said: "O Messenger of Allah, our view is that you should forgive them and accept their ransom." Then, the gloom on the face of Allah's Messenger, peace and blessings of Allah be upon him, was dissipated and he forgave them and accepted their ransom. Then Allah revealed: Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took. (Soorah Al-Anfal 8:68) This Hadith is exclusively related by Ahmad.

Ibn 'Umar narrated that when the Kuffar were captured on the day of Badr, 'Abbas was among them; he was captured by one of the Ansar men. The Ansar had threatened to kill him and when that got to the Prophet, he said: "I could not sleep overnight owing to anxiety

over my uncle I thought the Ansar had killed him.” ‘Umar said: “Should I approach them?” and the Prophet answered in the affirmative. So ‘Umar approached the Ansar and said to them: “Release ‘Abbas.” They said: “By Allah we shall not release him.” ‘Umar said: “Even if that is pleasing to the Messenger of Allah?” The Ansar said: “If that pleases him, then you may take him.” When ‘Umar took him, he said to ‘Abbas: “O ‘Abbas, accept Islam. By Allah, your acceptance of Islam is more pleasing to me than that of Al-Khattab and that is not so except owing to the fact your acceptance of Islam will

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delight the Messenger of Allah, peace and blessings of Allah be upon him. The Messenger of Allah, peace and blessings of Allah be upon him, sought Abu Bakr's advice and he said: "They are your relatives, so release them." He sought 'Umar's advice and he said: "Kill them." Eventually, the Prophet accepted their ransom and Allah revealed: It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. (Soorah Al-Anfal 8:67)

Al-Mujahid and Ath-Thawree said concerning Allah's statement: Were it not a previous ordainment from Allah. (Soorah Al-Anfal 8:68) it means ordainment of forgiveness.

Al-Walibee related that Ibn 'Abbas said: It is recorded in the first Umm Al-Kitab that the booty and ransom of the captives of Badr are permissible for them. This is why Allah says thereafter: So enjoy what you have gotten of booty in war, lawful and good... (Soorah Al-Anfal 8:69)

This has also been related from Abu Hurairah, Ibn Mas'ood, Ibn Jubair, 'Ata', Al-Hasan, Qatadah, AlA'amash and it is also the preferred opinion of Ibn Jareer. This preference for this view is corroborated by what is recorded in the Saheehain from Jabi Ibn 'Abdullah that Allah's Messenger, peace and blessings of Allah be upon him, said:

"I have been given five things which were not given to any amongst the Prophets before me. (They are): Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.

The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. The booty has been made Halal (lawful) for

me (and was not made so for anyone else). I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind."

Al-A'mash related from Abu Saleh that Abu Hurairah narrated that the Prophet said: "War booty was not permitted other than for us." This is why Allah said: So enjoy what you have gotten of booty in war, lawful

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and good... (Soorah Al-Anfal 8:69) Thus Allah permitted the consumption of war booties and ransom of war captives.

Abu Dawood had related that Ibn 'Abbas narrated that Allah's Messenger, peace and blessings of Allah be upon him, fixed the ransom of the captives of the Battle of Badr at four hundred. That was the least amount of ransom taken from anyone of them. The highest amount taken from one person was four thousand dirham.

Ibn Ishaq related that Ibn 'Abbas said: "All the while the captives remained in bondage; the Messenger of Allah, peace and blessings of Allah be upon him, would spend the night awake. When he was asked why he could not sleep, he said, 'I can hear the plaintive moaning of my uncle in captivity.' When he was unfettered, 'Abbas became quiet and the Prophet, peace and blessings of Allah be upon him, was able to sleep.

Ibn Ishaq added: He was a wealthy man, so he ransomed himself with one hundred uqiyyah of gold.

I say: The hundred uqiyyah of gold was paid on behalf of himself, his two nephews - 'Aqeel and Nawfal and his ally, 'Utbah Ibn 'Amr, one of the Banu Al-Harith Ibn Fihr as Allah's Messenger, peace and blessings of Allah be upon him, had ordered when he claimed that he had accepted Islam. The Messenger of Allah, peace and blessings of Allah be upon him, said to him: "We will deal only with what is apparent from you and only Allah knows best the fact of your acceptance of Islam and He will reward you accordingly." He claimed he had no money with him. The Messenger of Allah, peace and blessings of Allah be upon him, said to him: "Where is the money both you and Umm Fadl buried and you said to him: 'If I am killed in this journey, this money is meant

for Banu Fadl, 'Abdullah and Qutham'?" He said: "By Allah, I know you are truly a Messenger of Allah for this matter known to no one other than myself and Umm Fadl." Related by Ibn Ishaq from Ibn Abi Najeeh from 'Ata' from Ibn 'Abbas.

Anas Ibn Malik narrated that: Some Ansari men asked permission from Allah's Messenger, peace and blessings of Allah be upon him, saying, "Allow us not to take the ransom of our nephew 'Abbas." The Prophet replied, "Do not leave a single dirham from it."

Al-Bukhari related that Anas narrated that some money from Bahrain was brought to the Messenger of Allah, peace and blessings of Allah be upon him. He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Messenger. In the meantime, 'Abbas came to him and said, "O Allah's Messenger! Give me, for I gave the ransom of myself and 'Aqeel." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet said, "No." Then 'Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." Then 'Abbas threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet "Will you order someone to help me carry it?" The Prophet said, "No." Then 'Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." So, 'Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Messenger, peace and blessings of Allah be upon him, did not get up from there till not a single dirham remained from that money.

The Number of Captives and Those Killed Among the Polytheists in the Battle of Badr

It is popularly known that the number of captives from Badr were seventy and the number of the dead Mushrikeen was also seventy as related by other narrations separate from those related earlier, such as the Hadith of Al-Bara' Ibn 'Azib in Saheeh Al-Bukhari that the Muslims killed seventy and captured seventy.

Al-Baihaqi said that Al-Bara' Ibn 'Azib narrated that: Allah's Messenger, peace and blessings of Allah be upon him, appointed 'Abdullah Ibn Jubair over the archers on the day of the Battle of Badr and seventy of us were felled (i.e. at the Battle of Uhud). Meanwhile, the Prophet and his Companions had recorded 140 of the Mushrikeen as casualty of the Battle of Badr. Seventy were captured and seventy were killed.

I say: The aggregate of the Mushrikeen at the battle was between nine hundred and one thousand. Qatadah was categorical that they were nine

hundred and fifty men and perhaps he took the information from what we have mentioned and Allah knows best. In the Hadith of 'Umar mentioned earlier, there number was a little more than one thousand. The more authentic of the views is the first one based on what the Prophet said: "The number of the people (enemies) was between nine hundred and one thousand." As for the number of the Companions on that day, they were about three hundred and ten men.

How the Booty Was Shared

The Companions disagreed on the day of Battle of Badr over the booty taken from the Mushrikeen over what should rightly be theirs. The Companions were broken into three groups after the Mushrikeen fled. A group encircled the Messenger of Allah lest anyone from the Mushrikeen would return to harm him.

Another group pursued the Mushrikeen killing and capturing some of them while the third group went around gathering the spoils of war from different parts of the battle field. Each group claimed to have greater right due to the gravity of their exploits.

Ibn Ishaq related that Abu Umamah Al-Bahili said: I asked Ubadah Ibn Samit about "Al-Anfal" (a chapter of the Qur'an) and he said: "It was revealed concerning us the participants of the Battle of Badr when we disagreed over the booty. When our disagreement became aggravated, Allah took it from us and made it the prerogative of the Messenger of Allah to distribute it among the believers equally." The meaning of his statement "equally" is that equal portion was given to those who gathered the booty and those who pursued the enemies as well as those who remained under the flags; he did not give preference to anyone who claimed precedence in its portion. This did not, however, nullify

the one- fifth so it was disposed of accordingly as some scholars have misconstrued among whom were Abu 'Ubaidah and others. And Allah knows best. Allah's Messenger, peace and blessings of Allah be upon him, obtained a sword with a spine as his portion from the spoils of the Battle of Badr.

'Ubadah Ibn Samit narrated: We went out with the Prophet and I witnessed the Battle of Badr with him. We met the enemy and Allah

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routed them. A group chased after the enemy decimating and capturing them and another group fell upon the spoils picking and gathering them while the third group encircled the Messenger of Allah lest the enemy should unexpectedly attack him. This continued till nightfall when the people gathered again. Those who had gathered the spoils claimed sole right to what they had gathered and that no one would else would have any portion in it. Those who chased after the enemy disagreed with them claiming that they had no greater share to the spoils than them for they were the ones who pursued the enemy causing them to abandon the spoils, and they were the ones who routed them. Those who encircled the Messenger of Allah, peace and blessings of Allah be upon him, said: We feared that the enemy would carry out a surprise attack on him (i.e. the Prophet) so we were busy protecting him.

Thus Allah (SWT) revealed: They ask you (O Muhammad) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad), if you are believers. (Soorah Al-Anfal 8:1) Thus, Allah's Messenger, peace and blessings of Allah be upon him, distributed it equally among the Muslims. Whenever the Messenger of Allah invaded an enemy land, he would give out one-fourth of the booty and one-third upon his return and he used to dislike the spoils of war.

Abu Dawood, An-Nasa'i, Ibn Hibban and Al-Hakim have related through different chains that Ibn 'Abbas narrated: Allah's Messenger, peace and blessings of Allah be upon him, said on the day of the Battle of Badr, "Whoever does such-and-such, for him will be such-and-such reward." The young men dashed forth in quest of that while the elderly ones remained close to the flags.

When Allah bestowed victory on them, the elderly men said: "We were a support for you. If you had been defeated, you would have returned to us. Do not take this booty alone and we remain (deprived of it)." The young men refused (to give), and said: The Messenger of Allah has given it to us. Then Allah revealed: They ask you (O Muhammad) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad), if you are believers. (Soorah Al-Anfal 8:1)

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The importance of all that is that the matter of the spoils of war is referred to the ruling of Allah (SWT) and His Messenger based on the overriding benefits of the servants (of Allah) in their livelihood and hereafter. Thus Allah revealed: They ask you (O Muhammad) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad), if you are believers. (Soorah Al-Anfal 8:1)

Then he related the events of the Battle of Badr and what transpired till he ended with the words of Allah: And know that whatever of war booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)], (and also) the orphans, Al-Masakeen (the poor) and the wayfarer. (Soorah Al-Anfal 8:41)

Clearly, this verse explains the ruling of Allah on the spoils of war, which He attributed to Himself and His Messenger and explained and ruled on it as He deemed.

The Prophet's Return From Badr to Madinah

It is recorded in the Saheehain that whenever the Messenger of Allah, peace and blessings of Allah be upon him, was victorious in a battle, he would stay at an open field close to the battlefield for three days. The Messenger of Allah, peace and blessings of Allah be upon him, had stayed at the open field of Badr for three days as mentioned earlier. His departure was on Monday night. He rode his camel and stopped by the well of Badr and rebuked those who were hauled into it, as related earlier. Then the Messenger of Allah departed along with the captives and a great amount of spoils from the war.

Meanwhile, Allah's Messenger, peace be upon him, had sent ahead of him two men to carry the news of his victory over those who associate partners with Allah and belie Him. He sent 'Abdullah Ibn Rawahah to the upper part of Madinah and Zaid Ibn Harithah to the lower part of the city.

Usamah Ibn Zaid related that the Prophet left behind 'Uthman and Usamah Ibn Zaid to attend to the daughter of the Messenger of Allah. Zaid Ibn Harithah came riding Adba', the camel of the Messenger of Allah with

news of the victory. Usamah said: I heard the hue and cry, so I came out to see that Zaid had come with the glad tiding and, by Allah, I did not believe it until we saw the captives and Allah's Messenger, peace and blessings of Allah be upon him, gave 'Uthman his portion (of the spoils)."

Ibn Ishaq related: The Messenger of Allah, peace be upon him, returned to his home along with the captives, among whom were 'Uqbah Ibn Abi Mu'ait and Nadra Ibn Al-Harith. He had entrusted the spoils of war to 'Abdullah Ibn Ka'b Ibn 'Amr Ibn 'Awf Ibn Mabdhoor Ibn 'Amr Ibn Ghanm Ibn Mazin Ibn AnNajjar.

Then the Messenger of Allah continued his return journey till he passed through the strait of As-Safra'. He descended upon the sand dune known as Siyar Kunayb situated between the strait and the oasis of AnNaziyah by a tree located close by, where he distributed equally the spoils of war, which Allah had bestowed on the Muslims from the disbelievers.

Afterwards, he proceeded until he reached Ar-Raha' where he was met by some Muslims who had gathered to congratulate him, and those who were present with him, for the victory that Allah bestowed on him. Salamah Ibn Salamah Ibn Waqsh, as related to me by 'Asim Ibn 'Umar and Yazeed Ibn Roomaan, said: "Why are you congratulating us? By Allah, we merely confronted decrepit people whom we found like a tethered camel that we slaughtered." The Messenger of Allah, peace and blessings of Allah be upon him, smiled and then said: "O my nephew, they were a multitude."

The Killing of An-Nadr Ibn Al-Harith and 'Uqbah Ibn Abi Mu'ait

Ibn Ishaq related: When the Messenger of Allah, peace be upon him, reached As-Safra' he ordered that An-Nadr Ibn Al-Harith be executed and 'Ali Ibn Abi Talib killed him as related to me by some men of knowledge among the people of Makkah. Thereafter, he proceeded till he was at Irbaz-Zubayh where he ordered that 'Uqbah Ibn Abi Mu'ait be executed as well.

Ash-Sha'bi related that when the Prophet ordered the execution of 'Uqbah he said: "Would you kill me from all of Quraish?" He replied: "Yes, do

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you know what this one had done to me? He came while I was in prostration behind the Maqam (Ibrahim) and he placed his leg on my neck and pressed down on it and I was unable to raise my head till I thought my eyes would be affected. He came at another time with the bowels of a goat and placed it on my head while I was in prostration and Fatimah came to remove it off my head.” Ibn Hisham said: Rather, it is reported by Az- Zuhri and other people of knowledge that it was ‘Ali Ibn Abi Talib who killed ‘Uqbah.

I say: These two men more than any others were vehement in their disbelief, obstinacy, transgression, envy, lampooning Islam and its adherents. May Allah curse them both.

The Joy of Najashi at the Event of Badr

Al-Hafiz Al-Baihaqi related from ‘Abdur-Rahmaan Ibn Yazeed Ibn Jabir from ‘Abdur-Rahman, a man from Sana’ who narrated that one day, An- Najashi sent for Ja’afar Ibn Abi Talib and his compatriots and they came to meet him in a house while he was wearing a worn-out cloth and sitting on bare sand. Ja’afar said: We were scared when we saw him in that condition. When he noticed our expression, he said, I want to break to you news that will be pleasing to you. One of my spies has come to me from your land with information that Allah has given victory to His Prophet and has destroyed his enemy and such-and-such persons have been captured and such-and-such persons have been killed. They had met at a valley called Badr which is suffused with Arak as if I can see it now because I used to graze camels on behalf of my master who was a man from Banu Damrah. Ja’afar asked him: Then why are you sitting on bare sand without any rug and wearing this sort of dress? He said: We found in what Allah has sent down upon ‘Eesa that it is a right

upon the slave of Allah to demonstrate gratitude to Allah in humility whenever He granted them a favor. So when Allah granted me the favor of the victory of His Prophet, I am presenting to Him this humility as gratitude.”

The News of the Casualties of Badr Reaches Their Families in Makkah

Ibn Ishaq related: The first person to reach Makkah with the news of the casualty of Badr was AlHaithuman Ibn 'Abdullah Al-Khuza'i. They asked him: "What course of event did you leave behind?" He replied: " 'Utbah Ibn Rabee'ah was killed and so were Shaibah Ibn Rabee'ah, Abul-Hakam Ibn Hisham, Umayyah Ibn Khalaf, Zam'ah Ibn Al-Aswad, Nabeeh and Munabbih, and Abul-Bakhatari Ibn Hisham." When he continued to enumerate the fate of the noblemen of Quraish, Safwan Ibn Umayyah said: "I cannot fathom this, so ask him on my behalf." They said: "What has Safwan Ibn Umayyah done?" He said: "There he is sitting in the hijr. By Allah, I saw his father and brother when they were killed."

Moosa Ibn 'Uqbah said that when the news reached the people of Makkah, after verifying it, the women tore their hair in grief and there were lots of wailing.

Ibn Ishaq added: Yahya Ibn 'Abbad narrated to me from his father who said, they mourned their dead from the battle and some of them said: "Stop mourning, so that Muhammad may not rejoice at your misfortune when the news of your mourning reaches him, and do not hasten to seek the return of your captives until they become amenable so that Muhammad may not become too strict in ransom."

I say: This is a complete punishment from Allah for them, because they abandoned the mourning of their dead, even though weeping over the dead is something that dispels grief from the heart.

Ibn Ishaq related that Al-Aswad Ibn Al-Muttalib lost three of his children, Zam'ah, 'Aqeel and Al-Harith. He desired

to cry over the loss of his children. While he was still in grief, he heard a shriek in the middle of the night and he said to a boy of his, as he had lost his sight: "Check if what we desire has been permitted. Has the Quraish decided to weep over their dead? So that I may also weep over Hakeemah (i.e. his son Zam'ah) for my inside has been incinerated with grief." When the slave boy returned, he informed him that it was just a woman crying over her lost camel.

The Sending of Emissaries by the Quraish so as to Ransom their Prisoners

Ibn Ishaq related that among the captives was Abu Wada'ah Ibn Dubairah As-Sahmi, so the Messenger of Allah, peace and blessings of Allah be upon him, said: "He has a son back in Makkah who is a shrewd and rich trader and it seems he will soon come to ransom his father."

When the Quraish said to not hasten in getting your captives ransomed so that Muhammad and his Companions do not become extreme in regards to their asking amount, Al-Muttalib Ibn Abi Wada'ah, the one about whom the Messenger of Allah, peace be upon him, said: "You are correct, do not be in haste," snuck out at night and headed for Madinah. When he got there, he ransomed his father with four thousand dirham and took him away.

I say: This was the first prisoner of the Battle of Badr to be ransomed. Afterwards, the Quraish sent emissaries seeking to ransom their prisoners. Makraz Ibn Hafs Ibn Al-Akhyaf also arrived to pay the ransom of Suhail Ibn 'Amr.

Ibn Ishaq related that 'Umar Ibn Al-Khattab said to Allah's Messenger, peace be upon him: "Allow me to pluck out the front teeth of Suhail Ibn 'Amr to let his tongue stick out so that he will never again be able to speak against you in public." Allah's Messenger replied: "No, I shall not torture him so that Allah may not also torture me even though I am a Prophet."

I say: This Hadith is mursal; rather, it is mu'dal.

Ibn Ishaq related: It has reached me that Allah's Messenger, peace and blessings of Allah be upon him, said to 'Umar concerning his request to punish Suhail severely: "Perhaps he will stand in a position for which you will not censure him."

I say: This is in reference to his standing in Makkah when the Messenger of Allah, peace and blessings of Allah be upon him, died and some Arabs apostatized and hypocrisy reared its head in Madinah and other places.

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Suhail rose in Makkah to address the people and strengthen them upon the deen of Al-Haneef (Islam) as shall be elaborated on later.

Ibn Ishaq said: 'Abdullah Ibn Abi Bakr narrated: It was said to Abu Sufyan, "Ransom 'Amr, your son." He replied, "Should I add my wealth to my blood? They killed Hanzalah and will I pay ransom for 'Amr? Leave him in their hands, let them do as they like with him." While his son was still in captivity in Madinah, Sa'd Ibn An-Nu'man Ibn Ukal, the brother of Banu 'Amr Ibn 'Awf and one of the Banu Mu'awiyah went out with the intention of performing 'Umrah (in Makkah). He was an old Muslim man who used to tend his livestock by the Bagee'. So he departed from there for 'Umrah without any fear of what might be done to him. He did not entertain the thought of being detained in Makkah. He had merely come for 'Umrah, and the Quraish had previously given their words that they will not intercept anyone who comes to them with the intention of Hajj or 'Umrah. However, while in Makkah, Abu Sufyan Ibn Harb transgressed against him, and detained him in retaliation for his son, 'Amr.

Banu 'Amr Ibn 'Awf went to inform Allah's Messenger, peace and blessings of Allah be upon him, of the incident and they requested him to hand over 'Amr Ibn Abi Sufyan so as to exchange him with their own compatriot. The Prophet acceded to their request and they sent 'Amr to Abu Sufyan and he also freed Sa'd.

Ibn Ishaq related that 'A'ishah said that when the Quraish sent emissaries to ransom their prisoners, Zainab sent money to ransom her husband, Abul-'As. The money included a necklace which Khadeejah (her mother) had given her on the occasion of her marriage. When the Messenger of Allah, peace and blessings of

Allah be upon him, saw the necklace, he became emotional and said (to his Companions): "If you wish to free her prisoner and return her money, then do so." The Companions accepted this and did as the Messenger of Allah wished.

Ibn Ishaq also related: Abu Azzah 'Amr Ibn 'Abdullah Ibn 'Uthman Ibn Uhaib Ibn Hudhafah Ibn Jamuh (one of the prisoners) was a poor man with daughters to care for; so he said: O Messenger of Allah, you are aware of my condition with regard to wealth. I am a needy person with families to care for, so please be kind to me." Allah's Messenger showed

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mercy to him and he took a covenant from him to never aid anyone against him. Abu Azzah said in praise of Allah's Messenger, peace and blessings of Allah be upon him:

*Who will inform Muhammad on my
behalf That you are indeed truthful
and a noble holder*

*And that you are one who invites to the truth
and guidance You have a witness from Allah,
the Almighty*

*You were built among us like a
residence Having many levels whose
climbing is easy Whoever you wage
war against is unfortunate And
whoever you make peace with is
fortunate When I remember Badr
and its people*

My portion of sorrow and omission come back

I say: This Abu 'Azzah would later annul the covenant he had with Allah's Messenger, peace and blessings of Allah be upon him. The Mushrikeen played on his intelligence and he returned to them. On the day of the Battle of Uhud, he was again captured. He once more begged the

Messenger of Allah for clemency and the Prophet said: "I will not let you go, for you will turn your cheek and say that you fooled Muhammad twice." He then ordered that he be executed, which was carried out as shall be related in the story of the Battle of Uhud. It is also said that it is on this occasion that the Messenger of Allah, peace be upon him, said: "A Muslim is not stung twice from the same hole." These kinds of words are not heard elsewhere except from him.

Ibn Ishaq related that 'Urwah Ibn Az-Zubair related that 'Umair Ibn Wahb Al-Jumahi sat with Safwan Ibn Umayyah in the hijr shortly after the debacle of Badr. 'Umair Ibn Wahb was one of the vilest of Quraish and

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one of those who used to hurt the Messenger of Allah, peace and blessings of Allah be upon him, and his Companions. They used to experience trouble from him while in Makkah. However, his son, Wahb Ibn 'Umair was among the prisoners of Badr. Ibn Hisham added: the one who captured him was Rifa'ah Ibn Rafi' from the Banu Zuraiq.

Ibn Ishaq related that Muhammad Ibn Ja'afar narrated to me from 'Urwah (that 'Umair Ibn Wahb and Safwan) recounted the people thrown into the pit and other casualties of theirs, so Safwan said: "By Allah, there will not be any value in living after them." 'Umair concurred saying: "You are correct, by Allah, were it not for the repayment of the loan of 'Ali, which I am incapable of repaying and my family for which I have some fears after I am gone, I would ride to Muhammad till I am able to kill him because my son is in his captivity." Safwan Ibn Umayyah seized that opportunity and said to him: "I take responsibility for the repayment of your loan and I shall merge your family with mine in their care, no harm will come to them." 'Umair said: "Then keep this matter between both of us." He replied: "I shall do that." Then 'Umair called for his sword, sharpened it and laced it with poison. Thereafter, he proceeded till he arrived in Madinah.

Meanwhile, 'Umar was in the midst of a group of Muslims discussing the event of Badr and recollecting how Allah had ennobled them with it and what they had seen in their enemies. Just then, 'Umar saw 'Umair Ibn Wahb as he perched by the entrance of the mosque with a drawn sword and said: "This is the dog, enemy of Allah, 'Umair Ibn Wahb. Nothing has brought him here except an evil intent. He is the same person who sowed discord among us and gave the estimate of our strength to the enemies on the day of Badr." Then he went in to inform

the Messenger of Allah. "O Prophet of Allah," he said, " 'Umair Ibn Wahb, the enemy of Allah, has come with a drawn sword." The Prophet said: "Let him in." 'Umar went back, wrapped the strap of his sword to his neck, and he said to those present among the Ansar: "All of you go in and sit with the Prophet and protect him against this filth for he is not to be trusted." 'Umar led him in to meet the Messenger of Allah. When he saw how 'Umar had wound the strap of his sword round 'Umair's neck, he said: "Release him, 'Umar. Come closer, 'Umair." He moved close to the Prophet and said: "Good morning," which was a greeting of the time of Jahiliyyah. The

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Messenger of Allah, peace be upon him, said: "Allah has ennobled us with a better form of greeting than yours. 'Umair, the greeting of peace will be the greeting of the inmates of Paradise." Then the Prophet asked: "What has brought you, 'Umair?" He replied: "I have come regarding this prisoner that you have with you to seek your benevolence on his matter." "Then what about the sword on your neck?" the Messenger of Allah poked further. 'Umair said: "Cursed be the swords, has they benefited (us) in any way?" "Tell me the truth, what has brought you?" the Messenger of Allah, peace and blessings of Allah be upon him, insisted. Again, 'Umair maintained: "Nothing has brought me other than what I had told you." Finally, the Messenger of Allah, peace and blessings of Allah be upon him, said: "No, rather, you sat in the hijr with Safwan Ibn Umayyah and you both lamented your loss and remembering the Quraishi inmates of the pit (of Badr) and then you said: 'Had it not been for my debt and my family I would have proceeded to kill Muhammad, and Safwan offered to repay your debt and take care of your family upon the promise of killing me and Allah put a wedge between you and your goal."

Obviously flabbergasted, 'Umair said: "I bear witness that truly you are a Messenger of Allah. We used to belie what you used to bring from the Divine information and revelation. As for this issue, no other person had witnessed it except me and Safwan. By Allah, I know no one has brought this information to you except Allah. So I thank Allah Who has guided me to Islam and made me tread this course." Then he bore the witness of Truth (i.e. he accepted Islam).

The Messenger of Allah, peace and blessings of Allah be upon him, said: "Teach your brother his religion. Teach him the Qur'an and release his prisoner to him." The

Companions did as the Prophet ordered. Thereafter, he said: "O Allah's Messenger, I used to make strenuous efforts to extinguish the Light of Allah and to persecute those who were upon the religion of Allah. I wish you would permit me to go back to Makkah so that I may invite them to Allah and His Messenger as well as to Islam. Perhaps Allah will guide them or, at least, they may also persecute me the way I used to persecute your Companions over their religion." The Messenger of Allah, peace and blessings of Allah be upon him, permitted him and he went back to Makkah.

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Meanwhile, after 'Umais had left for Madinah, Safwan would tell the people: "I give you glad tidings of an impending incident that will make you forget the debacle of Badr. Safwan kept asking every rider arriving in Makkah for information about 'Umais until a rider came and informed him that 'Umais had accepted Islam. He swore never to speak with 'Umais again and to have anything to do with him again.

Ibn Ishaq continued: When 'Umais arrived in Makkah, he began calling people to Islam and many people accepted Islam at his hands. 'Umais Ibn Wahb or Al-Haarith Ibn Hisham was the one who saw the enemy of Allah, Iblees, when he turned on his heels on the day of Badr saying: " I have nothing to do with you. I see what you do not." On that day, Iblees took the form of Surajah Ibn Malik Ibn Ju'shum.

Then Ibn Ishaq began to mention the names of the Muslims who were martyred in the Battle of Badr. First, he enumerated the names of those who witnessed it among the emigrants followed by those of the Ansar from the Aws and the Khazraj. Finally, Ibn Ishaq said: The aggregate of those who witnessed the Battle of Badr among the emigrant Muslims and the Ansar as well as those who were rewarded and given a share in the booty numbered three hundred and fourteen men. Eighty-three were from the Emigrants, sixty-one from the Aws and one hundred and seventy men from the Khazraj. Al-Bukhari has also enumerated them in his Saheeh in alphabetical order after the names of Allah's Messenger, Abu Bakr, 'Umar, 'Uthman and 'Ali. May Allah be pleased with them all.

The Excellence of Those Who Participated in the Battle of Badr

Al-Bukhari related from Humayd that he heard Anas say: Harithah was killed in the Battle of Badr, so his mother came to the Messenger of Allah, peace and blessings of Allah be upon him, and said: "O Allah's Messenger! Inform me about Harithah. If he is in Paradise, I shall remain patient, but if it is not so, then you shall see what I do (i.e. of wailing)?" Allah's Messenger said to her: "Woe to you! Have you lost your senses? Do you think Paradise is only one (level)? It has many wonderful gardens and your son is in the (most superior) garden of Paradise, Al-Firdaus."

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Al-Bukhari and Muslim both related from 'Ali Ibn Abi Talib the story of Hatib Ibn Abi Balta'ah and his sending of a letter to the people of Makkah in the year of the conquest. 'Umar sought the permission of the Messenger of Allah to behead him for he had betrayed Allah, His Messenger and the Believers. In response, the Messenger of Allah, peace and blessings of Allah be upon him, said: "He participated in the Battle of Badr and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you'." 'Umar's eyes welled with tears and he said: "Allah and His Messenger know best."

Imam Muslim related that Jabir narrated that a slave of Hatib came to the Messenger of Allah, peace be upon him, complaining against him, then he said: "O Messenger of Allah, Hatib will definitely enter the Fire." Whereupon the Messenger of Allah, peace and blessings of Allah be upon him, said: "You have lied, he will never enter it for he participated in the Battle of Badr and Al-Hudaibiyah."

Imam Ahmad related from Abu Hurairah that the Prophet said: "Allah looked at the warriors of Badr and said, 'Do whatever you like, for I have forgiven you'." Abu Dawood has also related it from Ahmad Ibn Sinan and Moosa Ibn Ismael, both of whom related it from Yazeed Ibn Haaron.

Al-Bukhari related that Mu'adh Ibn Rifa'ah Ibn Rafi' Az-Zuraqi narrated that his father, who was one of those who witnessed the Battle of Badr, said: "Jibraeel came to the Messenger of Allah, peace and blessings of Allah be upon him, and said, "How do you look upon the warriors of Badr among yourselves?" The Messenger of Allah, peace and blessings of Allah be upon him, said, "As the best of the Muslims," or said a similar statement. On

that, Jibraeel said, "And so are the angels who participated in Badr." Al-Bukhari reported it exclusively.

The Arrival of Zainab, the Daughter of Allah's Messenger, from Makkah to Madinah, a Month After Badr

After Abul-'As was freed, he returned to Makkah. Allah's Messenger, peace and blessing of Allah be upon him, sent Zaid Ibn Harithah and commanded both of them to remain in Ya'jaj till Zainab would pass by

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them and then accompany her back to me in Madinah. Both of them went as commanded and this incident occurred a month or thereabout after the Battle of Badr. When Al-'As arrived in Makkah, he ordered her to join her father (in Madinah) and she left after a short while.

Al-Baihaqi has related in Ad-Dala'il from 'A'ishah who narrated the story of her departure and how they brought her back and the delivery of her pregnancy and how Allah's Messenger, peace and blessings of Allah be upon him, had sent Zaid Ibn Harithah with his ring. He gave the ring to Zainab and when she saw it, she immediately recognized her father's ring, she asked: "Who gave you this?" Zaid replied, "A man at the outskirt of Makkah." Zainab left by night and she rode behind him till they arrived in Madinah. 'A'ishah added: The Messenger of Allah, peace be upon him, used to say: "She is the most beloved to me of my daughters who was persecuted because of me." When this narration reached 'Ali Ibn Al- Husain Ibn Zainul-'Abideen, he came to 'Urwah and said: "What is this report reaching me that you are detracting from the worth of Fatimah?" 'Urwah replied: "By Allah, I will not detract from the right belonging to Fatimah, for all that is between the East and the West. After this, I shall never narrate it again."

Ibn Ishaq related that Abul-'As remained in Makkah upon his disbelief and Zainab remained with her father in Madinah till just before the Conquest of Makkah, when Abul-'As departed on a trade mission to Syria on behalf of the Quraish. On his way back, he was intercepted by a Muslim raider and they took his merchandise but he managed to escape.

At night, he came to Zainab, his wife, to seek her protection and the return of his merchandise. In the early morning, when the Messenger of Allah, peace and

blessings of Allah be upon him, began to lead the people in the Subh prayer, Zainab shouted from the Suffah of the women: "O people, I have given Al-'As Ibn Ar-Rabee' protection." When the Messenger of Allah, peace and blessings of Allah be upon him, concluded the Salat, he turned to face the people and said: "Did you hear what I heard?" They replied in the affirmation and he added: "By the One in Whose Hands is the soul of Muhammad, I had known nothing about the matter before hearing what you have heard. The Muslims can protect whoever is lower than them." Then the Messenger of Allah came to his daughter, Zainab,

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and said: "Make his stay comfortable but do not let him touch you for you are not lawful for him." Then Allah's Messenger, peace and blessings of Allah be upon him, goaded the Companions to return his merchandise to him and they did so without anything missing from it. Abul-'As took his merchandise and headed for Makkah. On his arrival, he returned the merchandise to their owners and then said: "Does anyone still have anything with me which he has not collected?" They said: "No, may Allah reward you. We have found you to be faithful and noble." Then he said: "However, I bear witness that none deserves to be worshipped (in truth) but Allah and that Muhammad is His slave and Messenger. By Allah, nothing had prevented me from accepting Islam except that I feared that you might think that I wanted to usurp your wealth. When Allah has returned them to you and I am through with the trade mission, I have accepted Islam." Then he departed till he came back to Allah's Messenger, peace and blessing of Allah be upon him.

Ibn Ishaq said that Dawood Ibn Al-Husain narrated to me from 'Ikrimah from Ibn 'Abbas who said: "The Messenger of Allah restored Zainab to him upon the first marriage contract and he did not say anything." This Hadith has been related by Imam Ahmad, Abu Dawood, At-Tirmidhi and Ibn Majah from the Hadith of Muhammad Ibn Ishaq.

The Battle of Banu Sulaim in the 2nd Year of Hijrah

Ibn Ishaq related: The Messenger of Allah's conclusion of the Battle of Badr was at the close of the month of Ramadan or in Shawwal. When he returned to Madinah, he did not spend seven nights before he again led another military contingent against Banu Sulaim. Ibn Hisham said: He appointed Siba' Ibn 'Urfutah Al-Ghifari or Ibn Umm Maktoom, the blind, to govern Madinah. Ibn

Ishaq said that when they reached one of their watering holes named Al-Kudr, they encamped there for three nights and then returned to Madinah without any confrontation. The Messenger of Allah remained in Madinah for the remainder of the months of Shawwal and Dhul-Qa'dah during which most of the remaining Quraish prisoners of war were ransomed.

The Invasion of As-Saweeq in Dhul-Hijjah

Ibn Ishaq related from ‘Abdullah Ibn Ka’b Ibn Malik, and he was one of the most knowledgeable of the Ansar, that when the Quraish returned to Makkah after being vanquished at Badr, Abu Sufyan vowed never to take a bath from sexual defilement until he attacked Muhammad. He led a Calvary of two hundred men from the Quraish to carry out his pledge.

When the Messenger of Allah, peace and blessings of Allah be upon him, got wind of his movement, he set out after them and he appointed Abu Lubabah Basheer Ibn ‘Abdul-Mundhir in charge of Madinah. The Quraish riders fled from the approaching Muslim, abandoning many of their provisions in order to make the movement of their retreat light. The Muslims took these (abandoned provisions) for themselves. Much of their abandoned food was Saweeq so the military operation was nicknamed “The Invasion of Saweeq.” The Companions asked the Prophet: “O Messenger of Allah, do you think that this will be counted as an invasion for us?” “Yes,” he answered.

Ali’s Consummates His Marriage With Fatimah, the Daughter of Allah’s Messenger

That occurred after the Battle of Badr in the second year of Hijrah based on what is related by both Bukhari and Muslim from ‘Ali Ibn Abi Talib, who said that: “There fell to my lot a she-camel out of the spoils of war on the day of Badr and Allah’s Messenger, peace and blessings of Allah be upon him, gave me (another) she-camel on that day out of the Khumus (one-fifth reserved for Allah and His Messenger). When I made up my mind to

consummate my marriage with Fatimah, the daughter of Allah's Messenger, peace and blessings of Allah be upon him, I prevailed upon a goldsmith of the tribe of Qainuqa' to go along with me so that we might bring Idhkhir, wishing to sell that to the goldsmiths so that I could arrange my wedding feast. While I was arranging the equipments, i.e. litters, sacks and ropes, my two she-camels were sitting down at the side of the apartment of a person of the Ansar. I collected (the different articles) and found to my surprise that their humps had been chopped off and their haunches had been cut off and their livers had been taken out. I could not help weeping when I saw that plight of theirs. I said: "Who has done that?"

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They said: Hamzah Ibn 'Abdul-Muttalib has done this and he is in this house in a drinking bout in the company of some of the Ansar with a singing girl before him and his companions. She said in her song: "O Hamzah, get up and attack these plumpy she-camels."

Thereupon, Hamzah stood up with a sword (in his hand) and cut off their humps and ripped their haunches and tore out their livers. 'Ali said: I went away until I came to Allah's Messenger, peace and blessings of Allah be upon him, and with him was Zaid Ibn Harithah. Allah's Messenger recognized from my face that something had happened, so Allah's Messenger, peace and blessings of Allah be upon him, asked: "What has happened to you?" I said: "Messenger of Allah, by Allah, I have never seen (such an unfortunate day) as this day. Hamzah has committed aggression against my she-camels, and has cut off their humps and ripped their haunches, and he is in a house in the company of some drunkards." (Hearing this) Allah's Messenger, peace and blessings of Allah be upon him, sent for his mantle and, putting it on proceeded, and I and Zaid Ibn Harithah followed him, until he came to the door (of the house) in which there was Hamzah. He (the Prophet) sought permission which they granted him and they were all drunk. Allah's Messenger, peace and blessings of Allah be upon him, began to reprimand Hamzah for what he had done. Hamzah's eyes were red. He cast a glance at Allah's Messenger and then looked toward his knees and then lifted his eyes and cast a glance at his waist and then lifted his eyes and saw his face. And then Hamzah said: "Are you anything but the slaves of my father?" Allah's Messenger, peace be upon him, came to know that he was intoxicated, and he turned back and came out; we also came out along with him." This is the version of Al-Bukhari in the Book of Military Expedition.

Abu Dawood also related that Ibn 'Abbas said that when 'Ali married Fatimah, may Allah be pleased with both, Allah's Messenger, peace and blessings of Allah be upon him, said: "Give her something." 'Ali said: "I do not have anything with me." The Prophet said: "Where is the shield?"

The Aggregate Events that Occurred in the 2nd Year of Hijrah

We earlier related the story of the Prophet's marriage to 'A'ishah, the Mother of the Believers. We also mentioned what had transpired in various notable military expeditions. It also included the death of several notable Muslims and disbelievers within the same period. Among those who died included the martyrs of Badr. They were fourteen, from both the Muhajiroon and the Ansar, whose names we have mentioned earlier. It also included chiefs of the polytheists of Quraish. They were seventy men according to the popular view; and right after the Battle of Badr, Abu Lahab Abdul-'Uzza Ibn 'Abdul-Muttalib also died, may Allah's curse be upon him, as mentioned earlier as well.

Zaid Ibn Harithah and 'Abdullah Ibn Rawaahah gave the good news to the Believers in Madinah that Allah defeated the Mushrikeen and gave victory to the Muslims. [When the Muslims returned] they found that Ruqayyah, the daughter of Allah's Messenger, had died and had been buried. Her husband, 'Uthman had stayed behind to look after her upon the orders of the Prophet. This is why he was given a portion from the booty of Badr and his reward also lies with Allah on the Day of Judgment. Thereafter, the Messenger of Allah, peace and blessings of Allah be upon him, gave him Umm Kulthoom, the daughter of Allah's Messenger, for marriage. This is why 'Uthman was referred to as Dhum-Noorain (the possessor of two lights). It is also said that no one married two daughters of the Prophet, one after the other, except him. May Allah be pleased with him.

In the same period, the direction of the Qiblah was changed, as mentioned earlier; the prayer of a resident person was also increased. In the same period, Zakatul-

Fitr (charity given at the end of Ramadan fast) was also made obligatory. It also witnessed the subjugation of the polytheists of Madinah as well as the Jews who also lived in Madinah from Banu Qainuqa', Banu Nadeer, Banu Quraizah and the Jews of Banu Harithah. Many of the polytheists and Jews openly declared Islam but in reality they were hypocrites. Some of them remained upon their disbelief and some of them became thoroughly confused and so they dilly-dallied. They were neither here nor there and as Allah described them in the Qur'an: "(They

are) swaying between this and that, belonging neither to these nor to those who also accepted Islam.”

The 3rd Year of Hijrah

The invasion of Najd occurred in the beginning of the third year of Hijrah. The invasion is also known as Dhu Amarr. Ibn Ishaq said that when the Messenger of Allah, peace and blessings of Allah be upon him, returned from the invasion of As-Saweeq, he remained in Madinah for the remainder of Dhul-Hijjah or close to it. Then he carried out the invasion of Najd against Ghatafan, it was also known as the Battle of

Dhu Amarr. Ibn Hisham added: He appointed over Madinah in his place, ‘Uthman Ibn ‘Affaan. Ibn Ishaq continued: Spending nearly the entire month of Safar in Najd, the Messenger of Allah, peace and blessings of Allah be upon him, returned to Madinah without any fighting.

The Arabs escaped from him into the mountain peaks. The Muslims marched till they reached a watering hole called Dhu Amarr and they encamped there. There was a heavy downpour and the cloth of Allah’s Messenger was drenched so he rested under a tree and spread his cloth in order to dry it. All of these happened within the purview of the Mushrikeen and they became engrossed in their affairs. Finally, the Mushrikoon sent a brave man called Ghawrath Ibn Al-Harith or Du'thoor Ibn Al-Harith and they gave him a clear instruction: “Allah will enable you to kill Muhammad.” So the man set off on his mission. He stood over the Messenger of Allah with a drawn sword and said: “O Muhammad, who will save you from me today?” “Allah,” the Messenger of Allah, peace and blessings of Allah be upon him, said calmly. Jibrael struck the chest of the man and the sword fell off his hand and the Messenger of Allah, peace and blessings of

Allah be upon him, took it and said to him: "Who will save you from me?" and the man said: "No one but I bear witness that none deserves to be worshipped but Allah and that Muhammad is the Messenger of Allah."

By Allah, no host can ever overcome him. Then the Messenger of Allah, peace and blessings of Allah be upon him, returned his sword to him. When the man returned to his people, they inquired of him: "Woe be to you, what happened to you?" He said: "I saw a tall man who hit me on the

chest and I fell flat on my back and I knew it was an angel and I bore witness that Muhammad is a Messenger of Allah and, by Allah, no host can ever overcome him.” He kept inviting his people to Islam. It is concerning this that Allah revealed: O you who believe! Remember the Favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let Believers put their trust. (Soorah Al- Ma'idah 5:11)

The Trial of the Jews of Banu Qainuqa' from the People of Madinah

They were the subject of the statement of Allah: They are like their immediate predecessors (the Jews of Bani Qainuqa', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment. (Soorah Al-Hashr 59:15)

Ibn Ishaq said that the narration concerning them is that Allah's Messenger, peace be upon him, requested them to gather in their marketplace and he addressed them saying: "O company of Jews, be careful of the kind of tragedy that befell the Quraish, accept Islam for you have come to know that I am a Prophet that has been sent. You have found that recorded in your Scripture and a promise from Allah to you." They replied: "O Muhammad, do you assume that we are your people? Do not be deceived by the fact that you fought with a group who lack the knowledge of military tactics and you scored an opportunity. If you fight us then you will know what sort of people we are (in military capability)."

Ibn 'Abbas related: The following Verses of the Qur'an were revealed concerning no other people but them: Say

(O Muhammad) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the Battle of Badr)... i.e. between the warriors of Badr among the Companions of the Messenger of Allah and the Quraish. One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He

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pleases. Verily, in this is a lesson for those who understand. (Soorah Aal 'Imran 3:12, 13)

Abu 'Awn narrated that the case of the Banu Qainuqa' came to a head when an Arab woman went with her jewelry to the market of the Banu Qainuqa'. She sat down in the goldsmith's shop. A group of Jews who had gathered around her kept pressurizing her to uncover her face to which she objected. The goldsmith, unknown to her pinned the hem of her cloth to her back. When she got up, her body became exposed and the Jews started laughing at her. The woman cried out and a man from the Muslims pounced upon the Jewish goldsmith and killed him. The Jews also fell upon him and killed him in return. The spark ignited into a war between the Muslims and the Banu Qainuqa'. "

Ibn Ishaq related that 'Asim Ibn 'Umar Ibn Qatadah said: The Messenger of Allah, peace and blessings of Allah be upon him, sieged them till they were forced to surrender and accept his judgment. Then 'Abdullah Ibn Ubayy Ibn Salool rose and said: "O Muhammad, be kind to my clients." Banu Qainuqa' were allies of the Khazraj. The Prophet did not reply immediately and 'Abdullah repeated his demand: "O Muhammad, be kind to my clients." The Prophet turned away from him but he held onto the armor of the Prophet known as Dhatul-Fudool.

The Messenger of Allah's color changed and he said: "Let me go!" He became so angry that the bystanders saw his face darkened. Then he said: "Woe to you, let me go!" But 'Abdullah Ibn Ubayy said: "No, I shall not let you go till you show kindness to my clients. Four hundred without armor and three hundred with armor. They have protected me from all and sundry. Now you are going to slaughter them in one morning? By Allah, I am a man who is afraid of the consequences." Then the Messenger

of Allah, peace and blessings of Allah be upon him, said to him: "They are yours."

Ibn Hisham added that Allah's Messenger appointed Abu Lubababh Basheer Ibn 'Abdul-Mundhir in charge of the blockade which lasted for fifteen nights. Ibn Ishaq related that 'Ubadah Ibn Samit said, when the Messenger of Allah went to war with Banu Qainuqa', 'Abdullah Ibn Ubayy became obstinate in defending them, 'Ubadah Ibn Samit, who was

from Banu 'Awf, who had alliances with them just like 'Abdullah Ibn Ubayy, went up to Allah's Messenger and repudiated their alliances and clientele with them in preference for Allah and His Messenger. He said: "I ally myself to Allah, His Messenger, the Believers and I free myself from the alliance with these disbelievers and their clientele." It is concerning him and 'Abdullah Ibn Ubayy that Allah revealed the Verses in Soorah Al-Ma'idah:

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another (Soorah Al-Ma'idah 5:51) till the Verse, (And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us. (Soorah Al-Ma'idah 5:52) i.e. 'Abdullah Ibn Ubayy up to the statement, And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious. (Soorah Al-Ma'idah 5:56) i.e. 'Ubadah Ibn As-Samit. We had discussed this in the Tafseer.

The Expedition of Zaid Ibn Harithah to Capture the Quraishi Caravan Led by Abu Sufyan

Yoonus related from Bukair from Ibn Ishaq that this incident occurred ten months after the Battle of Badr. The Quraish were afraid to pursue their usual trade route to Syria so they took the road to Iraq. Some of the merchants went out, including Abu Sufyan, carrying a large amount of silver which constitutes most of their trade. They appointed Furat Ibn Hayyan from Banu Bakr Ibn Wa'il as a guide along that route. At once the Messenger of Allah, peace and blessings of Allah be upon him, sent Zaid who intercepted them by the watering

place of Najd called "Al- Qaradah" and captured the caravan with its good but the men fled. He brought the booty to the Messenger of Allah.

The Killing of Ka'b Ibn Al-Ashraf, the Jew

Allah's Messenger, peace and blessings of Allah be upon him, said, "Who is willing to kill Ka'b Ibn AlAshraf, who has hurt Allah and His Messenger?" Thereupon Muhammad Ibn Maslamah got up saying, "O

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Allah's Messenger! Would you like that I kill him?" The Prophet said, "Yes," Muhammad Ibn Maslamah said, "Then allow me to say a (false) thing (i.e. to deceive Ka'b). "The Prophet said, "You may say it." Then Muhammad Ibn Maslamah went to Ka'b and said, "That man (i.e. Muhammad) demands Sadaqah (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allah, you will get tired of him!" Muhammad Ibn Maslamah said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (There are some differences among the narrators whether he requested for a camel load or two.) Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad Ibn Maslamah and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then, mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad Ibn Maslamah and his companion promised Ka'b that Muhammad would return to him. He came to Ka'b at night along with Ka'b's foster brother, Abu Na'ilah. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Muhammad Ibn Maslamah and my (foster) brother Abu Na'ilah have come." His wife said, "I hear a voice as if blood is dripping from him." Ka'b said, "They are none but my brother Muhammad Ibn Maslamah and my foster brother Abu Na'ilah. A generous man should respond to a call at night even if invited to be killed." Muhammad Ibn

Maslamah went with two men. (Some narrators mention the men as Abu Abs Ibn Bin Jabr, Al-Harith Ibn Aws and Abbad Ibn Bishr). So Muhammad Ibn Maslamah went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Ka'b Ibn Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad Ibn Maslamah said. "I have never smelt a better scent than this. Ka'b replied. "I have got the best Arab women who know how to use the high class of perfume." Muhammad Ibn Maslamah requested Ka'b "Will you allow me to smell your head?" Ka'b

said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him.

The Battle of Uhud in Shawwal, the 3rd Year of Hijrah

The author relates to us that the reason why Uhud was so named is because of the solitude of its mountain. In the Saheeh, it is reported that Allah's Messenger, peace and blessings of Allah be upon him, said: "Uhud is a mountain that loves us and we love it." Its meaning is that its inhabitants love us and we also love them. It is also said that it is owing to the fact that it gives one the impression of the proximity of his family upon return from his journey just as the beloved would do. It is also said that literally, it is similar to Allah's statement: And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. (Soorah Al-Baqarah 2:74)

This battle occurred in the Shawwal of the 3rd year of Hijrah. Malik said: Its occurrence was in the first few days of the month based on the most popular view. It is concerning this battle that Allah says: And (remember) when you (Muhammad) left your household in the morning to post the Believers at their stations for the Battle (of Uhud). And Allah is All- Hearer, All-Knower. When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the Believers put their trust. And Allah has already made you victorious at Badr,

when you were a weak little force. So fear Allah much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained] that you may be grateful. (Remember) when you (Muhammad) said to the Believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?" "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks

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(of distinction); (Soorah Aal 'Imran 3:121-125) and the Verses following them up to the Verse:

Allah (SWT) will not leave the Believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward (Soorah Aal 'Imran 3:179)

When the Quraish polytheists were defeated in the battle and their vanquished soldiers returned to Makkah, Abu Sufyan had also returned with his caravan. 'Abdullah Ibn Abi Rabee'ah, 'Tkrimah Ibn Abi Jahl, Safwan Ibn Umayyah among a couple of other Quraishi men whose fathers, sons and brothers were killed in the Battle of Badr came to meet Abu Sufyan to consult with him and other merchants in his caravan. They said: "O Quraish, Muhammad has left us with your best men killed, assist us with this wealth so that we may wage war against him in revenge." And they did so.

Ibn Ishaq said: I have been informed by some men of knowledge that it is concerning them that Allah revealed: Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. (Soorah Al-Anfal 8:36)

So the Quraish mobilized for war in conjunction with some amenable members of the Arab tribes of Kinanah and Tihamah against Allah's Messenger after Abu Sufyan and his compatriots in the caravan had supported the war effort.

Jubair Ibn Mut'im called his Abyssinian slave boy Wahshi, who was very proficient in spear throwing. He said to him to march out along with the army, if you succeed in killing Hamzah, Muhammad's uncle, in retaliation for the death of my uncle Tu'aimah Ibn Adiyy, then you will be manumitted. Abu Sufyan Sakhr Ibn Harb departed with the Quraishi forces which he himself commanded. With him were his wife, Hind Bint

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'Utbah, Ibn Rabee'ah, 'Ikrimah Ibn Abi Jahl and his wife, his uncle Al- Harith Ibn Hisham and his wife Fatimah Bint Al-Waleed Ibn Al- Mugheerah. Safwan Ibn Umayyah also joined the Quraish contingent with Barzah Bint Mas'ood Ibn 'Amr Ibn 'Umair Ath-Thaqafiyyah. The list also included 'Amr Ibn Al-'As along with Raitah Bint Munabbih Ibn Al- Hajjaj, who was the mother of 'Abdullah Ibn 'Amr.

Abu Moosa Al-Ash'ari narrated that the Prophet said: "In a dream I saw myself migrating from Makkah to a place having plenty of date trees. I thought that it was Al-Yamamah or Hajar, but it came to be Madinah i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered on the day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and, by Allah, that was a blessing, and they symbolized the Believers on the day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr."

Muhammad Ibn Ishaq related that while the Messenger of Allah, peace be upon him, related his dream to his Companions, he said to them: "We should remain encamped in Madinah. " 'Abdullah Ibn Ubayy supported the Messenger of Allah's plan not to go out to fight them. Some men whom Allah honored with martyrdom at Uhud and others who did not fight at Badr said: "O Messenger of Allah, let us march out against the enemies otherwise they will think that we are cowards and weak to fight them."

'Abdullah Ibn Ubayy said: "O Messenger of Allah, do not

go out to confront them. Never did we go out of the city to fight an enemy except that we were defeated and never did anyone come here except that they were vanquished.” The people who were eager for war kept pressurizing the Messenger of Allah till he entered his room and put on his armor. That incident was on a Friday after the prayers. Malik Ibn ‘Amr from Banu Najjar had died that day. After the Messenger of Allah, peace and blessings of Allah be upon him, offered the funeral prayer on him, he marched out for war. Soon the Companions began to regret coercing the Prophet into fighting against his will. When he came out, they said to him:

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“O Allah’s Messenger, if you so desire, you can remain in Madinah.” He replied: “It is not fitting for a Prophet after putting on his armor to take it off until he has fought.” The Messenger of Allah, peace be upon him, set out with a thousand of his Companions. Ibn Hisham added that he appointed Ibn Umm Maktoom to oversee the affairs of Madinah in his absence.

Ibn Ishaq continued: The Messenger of Allah proceeded till he reached Ash-Shawt, at a distance between Madinah and Uhud; there, ‘Abdullah Ibn Ubayy withdrew with one-third of the Muslim forces. He said to his cohorts: “He (the Messenger of Allah) obeyed them and disobeyed me, I do not see the reason why we should kill ourselves here, O people.” So he withdrew with his followers from the hypocrites and doubters. ‘Abdullah Ibn ‘Amr Ibn Haram As-Salami, Jabir Ibn ‘Abdullah’s father, followed them appealing: “O people, I remind you of Allah, do not forsake your people and your Prophet while their enemy is nearby.” They said: “If we know for sure that there would be a fight, we would not abandon you, but we don’t think there will be any fighting.” When they persisted in withdrawing, he said: “May Allah distance you, O enemies of Allah, Allah will surely make His Prophet be rid of you.”

I says: These group who betrayed the Prophet and the Muslims were the same set of people concerning whom Allah says: And that He might test the hypocrites, it was said to them: “Come, fight in the way of Allah or (at least) defend yourselves.” They said: “Had we known that fighting will take place, we would certainly have followed you.” They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal. (Soorah Aal ‘Imran 3:167) i.e. they lied in their statement that, Then what is the matter with you that

you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. (Soorah An-Nisa' 4:88)

This is because a party of them said: "Let us fight against them" while the others said, "Let us not fight against them," as apparent from the narration related in the Saheeh. 'Urwah and Moosa Ibn 'Uqbah related that when 'Abdullah Ibn Ubayy withdrew with his followers, Banu Salamah and Banu Harithah became dejected, thus, Allah strengthened them. He says:

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When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust. (Soorah Aal 'Imran 3:122)

Jabir ibn Abdullah said: I would not like that it was not revealed since Allah said: Allah was their Wali as is established in the Saheehain from him.

The Messenger of Allah, peace and blessings of Allah be upon him, proceeded till they dismounted and camped at the mountain pass of Uhud by the slope of the valley and around the mountain. The Prophet positioned his army in such a way that they backed mount Uhud. He gave them strict instruction: "No one should precipitate in a fight until I order him to do so." Meanwhile, the Quraish Calvary and infantry had disembarked at a pasture situated at the brink of a water source belonging to the Muslims. The Messenger of Allah, peace be upon him, mobilized his men, now reduced to seven hundred men. He appointed 'Abdullah Ibn Jubair, a member of Banu 'Amr Ibn 'Awf. That day, he was distinguished with a white cloth which he wore. The archers were fifty in number and the Messenger of Allah, peace and blessings of Allah be upon him, clarified their mission: "Drive off the Calvary from us with showers of arrows lest they should attack us from behind. Whether we are having the upper hand or being defeated, remain in your position, so that they do not attack us from your flank." A corroboration of that from the Saheehain shall be presented in due course, if Allah permits.

Ibn Ishaq said: The Messenger of Allah, peace and blessings of Allah be upon him, appeared wearing two coats of mail, one over the other and he handed the flag to Mus'ab Ibn 'Umair, a member of the Banu Abdud-Dar tribe.

Allah's Messenger had turned back a couple of youngsters from the Battle of Badr due to their age, among whom was: 'Abdullah Ibn 'Umar, as is related in the Saheehain. He himself narrated: "I was presented to the Prophet on the day of Uhud but he did not permit me (to partake in the battle). However, I was presented to him on the day of Khandaq when I was fifteen years old, and he permitted me (to partake in the war)."

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Imam Ahmad related that Anas narrated that Allah's Messenger, peace and blessings of Allah be upon him, took hold of his sword on the day of Uhud and said: "Who will take this sword from me?" All the people (present) stretched out their hands saying: "I will do it, I will do it." He (Allah's Messenger) said: "Who will take it in order to fulfill its rights?" Then the people withdrew their hands. Abu Dujanah Simak said: "I am here to take it and fulfill its rights." He took it and struck the heads of the polytheists. Muslim also related it from Abi Bakr from 'Affan.

Ibn Ishaq related that Abu Dujanah was a valiant man. He would prance about on the battlefield in arrogant and taunting gait brandishing his sword shining like a blaze of fire. Whenever he wore a red headband, people knew that he was going to fight. When he took the sword from Allah's Messenger, he pranced about on the battlefield in arrogant and taunting gait between the two lines (i.e. of the two opposing forces).

He (Ibn Ishaq) added: Ja'afar Ibn 'Abdullah Ibn Aslam Mawla 'Umar narrated to me from a man from Banu Salimah who said: When Allah saw the arrogant gait of Abu Dujanah, he said: "This kind of walk is hateful to Allah except (it is excused) in this kind of situation."

Ibn Ishaq continued: Abu Sufyan said to the standard-bearers of Banu Abdud-Dar while goading to war: "O Banu Abdud-Dar, you have assigned to bear our flag in the Battle of Badr and you know what has happened. The first standard is the first thing the enemies assail, should it fall, the entire army falls as well. Thus, either you guard it safely on our behalf, or you leave it for us and we will certainly relieve you of that burden." They got infuriated and threatened him saying: "Do you want us to deliver to you our standard? Tomorrow, when we start

the battle, you will observe our (valiant) exploit.” That is exactly what Abu Sufyan intended.

When the two armies drew close to each other, Hind, the daughter of ‘Utbah along with other women with her, beat on tambourines behind the ranks of the Quraish warriors in order to incite them.

Ibn Hisham added: I have been informed by more than one scholar that Az-Zubair Ibn Al-‘Awwam said: “I felt a disappointment in my mind

when I requested Allah's Messenger for the sword but he declined to give me but handed it over to Abu Dujanah. I said to myself: 'I am the son of Safiyyah, his aunt, I am also a Quraishi and I rose to take the sword and I had requested it before him and yet he gave it to Abu Dujanah instead of me. By Allah, I am going to see what he will do with it.' So I followed him. He took out a red band and wound up it around his head and the Ansar exclaimed: "Abu Dujanah has brought out the band of death." This is what they usually say whenever he wounds his head band.

The Death of Hamzah

Ibn Ishaq related that Ja'far Ibn 'Amr Ibn Umayyah Ad-Damri narrated: I went out with 'Ubaidullah Ibn 'Adiyy Ibn Al-Khiyar from Banu Nawfal Ibn 'Abd Manaf during the reign of Mu'awiyah. We passed by Hims where Wahshi, the freed slave of Jubair had settled. When we reached there, 'Ubaidullah Ibn 'Adiyy suggested: "Do you mind that we approach so that we may ask him how he killed Hamzah?" I said to him: "If you wish."

So we proceeded till we got to him. We sat in his presence and said: "We have come so that you may narrate to us how you killed Hamzah?" He said: "I shall narrate to you exactly as I had narrated to Allah's Messenger when he asked me concerning that. I was a slave boy of Jubair Ibn Mut'im whose uncle was Tu'aimah Ibn 'Adiyy who was killed in the Battle of Badr. When the Quraish marched to the Battle of Uhud, Jubair said to me: 'If you succeed in killing Hamzah, Muhammad's uncle, in retaliation for the killing of my uncle you will be manumitted.' So I departed with the rest of the army and I am an Abyssinian who is as proficient in spear-throwing as any Abyssinian and when I throw, I do not miss my target.

When the two forces clashed, I began to look for Hamzah on the battlefield. Then I saw him in the midst of people like a camel cutting his enemy with devastating blows from his sword. Nothing could withstand his valor. I would recoil to hide behind a tree or rock waiting for him to move closer but just before I could throw it, Siba' Ibn 'Abdul 'Uzza cut in to challenge Hamzah. When he saw him, Hamzah said: "Come on, you son of clitoris-cutter." Hamzah struck him with a single and swift blow which severed his head. I shook the spear in my hand until I had a firm

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grip on it. I hurled it at Hamzah piercing him just below the navel and it came out between his legs. He made an attempt to reach me but had extreme difficulty in moving and then he fell to the ground. I left him with the spear still embedded in him till he died.

“After he had become still, I came close to his corpse, removed the spear from his body and headed for the camp of the Quraish and I remained there for the duration of the battle for I had no other business than that. I killed him solely to obtain my freedom.

“When we returned to Makkah, I was freed. I remained in Makkah until Allah’s Messenger conquered it and I fled to Ta’if where I settled. When the delegates of Ta’if went to the Messenger of Allah to declare their acceptance of Islam, I began to contemplate on where to flee to again. I said to myself: ‘I will go to Sham or Yemen or some other land.’ I was still in my distressful state when a man told me: ‘Woe be to you, by Allah, he does not kill anyone who enters his religion and utters the declaration of truth.’ When I was informed of that, I set out till I stood at the presence of the Messenger of Allah in Madinah and then I utter the shahadah. When he saw me he said: ‘Is it you, Wahshi?’ I said, ‘Yes, Messenger of Allah.’ He said, ‘Sit down, narrate to me, how did you kill Hamzah?’ I told him, and when I finished, he said to me, ‘Woe to you! Get out of my sight and let me not see your face again.’ From that time, I always avoided wherever the Prophet, peace and blessings of Allah be upon him, went lest he should see me, till he died.

Afterward, when the Muslims went out to fight Musailimah, the Liar, I went with them. I took with me the same spear with which I had killed Hamzah. When the armies met, I saw Musailimah standing with his

sword in his hand. By Allah, I did not recognize him. Just then one Ansari targeted him from another angle. Both of us were prepared for him. When he fell in my full range, I shook my spear till I had full control over it, threw it, and it went into his body. Then the Ansari swooped on him and lacerated him with his sword. Allah knows best which one of us killed him. If I was the one who killed him, then I had killed the best of people after the Messenger of Allah, peace and blessings of Allah be upon him, (Hamzah) and now I have killed the worst of people (Musailimah)."

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Al-Bukhari also related the story of Hamzah's death from Ja'afar Ibn 'Amr Ibn Umayyah Ad-Damri who said: I went out with 'Abdullah Ibn 'Adiyy Ibn Al-Khiyar. And he narrated the story as related above and he mentioned that 'Ubaidullah Ibn 'Adiyy was wearing his turban and Wahshi could not see except his eyes and feet and he related how he still was able to recognize him as related previously.

Ibn Hisham related: Maslamah Ibn Alqamah Al-Mazini narrated to me that when the fighting intensified on the day of Uhud, the Messenger of Allah, peace be upon him, sat under the standard of the Ansar and he sent word to 'Ali to go before the standard; he did so while chanting: "I am a father of astuteness." Then Abu Sa'd Ibn Abi Talhah, the standard-bearer of the polytheists, called out to him: "Do you care for a duel, O father of astuteness?" and 'Ali responded in the affirmation. They exchanged two strokes of sword between the two lines of the opposing armies and soon 'Ali struck him mortally and then withdrew without pouncing on him to finish him off. When his friends asked him why he did not finish him off, he said: "He exposed his nakedness to me (as a sign of abject surrender) and the feeling of compassion for blood tie overtook me but I knew that Allah had already killed him."

Ibn Ishaq related: Hanzalah (who was called: "the washed one," because the angels washed him at his death as shall be explained later) and Abu Sufyan Sakhr Ibn Harb met at the battle. When Hanzalah had overpowered Abu Sufyan, Shaddad Ibn Al-Aswad who was the same person referred to as Ibn Sha'oob, double-crossed him and struck him a mortal blow. After Hanzalah had died, the Messenger of Allah said: "Your Companion is being washed by the angels, ask his wife if there was something that happened to him." So they

asked his wife whose name, according to Al-Waqidi, was Jameelah Bint Ubayy Ibn Salool. At the time, she was newly wedded to him, as they married on the same day of the battle. She said: "He hurried into the battlefield when he heard the war cry while he was still in a state of sexual defilement." The Messenger of Allah, peace and blessings of Allah be upon him, said: "It is for this reason that the angels washed him."

Ibn Ishaq added that afterwards Allah sent down his help to the Muslims and fulfilled His promise. They uprooted their enemies with their swords

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and dragged them from their camp. It was an obvious defeat. Yahya Ibn 'Abbad Ibn Abdullah Ibn Az-Zubair narrated to me from his father 'Ubad from 'Abdullah Ibn Az-Zubair who said: "By Allah, I saw the anklets of Hind Bint 'Utbah and her cohorts as they folded their dress while fleeing. Nothing prevented anyone from capturing them when the archers turned to the camp as the enemy had been thrown out of it. Thus, we were attacked from behind by the Calvary. Someone yelled: 'Alas! Muhammad has been killed.' We returned and the enemy pursued us after we had killed the standard-bearers in succession in such a way that none of them dared to hoist it. Some of the men of knowledge informed me that the standard remained fallen until Amrah Bint Alqamah Al-Harithiyyah took it and hoisted so that they might gather the Quraish around it. The standard had been borne by a slave boy of Banu Abi Talhah Habashi and he was the last person of them to hoist the flag. He fought with it till his hands were severed. Then he stooped to pick the flag which he held with his chest and neck and he held it till he was killed.

Ibn Ishaq added: The Muslims became vulnerable and they were pelted by the enemies. It was a day of trial and test in which Allah ennobled many of them with martyrdom. The enemies were unrelenting until they had access to the Messenger of Allah, peace and blessings of Allah be upon him, who was hurt with stones so much so that he fell on his side, one of his teeth was broken. His face was gashed and his lip was injured. It was 'Utbah Ibn Abi Waqqas who injured him. Humaid At-Taweel narrated to me from Anas Ibn Malik who said: "The Messenger of Allah, peace be upon him, had his front teeth damaged on the day of the Battle of Uhud, and sustained a wound on his head. He was wiping the blood streaming from his face and was saying: "How will the people attain salvation who have wounded their Prophet

in the face while he was merely calling them towards Allah?" Then Allah revealed: Not for you (O Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimoon (polytheists, disobedients, and wrong-doers, etc.). (Soorah Aal 'Imran 3:128)

Then Ubayy Ibn Khalaf Al-Jumahi who had sworn to kill the Prophet approached him. Meanwhile, the Prophet had also said: "I will be the one to kill him." Thinking that this was the opportunity to fulfill his oath,

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Ubayy accosted the Prophet saying: "You liar, where are you fleeing to?!" He pounced on the Prophet but the Prophet stabbed him slightly through an opening in his armor and he fell down moaning like a bull. He was carried away and they said to him: "You have only been slightly injured, so why are you worried?" He said: Didn't he say "I shall surely kill you?" (since he said that) even if Rabee'ah and Mudar were gathered, he would kill them. He lived for only a day or two, then he died from that wound.

The rumor spread on the battlefield that Allah's Messenger, peace and blessings of Allah be upon him, had been killed. Some of those who had taken to the rocky mountain said: "Would that we can send a messenger to 'Abdullah Ibn Ubayy to obtain a peace deal on our behalf from Abu Sufyan. O people! Muhammad has been killed, return to your people before they come to you and slaughter you." However, Anas Ibn An-Nadr said: "Even if Muhammad has been killed, certainly the Lord of Muhammad has not been killed. Fight on for the cause upon which Muhammad was killed. O Allah, I apologize to You for what these people are saying and I free myself from what these people have wrought." Then he advanced with his sword and fought till he was killed. The Messenger of Allah continued calling the people till he climbed the mountain where some of the Muslims had scattered. When they saw him, one of them put his arrow in the bow and aimed it at the Prophet. He called out to them: "I am the Messenger of Allah!" and they became elated that he is still alive and the Messenger of Allah, peace and blessings of Allah be upon him, was also happy to find himself in the midst of his Companions again who would protect him. When they had gathered around the Messenger of Allah, their anxiety dissipated and they advanced again recalling the victory that was now slipping from their hands. They also recalled their

compatriots who had fallen. Then Allah revealed concerning their statement that Muhammad had been killed so return to your people: Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him.(Soorah Aal 'Imran 3:144)

I say: At the outset of the battle, the Muslims were having the upper hand over the disbelievers as Allah says: And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which

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you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad) was in your rear calling you back. There did Allah give you one distress after another. (Soorah Aal 'Imran 3:152,153)

Al-Bukhari related that Al-Bara' narrated: We confronted the polytheists on that day (i.e. of the Battle of Uhud) and the Prophet placed a batch of archers (at a special place) and appointed 'Abdullah Ibn Jubair as their commander saying, "Do not leave this place; and if you see us conquering the enemy, do not leave this place, if you see them conquering us, do not (come to) help us." So, when we faced the enemy, they took to their heels till I saw their women running toward the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullah Ibn Jubair said, "The Prophet has taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present among the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafah present among the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Al- Khattab among the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Safyaan said, "Superior may be Hubal!" On that the Prophet said (to

his Companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al'Uzza, whereas you have no 'Uzza!" The Prophet said (to his Companions), "Reply to him." They said, "What may we say?" The Prophet said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor

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am I sorry for it." This is one of the Ahadeeth narrated by Bukhari to the exclusion of Muslim.

Imam Ahmad related from Anas Ibn Malik that on the day of Uhud the Prophet was left with alone seven of the Ansar and two of the Muhajiroon, and when the polytheists attacked him, he said: "Who will repulse them from us for the reward of Paradise?" An Ansari advanced and fought till he was killed. Then they attacked him again and he said once again: "Who will repulse them from us for the reward of Paradise?" till all the seven people were killed and Allah's Messenger, peace and blessings of Allah be upon him, said: "Our Companions were not fair to us." Related by Muslim.

Al-Bukhari related from Qais Ibn Abi Hazim who said: "I saw Talhah's paralyzed hand with which he had protected the Prophet (from an arrow) in the Battle of Uhud."

It is recorded in the Saheehain from the Hadith of Moosa Ibn Ismael from Mu'tamir Ibn Sulaiman from his father from Abu 'Uthman An-Nahdi who said: "During one of the Ghazawat in which Allah's Messenger was fighting, none remained with the Prophet but Talhah and Sa'd."

Sa'd Ibn Abi Waqqas narrated that the Prophet took out his quiver (of arrows) for me on the day of Uhud and said, "Throw (the arrows); let my father and mother be sacrificed for you." It is related by Bukhari.

It is also recorded in Saheeh Al-Bukhari that 'Ali Ibn Abi Talib narrated: I have never heard the Prophet mentioning his father and mother for anybody other than Sa'd Ibn Malik. I heard him saying on the day of Uhud, "O Sa'd throw (arrows)! Let my father and mother be sacrificed for you!"

It is also recorded in the Saheehain from Sa'd Ibn Abi Waqqas who narrated: "I saw Allah's Messenger, peace and blessings of Allah be upon him, on the day of the Battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on." i.e. Jibraeel and Mikael, peace be upon them.

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It is also related in the Saheehain from Anas who said: "On the day of the Battle of Uhud, the people ran away, leaving the Prophet, but Abu Talhah was defending the Prophet from the front with his shield. Abu Talhah was a strong, experienced archer who used to keep his arrow bow strong and well-stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet would say to him, "Empty it in front of Abu Talhah." When the Prophet started looking at the enemy by raising his head, Abu Talhah said, "O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'A'ishah, the daughter of Abu Bakr and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins on their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talhah's sword fell from his hand twice or thrice."

Al-Bukhari also related that Anas narrated from Abu Talhah that: I was among those whom slumber overtook during the Battle of Uhud while we were in the frontlines. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again." This is how Bukhari has mentioned it in Mu'allaq form and with words indicative of absolute certainty. He adduced the following statement of Allah in corroboration: Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet) and thought wrongly of Allah - the thought of ignorance. They said,

“Have we any part in the affair?” Say you (O Muhammad): “Indeed the affair belongs wholly to Allah.” They hide within themselves what they dare not reveal to you, saying: “If we had anything to do with the affair, none of us would have been killed here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,” but that Allah might test what is in your breasts; and to Mahhis that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts. Those of you who turned back on the day the two hosts met (i.e. the Battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the

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battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing. (Soorah Aal 'Imran 3: 154,155)

Al-Bukhari related that 'Uthman Ibn Mawhab narrated: A man came to perform the Hajj to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthman Ibn 'Affan fled on the day of Uhud." Ibn 'Umar said, "Yes." He said, "Do you know that he (i.e. 'Uthman) was absent from the Badr (battle) and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e. Pledge of allegiance at Hudaibiyyah) and did not witness it?" Ibn 'Umar replied, "Yes," He then said, "Allahu-Akbar!" Ibn 'Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Messenger and she was ill, so the Prophet said to him, 'You will have the same reward as a man who has fought in Badr, and you will also have the same share from the booty.' As for his absence from the Ridwan Pledge of allegiance, if there had been anybody more respected by the Makkans than 'Uthman Ibn 'Affan, the Prophet would surely have sent that man instead of 'Uthman. So the Prophet sent him (i.e. 'Uthman to Makkah) and the Ridwan Pledge of allegiance took place after 'Uthman had gone to Makkah. The Prophet raised his right hand saying. 'This is the hand of 'Uthman,' and clapped it over his other hand and said, "This is for

‘Uthman.’ ” Ibn ‘Umar then said (to the man), “Go now, after taking this information.”

The bottom line is that many of the events that occurred in Badr also occurred in Uhud from them are: the slumber which occurred at the time of the clash. This is an evidence of the tranquility of the heart by the help of Allah and His strengthening. We have commented on the statement of Allah in our discussion on the Battle of Badr: (Remember) when He covered you with a slumber as a security from Him... (Soorah Al-Anfal 8:11) and here too Allah says: Then after the distress, He sent down

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security for you. Slumber overtook a party of you... (Soorah Aal 'Imran 3:154)

Ibn Ma'sood said: "Slumber during battle is from Eeman and slumber during the course of Salat is from Nifaq (hypocrisy)." This is why he said thereafter: ...another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet)... (Soorah Aal 'Imran 3:154)

Similarly, the Messenger of Allah, peace and blessings of Allah be upon him, sought victory on the day of Uhud just like in Badr with his words: "O Allah! If You wish (to destroy the believers) You will never be worshipped after today" as related by Imam Ahmad from Anas Ibn Malik who narrated that Allah's Messenger, peace be upon him, used to say on the Day of Uhud: "O Allah! If You wish (to destroy the believers) You will never be worshipped after today"

Al-Bukhari related that Jabir Ibn 'Abdullah narrated: On the day of the Battle of Uhud, a man came to the Prophet and said, "Can you tell me where I will be if I should get martyred?" The Prophet replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

The Polytheists Whom the Prophet Confronted on That Day

Al-Bukhari related from Hammam Ibn Munabbih who heard Abu Hurairah narrate concerning the injury the Prophet sustained in the Battle of Uhud that Allah's Messenger, peace and blessings of Allah be upon him, said: "The anger of Allah is intensified on a people who did this to His Messenger (pointing to his inscissors) and the anger of Allah is heightened on a man killed by a

Messenger of Allah while fighting in the path of Allah.”

Ahmad related that Anas narrated that Allah’s Messenger, peace and blessings of Allah be upon him, said on the day of Uhud while blood streamed down his face: “How will the people attain salvation when they have wounded their Prophet in the face while he was merely calling them

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towards Allah?" Then Allah revealed: Not for you (O Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimoon (polytheists, disobedients, and wrongdoers, etc.). (Soorah Aal 'Imran 3:128)"

Al-Bukhari related on the authority Abu Hazim who heard Sahl Ibn Sa'd being asked about the injury which the Messenger of Allah sustained on the day of the Battle of Uhud. He said: "By Allah, I know who washed the wounds of Allah's Messenger, who poured water (for washing them), and with what he was treated." Sahl added, "Fatimah, the daughter of Allah's Messenger used to wash the wounds, and 'Ali Ibn Abi Talib used to pour water from a shield. When Fatimah saw that the water aggravated the bleeding, she took a piece of a mat, burned it, and inserted its ashes into the wound so that the blood was congealed (and the bleeding stopped). His canine tooth was broken on that day, his face was wounded, and his helmet was broken on his head."

'A'ishah, the Mother of Believers, narrated that whenever Abu Bakr remembered the day of Uhud, he would say, "All of that day was for Talhah." Then he would begin to recount his experience: I was the first to return on the day of Uhud and I saw a man fighting strenuously to protect the Messenger of Allah.

"During the Day of Uhud the Prophet, peace be upon him, was left alone and I was the first to go back to him. In front of him I saw a man fighting to shield him from the enemy. I said to myself: 'I wish he were Talhah. Let my father and mother be sacrificed for you. (O Allah) Let him be Talhah!' On the way, I was overtaken by Abu 'Ubaidah Ibn Al-Jarrah, who was then moving as swiftly as a bird. We both rushed to dress the Prophet's wounds. There we found Talhah suffering from serious wounds

before the Messenger of Allah, peace and blessings of Allah be upon him. The Prophet said: 'See to your brother. His deed entitled him for an abode in Paradise.' I noticed that two rings of the iron-ringed helmet had penetrated the Prophet's cheek. So I set out to take them out, but Abu 'Ubaidah demanded: 'By Allah, O Abu Bakr I beseech you, let me do it myself.' Fearing to hurt the Prophet, peace and blessings of Allah be upon him, he started pulling one of the two rings out very slowly and carefully with his mouth. Then he pulled the arrow out by his mouth, too.

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Consequently, his front tooth fell. Then I proceeded to pull the second out; but Abu 'Ubaidah besought me to leave it: 'O, Abu Bakr, I adjure you by Allah to let me do it.' He pulled the second ring very slowly and carefully with his mouth - till it came out. When we finished attending to the Messenger of Allah, peace and blessings of Allah be upon him, we approached Talhah to tend to him and found that he had some ten sword-strokes on his body. (This showed how efficiently Talhah had fought and struggled on that day)."

It is more beloved to me that he was a man from my own people. Meanwhile, between me and the polytheists was a man whom I do not know. I was much closer to the Messenger of Allah than him but he moved so swiftly that I could not catch up with him. Alas, he was Abu Ubaidah Ibn Al-Jarrah. So both of us got to the Messenger of Allah and found out that his inscissors had been broken and his face had been gashed and two rings of the iron-ringed helmet had penetrated his cheek. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Take care of your companion," indicating Talhah who had been exhausted and bleeding profusely. We did not pay attention to what he said. I made an attempt to extract the ring from his face and Abu 'Ubaidah said: "I adjure you by the right that I have (over you), leave it for me." So, I left it for him. He attempted to remove it with his hand but that was painful for the Messenger of Allah so he applied his teeth and gently removed the first ring but one of his inscissors came out with it.

I made an attempt to remove the second as I did previously but again Abu 'Ubaidah said: "I adjure you by the right that I have (over you), leave it for me," and again, I left it for him. He repeated what he did the first time and his second inscissor also fell off with the second

ring. Abu 'Ubaidah turned out to be one of the most handsome of men with gapped teeth. When he finished taking care of Allah's Messenger, we came to Talhah in one of the pits and on his body were about seventy injuries from stabbing, shots (from arrows) and cuts (from swords) and one of his fingers had also been amputated. So we tended to him as well.

When 'Abdullah Ibn Qami'ah had inflicted that injury on the Messenger of Allah, he retreated while he was triumphantly exclaiming: "I have killed Muhammad." Then Shaytan cried out in piercing voice that traveled

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wide on that day: "Finally, Muhammad has been killed!" The Muslims felt extremely confused and many of them took the news as a fact. They became resolved to fight the siege against Islam until they die upon what the Messenger of Allah had died. Among those who had that resolve was Anas Ibn An-Nadr and others who shall be mentioned later.

Moreover, Allah revealed a consolation regarding this (i.e. the Prophet's death) that this even would actually to occur. Allah says: Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful. And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves As-Sabireen (the patient ones, etc.) And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinoon (the good-doers). O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. Nay, Allah is your Mawla (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers. We shall

cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimoon. (Soorah Aal 'Imran 3:144-151)

We have summarized its explanation in our Tafseer, to Allah belong all Praise.

Abu Bakr As-Siddiq addressed the people in his first role after the death of the Messenger of Allah. He said: "O people, whoever worships

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Muhammad, then Muhammad is dead but whoever worships Allah, certainly Allah is Alive and He will never die," then he recited this verse: Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? (Soorah Aal 'Imran 3: 144)

It was as if the people had never heard this verse before till Abu Bakr recited it and everybody began to recite it as well.

Ahmad related that Anas Ibn An-Nadr did not witness the Battle of Badr with the Prophet and it was burdensome for him. So he said: "I was absent in the first battle ever fought by the Messenger of Allah. If Allah lets me witness another battle alongside the Messenger of Allah, I am going to prove my courage." He witnessed the Battle of Uhud alongside the Messenger of Allah, peace and blessings of Allah be upon him. Sa'd Ibn Mu'adh approached him and Anas said to him: "O Abu 'Amr, where are you going? Look, I can perceive the scent of Paradise before Uhud." He fought against the disbelievers until he was killed. He was found with about eighty wounds on his body from stabs, shots (from arrows) and cuts (from swords), His sister, Amati Ar-Rubayyi' Bint An-Nadr said, "I could only recognize my brother from his fingertips." This Verse was revealed: Among the Believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least. (Soorah Al- Ahzab 33:23) They opined that it was revealed concerning him

and his compatriots. Related by Muslim

Al-Bukhari related that Abul-Waleed narrated from Shu'bah from Ibn Munkadir who said: I heard Jabir say: "When my father was martyred, I started weeping and uncovering his face. The Companions of the Prophet stopped me from doing so but the Prophet did not stop me. Then the Prophet said, '(O Jabir) don't weep over him, (or, what makes him weep?) for the angels kept on shading him with their wings till his body was lifted."

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Al-Bukhari also related that once a meal was brought to 'Abdur-Rahmaan Ibn 'Awf while he was fasting. He said, "Mus'ab Ibn 'Umair was martyred, and he was better than me, yet he was shrouded in a Burdah (i.e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked." 'Abdur-Rahman added, "Hamzah was martyred and he was better than me. Then worldly wealth was bestowed upon us and we were given from it too much. We are afraid that the rewards of our deeds have been given to us in this life." 'Abdur-Rahman then started weeping so much till the food became cold. Al-Bukhari related it exclusively.

Al-Bukhari related that Khabbab Ibn Al-Aratt said: We migrated with the Prophet seeking Allah's Countenance, so our rewards became due and sure with Allah. Some of us passed away without receiving anything of their rewards in this world. One of these was Mus'ab Ibn 'Umair who was martyred on the day of the Battle of Uhud. We did not find anything with which to shroud his body except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allah's Messenger, peace and blessings of Allah be upon him, ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some among us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world)." The rest of the group related it except Ibn Majah.

Al-Bukhari related that 'A'ishah said: "On the day (of the Battle) of Uhud when the polytheists were defeated, Iblees shouted, "O slaves of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they

were polytheists). Hudhaifah looked back to see his father "Al-Yaman," (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him." Hudhaifah said, "May Allah forgive you." 'Urwah said that Hudhaifah continued to do good (invoking Allah to forgive the killer of his father till he met Allah, i.e. died)."

Jabir Ibn 'Abdullah narrated that Qatadah Ibn Nu'man's eye was knocked out in the Battle of Uhud until the it hang down his cheek and Allah's

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Messenger, peace and blessings of Allah be upon him, restored it and it turned out to be the better and sharper of his two eyes, even when the other eye was sore, the restored one remained healthy.

This is why when his son came to the presence of 'Umar Ibn 'Abdul- Azeez, he asked him: "Who are you?" and he responded to him extemporaneously:

*I am the son of he whose eye hung down his
cheek*

*And it was restored by the hand of Al-Mustafa (the
chosen) in the best of restoration*

Then it went back to its previous condition

*It was the better eye and how good did the knocked
eye turn*

Ibn Hisham related: Umm Umarah Naseebah Bint Ka'b Al-Maziniyyah also fought in the Battle of Uhud. Sa'eed Ibn Abi Zaid Al-Ansari mentioned that Umm Sa'd Bint Sa'd Ibn Rabee' used to say, I visited Umm Umarah and I said to her: "O maternal aunt, narrate to me your story." She said, "I went out in the early morning to find out what the Muslims had done (in the battle) and with me was a bucket full of water. I went to the Messenger of Allah, peace and blessings of Allah be upon him, while he was in the midst of his Companions. When the Muslims were routed, I took position by the Prophet and began to fight to repulse (the enemy) away from him. I was shot by an arrow which injured me." (The narrator added): I saw on her shoulder a cavity of injury and I asked her: "Who inflicted you with this injury?" She replied: "Ibn Qami'ah, may Allah humiliate him. When the people fled from around the Prophet, he approached me saying 'Point Muhammad to me, I will not be successful if he

escapes.' So, I, Mus'ab Ibn 'Umair and a couple of people who remained steadfast with the Messenger of Allah accosted him and he dealt me a blow which gave me this injury. Meanwhile, I had also dealt him several blows, but the enemy of Allah was wearing two layers of armor."

Ibn Ishaq related: Once, Anas Ibn An-Nadr, Anas Ibn Malik's uncle, came to 'Umar Ibn Al-Khattab and Talhah Ibn 'Ubaidullah among a group of people consisting of the Muhajiroon and the Ansar while they were

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downcast, so he asked them: "Why are you sitting here?" They responded: "The Messenger of Allah has been killed." Then he said: "So, what will you do with your life after him? Stand up and fight (till you are killed) for the same cause upon which the Messenger of Allah died." So he plunged into the battle and fought till he was killed. It was after him that Anas Ibn Malik was named.

Ibn Ishaq related that the first person to recognize the Prophet after the defeat and the false claim by the people that Allah's Messenger had been killed, according to what I was informed of, was Ka'b Ibn Malik. He said: "I saw his eyes shining under the helmet, so I shouted at the top of my voice: 'O Muslims, good news, here is Allah's Messenger!' but Allah's Messenger, peace and blessings of Allah be upon him, indicated to me to keep quiet.

Ibn Ishaq added: Saleh Ibn Ibrahim Ibn 'Abdur-Rahman Ibn 'Awf narrated to me that whenever Ubayy Ibn Khalaf met the Messenger of Allah, peace be upon him, in Makkah, he would say: O Muhammad, I have a horse which I feed a farak of sorghum everyday, I will kill you while riding on it. The Messenger of Allah, peace and blessings of Allah be upon him, would respond: "Rather, I will be the one to kill you by the wish of Allah." When he returned to the Quraish after he had been scratched very slightly and the blood congealed, he said: "By Allah, Muhammad has killed me." The people said to him: "By Allah, you have lost your mind, you have only been injured slightly." He responded to them: "He used to tell me in Makkah: 'I will be the one to kill you' and by Allah even if he spat on me, it would kill me." The enemy of Allah died at Saraf while he was being carried back to Makkah.

Ibn Ishaq said that while the Messenger of Allah was at a

section of the battlefield with a group of his Companions (which remained with him) a company of the Quraish appeared on a hill overlooking the Muslims. Ibn Hisham added that among them was Khalid Ibn Waleed. Ibn Ishaq continues: Allah's Messenger, peace and blessings of Allah be upon him, said: "O Allah, it is not fitting that they should be above us." 'Umar and a company of the Muhajiroon with him fought them until the Quraish were dislodged from the hill. The Messenger of Allah, peace and blessing of Allah be upon him, then attempted to climb a boulder but was unable to

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due to aging. The Messenger of Allah peace be upon him, also had on him two armors. Then Talhah Ibn 'Ubaidullah crouched underneath him so that the Prophet peace and blessings of Allah be upon him, was lifted on his back until he climbed the boulder.

Yahya Ibn 'Abbad Ibn 'Abdullah Ibn Az-Zubair narrated to me from his father from 'Abdullah Ibn AzZubair from Az-Zubair who said: I heard Allah's Messenger, peace and blessings of Allah be upon him, say on that day: "awjaba Talhah" (i.e Paradise has become compulsory for him) due to that action of his.

Imam Ahmad related from Abu Hurairah that we witnessed the Battle of Khaibar with the Messenger of Allah, peace and blessings of Allah be upon him, and he (Allah's Messenger) said about a man who claimed to be a Muslim: "This man is from the inmates of Hellfire." When fighting ensued, the man fought strenuously and he was injured. Someone said: "O Messenger of Allah, the man whom you said is from the inmates of Hellfire fought bravely today and was killed." Yet the Prophet said: "Sailing to Hellfire." The people were almost nursing some doubts in their minds at the insistence of the Messenger of Allah, peace and blessings of Allah be upon him. While the situation remained as such, someone said: "The man is not dead yet but he has sustained a very serious wound." When it was nightfall, the man could no longer bear the excruciating pain from his injury so he killed himself. When the Messenger of Allah, peace and blessings of Allah be upon him, was informed of that, he said: "Allah is Greatest, I bear witness that I am a slave of Allah and His Messenger." Then he ordered Bilal to announce that people should congregate. After they gathered, the Messenger of Allah said: "Certainly, no one will enter Paradise except a soul which has truly submitted to Allah and that Allah will aid

this religion even with a sinful person.”

Ibn Ishaq related that Abu Hurairah used to say: “Inform me about the man who entered Paradise even though he never offered a single Salat (prayer).” When no one among the audience knew who it was, they asked him. He said: “Al-Usairim Banu ‘Abdul Ashhal ‘Amr Ibn Thabit Ibn Waqsh.” Al-Husain said: So I said to Mahmood Ibn Labeed, “How was the matter of Al-Usairim?” He said: He used to object to his people accepting Islam. However, when it was the day of the Battle of Uhud, it

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occurred to him and he accepted Islam. He took his sword and advanced in the battle till he entered deep in the thick of warriors. He fought valiantly till he was mortally wounded. At the close of the battle, some men of the Banu 'Abdul-Ashhal were scouting the battlefield for their fallen men they found him. They said: "By Allah, this is Usairim, what has brought him here? We had left him behind while he was still finding this speech (i.e. Islam) objectionable." So they asked him: "What has brought you, O 'Amr? Is it your compassion toward your people (which brought you to the battlefield) or a genuine desire for Islam?" He said: "Rather, a genuine quest for Islam. I have believed in Allah and His Messenger and I have accepted Islam, then I took my sword and advanced alongside Allah's Messenger and I fought till I sustained what I am currently experiencing." Shortly, thereafter, he died in their hands. They mentioned the incident to Allah's Messenger and he said: "He is from the inmates of Paradise."

Ibn Ishaq related that my father narrated to me from some elders of Banu Salimah who said: 'Amr Ibn AlJamooH was lame and disable and he had four youthful sons who fought like lions on the battlefield whenever they would accompany the Messenger of Allah on his battles. When preparations were being made for Uhud, he wanted to go, but his sons said to him: "Allah has given you a concession, so stay at home and we shall go in your place." 'Amr came to the Messenger of Allah, peace and blessings of Allah be upon him, and said: "These sons of mine are preventing me from participating in Jihad with you. By Allah, I hope to trot in Paradise with this lame leg of mine." The Messenger of Allah, peace and blessings of Allah be upon him, said: "As for you, Allah has excused you and Jihad is not compulsory on you." Then he turned to the sons and said: "What if you allowed him, perhaps Allah may grant

him martyrdom?" They did and he went to the battle and he was killed in the Battle of Uhud. May Allah be pleased him.

Ibn Ishaq said: It was related to me by Saleh Ibn Kaisani, Hind and the other women with her began to mutilate the corpses of the Muslim martyrs. They went round cutting the ears and noses of the Companions of Allah's Messenger till they made necklaces and anklets out of their noses. She gave her bangles and necklaces to her slave, Wahshi. Then she

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ripped open Hamzah's liver, chewed it; but finding it unpleasant, she spat it out. However, Moosa Ibn 'Uqbah mentioned that it was Wahshi who ripped open Hamzah's liver and he took it to Hind who chewed it but she found it difficult to swallow. And Allah knows best.

Ibn Ishaq said that when Abu Sufyan wanted to leave the battlefield, he approached the mountain and shouted at the top of his voice: "I have been compensated. War alternates. A day for the day of Badr. Exalted be Hubal!" The Messenger of Allah, peace and blessings of Allah be upon him, said to 'Umar: "Stand up 'Umar, and give him a fitting reply. Say to him: 'Allah is more Exalted and Sublime. Your dead are in the Fire!'" 'Umar acted as ordered and Abu Sufyan said: "Come down to me, 'Umar!" The Messenger of Allah, peace and blessings of Allah be upon him, said: "Go to him and see what he wants." 'Umar went and Abu Sufyan said to him: "I beseech you by God, have we killed Muhammad?" 'Umar replied: "By Allah, no. He can hear what you say at this moment." Abu Sufyan said: "You are more truthful and sincere to me than Ibn Qami'ah." Then he shouted: "There has been some mutilation of your dead. By Allah, I am neither pleased by it nor angry by it, and I neither forbade nor ordered it." When Abu Sufyan turned to go away, he shouted: "Your rendezvous is Badr next year."

Ibn Ishaq said: Allah's Messenger, peace and blessings of Allah be upon him, then sent 'Ali Ibn Abi Talib, saying: "Go after them and see what they are doing. If they leave the horses aside and ride the camels, then they are heading for Makkah. However, if they ride the horses and drive the camels, then their destination is Madinah. By Him in Whose Hands is my life, if they head for Madinah, I shall march upon them and fight them within its walls. 'Ali said: "So I went after them and saw that they had left the horses aside and were riding the camels

in the direction of Makkah.”

The Du‘a of the Prophet After the Battle of Uhud

Imam Ahmad related that Ibn Rifa‘ah Az-Zuraqi narrated from his father who said: On the day of Uhud when the polytheists were repelled, the Messenger of Allah, peace and blessings of Allah be upon him, said: “Arrange yourselves in rows so that I may praise my Lord, to Whom is Glory.” They arranged themselves behind him in rows and he supplicated:

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“O Allah to You belongs all Praise. O Allah, no one can withhold what You have let loose and no one can let loose what you have withheld. No one can guide the one Whom You leave astray and no one can misguide the one Whom You have guided. No one can prevent what You choose to give and no one can give what You prevent. No one can bring close the one Who You have distanced and no one can distance the one whom You have brought close. O Allah, bestow upon us Your blessings, mercy, bounty and provision.

“O Allah, verily I ask of You the everlasting bliss, which never grows stale nor vanishes. O Allah, I seek Your aid on the day of poverty, and Your security on the day of fear. O Allah, I seek refuge in You from the evil of what You have bestowed on us and what You have not bestowed. O Allah, make faith beloved to us and make it beautiful in our hearts, and make disbelief hateful to us, as well as sin and disobedience, and count us among the upright ones. O Allah, make us die as Muslims and resurrect us as Muslims and admit us among the righteous, neither disgraced nor beguiled. O Allah, fight the disbelievers who deceive Your messengers and deter others from Your Way, and send upon them punishment and chastisement. O Allah, fight the disbelievers who have been given the Scripture, O God of Truth.”

Ibn Ishaq related that Muhammad Ibn ‘Abdullah Ibn ‘Abdur-Rahman Ibn Abi Sa’sa’ah Al-Mazini, the brother of Banu Najjar, narrated to me that when the people finished recounting their dead, the Messenger of Allah, peace and blessings of Allah be upon him, said (i.e. after the conclusion of the Battle of Uhud): “Who will check for me what happened to Sa’d Ibn Ar-Rabee’, is he among the dead or the living?” A man from the Ansar said: “I will do that.” So he went round all the martyrs of the battle until he found Sa’d mortally wounded and in

the throes of death. So he said to him: "O Sa'd! Allah's Messenger ordered me to check whether you are among the dead or among the living?" Then he said, "Certainly I am among the dead. When you get to the Messenger of Allah, say to him: 'Sa'd is saying may Allah reward you for me greater than any Prophet is ever rewarded on behalf of his community. Convey my salam to your people and say to them: 'Sa'd is saying to you: verily there is no excuse for you in the presence of Allah if they find access to your Prophet while

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you have eyes..." He did not recover till he died, then I came to Allah's Messenger to inform him of his fate.

Ibn Ishaq related that according to what reached me, the Messenger of Allah, peace and blessings of Allah be upon him, searched for the corpse of Hamzah Ibn 'Abdul-Muttalib and found him in the middle of the valley with his stomach ripped and his liver taken out. His corpse had been mutilated. His nose and ears were cut off. Muhammad Ibn Ja'afar Ibn Az-Zubair narrated to me that Allah's Messenger, peace and blessings of Allah be upon him, said when he saw the spectacle: "Were it not that it would grieve Safiyyah and I fear that it would become a practice after me, I would have left his corpse to be eaten by wild animals and birds of prey and if Allah makes us confront the Quraish in another battle I shall severely deal with thirty of their men." When the Muslims saw the grief and anger of Allah's Messenger, peace and blessings of Allah be upon him, over what had been done to his uncle, they said: "If Allah grants us victory over them at another time, we shall severely punish them in a manner that is unprecedented among the Arabs."

Ibn Ishaq related: Buraidah Ibn Sufyan Ibn Farwah Al-Aslami narrated to me from Muhammad Ibn Ka'b that Ibn 'Abbas said concerning the statement of Allah: And if you punish (your enemy, O you Believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabireen (the patient ones, etc.) And endure you patiently (O Muhammad), your patience is not but from Allah. (Soorah An-Nahl 16:126,127)

Then Allah's Messenger, peace and blessings of Allah be upon him, refrained and chose to be patient and forbade torturing.

I says: This Verse is Makkan and the event of Uhud occurred three years after the Hijrah, so how could it be connected with this? And Allah (SWT) knows best.

Imam Ahmad related that 'Urwah said: My father, Az-Zubair narrated to me that on the day of Uhud, a woman approached swiftly till she almost got close to the corpses. The Prophet detested that she should see them,

so he said: "The woman! The woman!!" Az-Zubair said: "I checked and found out that she was my aunt, Safiyyah. So I ran toward her and caught her before she got to the corpses. She hit me on the chest and she was a resilient woman." She said: Go away from me (otherwise) I shall not be pleased with you." So I said to her: "Allah's Messenger has forbidden you." Then she stopped and brought out two clothes with her and said: "I have brought these two clothes for my brother, Hamzah. I have been informed of his death, so bury him in them." Then we brought the two clothes to shroud Hamzah. However, by his side was an Ansari who had met a similar fate as Hamzah. We found it a detraction and shameful to shroud Hamzah in two clothes while the Ansari is buried without a shroud. So we said: give one shroud to Hamzah and the other to the Ansari. So we shared it. One was bigger than the other. We measured both of them and gave to each the cloth that is commensurate.

Funeral Prayer Over Hamzah and the Other Martyrs of Uhud

Ibn Ishaq related that Ibn 'Abbas narrated: "The Messenger of Allah called for the corpse of Hamzah and he was brought enshrouded in a Burdah, then he offered the funeral prayer on him making in it seven takbeerat. Then, the remainder of the martyrs were brought and he offered the prayer over them one after the other along with Hamzah till he offered the prayer seventy-two times on Hamzah alone." This narration is strange and its chain is weak.

The one related by Al-Bukhari is perhaps more established. 'Abdur- Rahman Ibn Ka'b Ibn Malik narrated that Jabir Ibn 'Abdullah informed him that the Messenger of Allah, peace and blessings of Allah be upon

him, shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more of the Qur'an?" When one of them was pointed out he would put him first in the grave, he said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed."

Ahmad relegated that Jabir Ibn 'Abdullah narrated that Allah's Messenger, peace be upon him, said concerning the martyrs of Uhud:

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“Verily every wound – or every blood – will emit the scent of musk on the Day of Judgment.” And he did not offer funeral prayer on them.

It is also established that he offered the prayer on them several years after and shortly before his death. ‘Uqbah Ibn ‘Amir said: Allah’s Messenger, peace and blessings of Allah be upon him, offered prayer on the martyrs of Uhud eight years after their death as if bidding farewell to the living and the dead, then he ascended the pulpit and said, “I am your predecessor before you, and I am a witness over you, and your promised place to meet me will be Al-Hawd (i.e. the pond) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to vie with each other for it.” That was the last look which I cast on Allah’s Messenger, peace and blessings of Allah be upon him.

Ibn Ishaq related that when Safiyyah approached to have a look at him (i.e. Hamzah’s corpse), he was her full brother, the Messenger of Allah, peace and blessings of Allah be upon him, said to her son, AzZubair Ibn Al-‘Awwam: “Go and stop her so that she does not see what has befallen her brother.” He (Az-Zubair) said: “O my mother, the Messenger of Allah commands you to turn back.” “Why?” She asked. “The news has reached me that my brother has been mutilated and since that is in the path of Allah, whatever results from that we shall expect Allah’s reward for that and we shall be patient if Allah wills.” When Az-Zubair came to the Messenger of Allah, peace and blessings of Allah be upon him, to inform him of what she said, the Prophet said: “Let her go.” So she went and look at her brother and prayed over him and she said the *istirja’* (i.e. from Allah we came and to Him is our return) and she sought Allah’s

forgiveness.

Ibn Ishaq also related from Az-Zuhri from 'Abdullah Ibn Tha'labah Ibn Su'air that when Allah's Messenger peace be upon him, came upon the martyrs of Uhud, he said: "I am a witness over these people. Whatever wound one sustains sustains in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk."

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He (Ibn Ishaq) also added: My uncle, Moosa Ibn Yasar narrated to me that he heard Abu Hurairah say: Abul-Qasim said, "A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk." Another version of this Hadith is cited in the Saheehain.

Hisham Ibn 'Amir narrated that the Ansar came to the Messenger of Allah, peace be upon him, on the day of Uhud and said: "We have been afflicted with wound and fatigue. What do you command us? He said: 'Dig graves, make them wide, bury two or three in a single grave.' He was asked: 'Which of them should be put first?' He replied: 'The one who knew the Qur'an most'." A similar Hadith is reported from AthThawri from Ayyoob from Humaid Ibn Hilal from Hisham Ibn 'Amir with the addition: "and make it deep (i.e. the grave)"

Imam Ahmad narrated from Jabir Ibn 'Abdullah that some of the martyrs of Uhud were transported from the place of their death, but the announcer of the Prophet announced that they be returned to their places of death. Abu Dawood and An-Nasa'i have also related it from the Hadith of Ath- Thawri.

Ahmad related from Jabir Ibn 'Abdullah who said: "When Allah's Messenger went out of Madinah to fight the polytheists my father said to me: 'O Jabir, never mind that you are on watch for the people of Madinah till you find out the turn of our fate. If not that I am leaving behind for you my daughters (to cater for), it would have been more pleasing to me that you fight in my front.'" Jabir continued: "I was still among the watch when my paternal aunt arrived with the remains of my father and my maternal uncle ferrying them on the back of a camel.

She brought them to Madinah in order to bury them in our graveyard. Then a man came and announced: "Take heed! The Prophet is ordering you to return the martyrs and bury them where they were killed." So we took them back and buried them at the spot where they were killed. During the reign of Mu'awiyah Ibn Abi Sufyan, a man came to me and said: "O Jabir Ibn 'Abdullah, some of Mu'awiyah's workers have tampered with your father's grave and a part of his body is exposed." I came to find his body in the same shape as when I had buried him, without disintegrating the least, except for (a slight

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amount) that a dead person or a martyr would be unable to escape. So I buried him again.”

Al-Bukhari related from Ata’ from Jabir who said: When the time of the Battle of Uhud approached, my father called me at night and said, “I think that I will be the first amongst the companions of the Prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allah’s Messenger’s soul and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely).” So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.”

It is recorded in the Saheehain from Jabir that when his father was martyred he kept uncovering his face and weeping, but the people (i.e. the Companions of the Prophet) forbade him to do this, whereupon Allah’s Messenger, peace and blessings of Allah be upon him, said: “You may weep or you may not weep; the angels did not cease to provide him shade with their wings until you lift him (to be buried in the grave).”

‘A’ishah also narrated that Allah’s Messenger peace be upon him, said to Jabir: “O Jabir, shouldn’t I give you a glad tiding?” Jabir replied “Yes.” So the Messenger of Allah, peace and blessings of Allah be upon him, said: “I am aware that Allah brought your father back to life and said to him: ‘Let my slave wish for anything he desire and I shall grant it for you.’ He replied: ‘My Lord, I worshipped You in the true sense. I desire that You return to me to the world so that I may fight alongside Your Prophet and so that I may be killed for Your sake

once again." Allah then said: "I have previously decreed that no one (who died) will return (to the world)."

Abu Hurairah narrated that the Prophet visited the graves of the martyrs. When he came to a pass, he said: "Salamun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home." After the demise of the Prophet, Abu Bakr would do the same thing. 'Umar also would do the same thing after Abu Bakr and 'Uthman also followed 'Umar's practice.

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Masrooq narrated: We asked 'Abdullah Ibn Mas'ood concerning this Verse: Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.(Soorah Aal 'Imran 3:169) He responded: "As for us, we asked the Messenger of Allah, peace and blessings of Allah be upon him, concerning that and he said: "The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: 'Do you want anything?' They said: 'What more shall we desire? We eat the fruit of Paradise from wherever we like.' Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question). They said: 'O Lord, we wish that You return our souls to our bodies so that we may be slain in Your way once again. When He (Allah) saw that they had no need except this, they were left (to their joy in heaven)."

The Numbers of the Martyrs

Moosa Ibn 'Uqbah said: The aggregate of the Ansar and the Muhajiroon who were martyred in the Battle of Uhud was forty-nine men. It is recorded in the authentic Hadith related by Al-Bukhari from Al-Bara' that the dead among the Muslims (in that battle) numbered seventy men.

Qatadah narrated that Anas said that: seventy Ansar were martyred in the Battle of Uhud, seventy in the incident of Bi'r Ma'oonah and seventy in the Battle of Yamamah.

Moosa narrated: On that day, sixteen of the polytheists

were killed. 'Urwah, however, put the number of their dead at nineteen while Ibn Ishaq said they were twenty-two.

Rabee' narrated that Ash-Shafi'i said: In the Battle of Uhud, no one was captured among the polytheists except Abu Azzah Al-Jumahi. He had been captured in the Battle of Badr but Allah's Messenger, peace and blessings of Allah be upon him, had pity for him and released him without ransom upon the condition that he will not fight against him (i.e, the Prophet). When he was captured once again in the Battle of Uhud, he

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again begged clemency. He said: "O Muhammad, have mercy on me for the sake of my daughters and I give you a solemn promise that I shall not fight against you." The Prophet said: "I will not let you go for you would turn and rub your cheek back toward Makkah and then say that you fooled Muhammad twice." Then he ordered that he be executed and it was carried out. It is also said that it is on that occasion that the Messenger of Allah, peace and blessings of Allah be upon him, said: "A Muslim is not stung twice from the same hole."

Sa'd Ibn Abi Waqqas narrated: Allah's Messenger once came across a woman of Banu Deenar, whose husband, brother and father were killed fighting alongside Allah's Messenger at the Battle of Uhud. When they announced the death of her relatives, she said: "What happened to Allah's Messenger?" They replied: "Fine, O Umm Fulan, praise be to Allah, he is as you desire." She said: "Show him to me so that I may see him with my own eyes." When he was pointed out to her and she saw that he was truly safe, she said: "All misfortunes are nothing so long as you are safe."

Moosa Ibn 'Uqbah said in another place: When the Messenger of Allah, peace and blessings of Allah be upon him, saw a sword on me daubed with blood, he said: "If you had been courageous, so also had been 'Asim Ibn Thabit Ibn Abi Al-Aqlah, Al-Harith Ibn As-Simmah and Sahl Ibn Hunaif."

Ibn Hisham said: Some people of knowledge informed me that Allah's Messenger, peace and blessings of Allah be upon him, said to 'Ali: "The polytheists will not inflict us with a similar loss till Allah grants us victory."

Ibn 'Umar narrated that Allah's Messenger, peace and blessings of Allah be upon him, came across some

women of Banu Al-Ashhal lamenting over their dead in the Battle of Uhud so he said, "Hamzah has no one to lament for him." Thereafter, the women came and they lamented the death of Hamzah in his presence (i.e. the Prophet) until he said: "Command them that no one should wail over the dead after this day."

Moosa Ibn 'Uqbah narrated that the hypocrites took to jest at the weeping of the Muslims and attempted to estrange them from Allah's Messenger,

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peace be upon him, in addition to emotionally tormenting them. The evil schemes of the Jews sprouted and hypocrisy flared up and spread quite swiftly all over Madinah. They said: "If he were truly a Prophet, they would not have defeated him, he would not have suffered that fate. He is just hankering after authority and to establish and rule over a nation-state." The Hypocrites also parroted the vituperations of the Jews. They said to the believers: "If you had followed us, you would have been spared this affliction." Then Allah revealed the Qur'an concerning those who were obedient, those who demonstrated hypocrisy and at the same time consoling the believers over their losses. Allah says: And (remember) when you (Muhammad) left your household in the morning to post the believers at their stations for the Battle (of Uhud). And Allah is All- Hearer, All-Knower. (Soorah Aal 'Imran 3:121)

In Order to Terrorize Abu Sufyan and His Company, the Prophet and His Companions Go on His Trail

Moosa Ibn 'Uqbah said, after summarizing the incident of Uhud and the Messenger of Allah's return journey to Madinah: A man from the people of Makkah came to Allah's Messenger, peace and blessings of Allah be upon him, and he inquired from him about the movement of Abu Sufyan and his men and the man said: "They have disembarked at an open-air and I overheard them trading blames, one group saying to the other: 'You have not achieved anything. You had them in your grasp, then you let them go without slaughtering them. Now they still have men gathering to fight against you.' On hearing this, the Messenger of Allah, peace and blessings of Allah be upon him, ordered his Companions, inspite of their excruciating injuries, to follow their trail. He said: "No

one should follow me except those who partook in the war." 'Abdullah Ibn Ubayy said: "I will march along with you." "No," the Messenger of Allah, peace and blessings of Allah be upon him, vehemently objected. In spite of their tribulation, the injured Companions responded to Allah and His Messenger and set out with him. Allah says in His Noble Book: Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. (Soorah Aal 'Imran 3:172)

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He (the narrator) added: Allah's Messenger, peace and blessings of Allah be upon him,) permitted Jabir to join him when it was mentioned to him that he remained behind in Madinah because his father commanded him to stay back and care for his sisters.

Ibn 'Abbas said concerning the Verse: Allah (Alone) is Sufficient for us (Soorah Aal 'Imran 3:173) Ibrahim said it when he was thrown into the fire and Muhammad also said it when it was said to him: Verily, the people (pagans) have gathered against you (a great army), therefore, fear them. But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (Soorah Aal 'Imran 3:173) Al-Bukhari related it exclusively.

Al-Bukhari related from 'A'ishah concerning the Verse: Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. (Soorah Aal 'Imran 3:172) She said to 'Urwah: "O my nephew! Your father, AzZubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Messenger on the day (of the Battle of Uhud). When Allah's Messenger, peace and blessings of Allah be upon him, suffered what he suffered on the day of Uhud and the pagans left, the Prophet was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') trail?' He then selected seventy men from amongst them (for this purpose) among whom were Abu Bakr and Az-Zubair." This is how AlBukhari related it.

This wording is extremely strange for the popular version among the authors of books on Islamic military history is that those who went with Allah's Messenger, peace be upon him, to Hamra'Al-Asad were the same people who

partook in the Battle of Uhud; they were seven hundred in total as mentioned earlier and seventy of them were martyred.

Ibn Jareer related through 'Awfi Ibn 'Abbas who said: Allah put fear into the heart of Abu Sufyan on the Day of Uhud after what occurred from him, so he returned to Makkah. The Battle of Uhud occurred in Shawwal. The merchants used to set out in Dhul-Qa'dah for Madinah and they would disembark at AlBadr As-Sughra once every year. So they set out after the Battle of Uhud. Many of the Muslims were wounded and they

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complained to Allah's Messenger, peace and blessings of Allah be upon him, about that. The pain of their situation became aggravated. So the Messenger chose the people who would accompany him on the trail from the willing ones. He said to us: "Right now, they are coming for Hajj and they will not be capable of something similar till next year." Then Shaitan came in order to terrify his friends; he said: 'Hosts have gathered against you.' So the people objected to following the Prophet so he said: "I am going even if no one follows me." So Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, Az-Zubair, Sa'd, 'Abdur-Rahman Ibn 'Awf, Abu 'Ubaidah, Ibn Mas'ood and Hudhaifah among seventy others stood with him. Thus, they went on the trail of Abu Sufyan till they reached As-Safra.' Then Allah revealed: Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. (Soorah Aal 'Imran 3:172) This narration is also strange.

Ibn Ishaq related: When Allah's Messenger returned to Madinah, 'Abdullah Ibn Ubayy, according to what Az-Zuhri narrated to me, used to stand unobjectionably to address the people every Friday. It used to be a distinction to his personality and his clan who saw it as a honor that one of them, whenever the Messenger of Allah, peace and blessings of Allah be upon him, got up on Friday to address the people, would corroborate: "This is the Messenger of Allah in your presence. Allah has ennobled and honored you with his presence (in your misdt) so help and strengthen him, listen and obey him and then he would sit. After his misdemeanor at the Battle of Uhud and upon the people's return to Madinah, 'Abdullah Ibn Ubayy again wanted to act as he used to whenever the Prophet rose to address the people. Infuriated by his turncoat attitude, the Muslims seized him by his cloth and told him: "Sit down! O enemy of

Allah, you are not fit for that endeavor, not after what you have done.” He angrily went out overstepping the necks of people while fuming: ‘By Allah, it is as if I have said something wrong whereas I merely stood to consolidate his affair.’ Some Ansari met him at the entrance of the Mosque and they asked: “Woe to you, what happened to you?” He said: “I stood to consolidate his affair and a group of his Companions pounced on me, pulled me and tongue- lashed me as if I said something bad when I stood to consolidate his affair.” The Ansaris said: “Return so that Allah’s Messenger may seek Allah’s forgiveness for you.” Arrogantly, ‘Abdullah Ibn Ubayy said: “By

Allah, I do not have any desire for him to seek forgiveness on my behalf." Then Ibn Ishaq cited some of the Verses of the Qur'an that were revealed concerning the story of Uhud in Soorah Aal 'Imran from the Verse: And (remember) when you (Muhammad) left your household in the morning to post the Believers at their stations for the Battle (of Uhud). And Allah is AllHearer, All-Knower. (Soorah Aal 'Imran 3:121) till a complete sixty Verses were revealed and he discussed them.

We (the author) have also extensively and sufficiently discussed that in our book, At-Tafseer.

I say: None of the polytheists were captured except for Abu Azzah Al- Jumahi, according to what was related by Ash-Shafi'i and others. Allah's Messenger ordered his execution and it was carried out by AzZubair in his presence. It is also said that it was 'Asim Ibn Thabit Ibn Abul-Aflah who executed him.

The Fourth Year of Hijrah

A military operation led by Abu Salamah Ibn Abdul Asad Abi Tulaihah Al-Asadi took place in Muharram of the fourth year. The contingent advanced as far as the watering place known as Qatan.

Al-Waqidi related from Salamah Ibn 'Abdullah Ibn 'Umar Ibn Abi Salamah and others that Abu Salamah took part in the Battle of Uhud and his upper arm was injured, which he kept nursing for a month. At the outset of the month of Muharram, exactly thirty-five months after the Hijrah, the Messenger of Allah, peace and blessings of Allah be upon him, called upon him and said: "Set out with this contingent; I have appointed you to command it." He gave him the war standard and said: "Advance till you reach the territory of the Banu Asad and raid them."

He recommended him to have the awe of Allah and to be good to the Muslims accompanying him. One hundred and fifty warriors marched forth with him till they reached the lower part of Qatan which is Banu Asad's watering place. Meanwhile, Taleehah Al-Asadi and his brother, Salamah, the sons of Khuwailid, had mobilized there, a military contingent from the various allies of Banu Asad with the intent of attacking the Prophet. A man had come from them to inform the Prophet of their collaboration

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against him. Thus Allah's Messenger, peace and blessings of Allah be upon him, sent with him Abu Salamah at the helm of this military contingent.

When they got to their territory, the Muslims took them by surprise and they dispersed in confusion and abandoned large herds of camels and goats. Abu Salamah gathered them as booty and also captured three of their men and returned to Madinah.

'Umar Ibn Abu Salamah said, Abu Usamah Al-Jushami was the one who injured my father and he kept nursing the wound for a whole month and he was healed. When he got well, Allah's Messenger, peace and blessings of Allah be upon him, sent him to Qatan in Muharram of the fourth year of Hijrah. He was away (on the military expedition) for about ten nights. However, on his return to Madinah, his wound relapsed and he died three days to the end of the month of Jumadal-Oola.

My mother observed the iddah till the conclusion of four months and ten days and then Allah's Messenger, peace and blessings of Allah be upon him, married her and consummated the marriage in the last few nights of the month of Shawwal. My mother used to say: "There is no harm in marrying and consummating the marriage in the month of Shawwal. The Prophet married me in Shawwal and consummated with me in the same month." He added: Umm Salamah died in Dhul-Qa'dah in the 59th year. This is related by Al-Baihaqi.

I say: we shall mention again the Prophet's marriage to Umm Salamah in Shawwal in the close of the discussion of the events of this year.

The Ghazwat of Ar-Rajee'

“Allah’s Messenger sent a contingent of ten men as spies under the leadership of ‘Asim Ibn Thabit They proceeded till they reached Hadah, a place between ‘Usfan and Makkah, and their news reached a branch of the tribe of Hudhail called Banu Lihyan. About one hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates at their stopover. They said, “These are the dates of Yathrib (i.e. Madinah),” and they continued to follow their tracks.

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When 'Asim and his companions saw their pursuers, they went up on a high place and the people encircled them. They said to them, "Come down and surrender, and we promise and guarantee that we will not kill any one of you."

'Asim Ibn Thabit, the leader of the contingent, said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet." Then they shot arrows at them till they killed 'Asim along with six others, and a group came down accepting their promise and covenant, and they were Khubaib Zaid Ibn Ad-Dathinah and another man. When they captured them, they untied the strings of their bows and bind them with it.

Then the third (of the captives) said, "This is the first betrayal. By Allah! I will not go with you. No doubt these have set a good example for me. Namely the martyred."

So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and Zaid Ibn Dathinah with them and sold them (as slaves) in Makkah.

The sons of Al-Harith Ibn 'Amir Ibn Nawfal bought Khubaib for he was the person who had killed (their father) Al-Harith Ibn 'Amr on the day (of the Battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib asked to borrow, from a daughter of Al-Harith, a razor to shave his pubic hair, and she lent it to him.

Inadvertently, while she was inattentive, her going son went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never

would I do such a thing.”

Later on (while narrating the story) she said, “By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there were no fruit in Makkah.” She used to say, “It was food

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Allah provided Khubaib with.” When they took him from the sacred precinct of Makkah to Al-Hill (outside the sanctuary) to kill him, Khubaib requested them. “Allow me to offer two Rak’ahs of prayers.” They allowed him and he prayed two Rak’ahs and then said, “By Allah! Had I not been afraid that you would think that I was worried, I would have prayed more.” Then he (invoked evil upon them) saying, “O Allah! Count them and kill them one by one, and do not leave anyone of them.” Then he recited: *As I am killed as a Muslim, I do not care in what way I receive my death for Allah’s Sake, for this is for the Cause of Allah. If He wishes,*

He will bless the cut limbs of my body

Then ‘Uqbah Ibn Al-Harith went up to him and killed him. It was Khubaib who set the tradition of a Muslim praying while in to captivity (before he is executed).

Later on, when some polytheists from Quraish were informed that ‘Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) ‘Asim had killed one of their chiefs on the day (of the Battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over ‘Asim and protect him from their messenger and thus they could not cut off anything from his flesh.”

Military Contingent of Umayyah Ad-Damri in Pursuit of the Murderers of Khubaib

Abu Sufyan addressed a group of Quraish saying: Is

there a man who could assassinate Muhammad while he walks in the markets, so that we may obtain our full retribution. A Bedouin Arab came to him at his residence and said: "If you would give me my due in full, I will proceed to assassinate him, for I am wellaware of the path and with me is my dagger which is like an eagle's wings." Abu Sufyan then said: "You are our cohort."

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Then he provided him with a camel and provision and said: "Proceed immediately to accomplish your goal for I fear that someone might learn of this plot and pass the information on to Muhammad." The Bedouin said: "No one will hear of it." So, he set out the same night on his camel for his dastard mission. He traveled for five days and reached Al-Harrah in the morning of the sixth day. There, he began to inquire about the Messenger of Allah, peace and blessings of Allah be upon him, till he got to the place of prayer and he was informed that he (the Messenger of Allah) had gone toward Banu 'Abdul-Ashhal. Again, the Bedouin redirected his camel till he got to the quarters of Banu 'Abdul-Ashhal. He tethered his camel and went ahead to seek out the Messenger of Allah. Meanwhile, the Prophet was in his Mosque meeting with a group of his Companions. When the Bedouin entered the Mosque and the Messenger of Allah, peace and blessings of Allah be upon him, saw him, he said: "This man has come intending some treachery but Allah has frustrated his effort." The man stopped and asked: "Which one of you is Ibn 'Abdul-Muttalib?" The Messenger of Allah, peace and blessings of Allah be upon him, answered: "I am Ibn 'Abdul-Muttalib." Then he came close and overshadowed the Messenger of Allah, peace be upon him, as if with an intent to please him and demonstrate his joy. Usaid Ibn Hudair pulled him aside and said: "Step aside from Allah's Messenger," and he seized his underpants and the dagger was revealed. "This is a treacherous fellow!" and the Bedouin became alarmed and began shouting for clemency: "My blood! My blood!! O Muhammad."

Usaid Ibn Hudair kept shaking him violently with his cloth wrapped around his neck. The Prophet said to him: "Tell me the truth. Who are you and what has brought you? If you tell me the truth, it will benefit you but if you lie to me, be sure that I have been informed of it." The

Bedouin said: "Will I then be safe?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "Yes you will be safe." Then he informed him of his plot in conjunction with Abu Sufyan and what he has given him in reward. The Prophet ordered that he be detained in the custody of Usaid Ibn Hudair. The next day, the Messenger of Allah, peace and blessings of Allah be upon him, called for him and said: "I have guaranteed your security, so you may now go wherever you wish or if you desire I will present to you a better option." "And what option is that?" the Bedouin asked. "That you bear witness that none deserves to be worshipped except

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Allah and that I am the Messenger of Allah.” The Bedouin said: “I bear witness that none deserves to be worshipped except Allah and that you are the Messenger of Allah. O Muhammad, I was most terrified the moment I saw you, my senses went away and I was weakened. Coupled with the fact that you were aware of my purpose while no man could have preceded me to this place with that information and besides, no one was privy to that information; then I realized that you are forbidden (to be harmed) and that you are upon the truth and that the party of Abu Sufyan is a party of Shaitan.”

The Prophet kept smiling at the words of the Bedouin. He remained in Madinah for a few days and then sought permission from the Prophet and went away and no words were heard about him again.

Allah’s Messenger, peace and blessings of Allah be upon him, then said to ‘Amr Ibn Umayyah Ad-Damri and Salamah Ibn Aslam Ibn Hareesh: “Both of you, proceed to Abu Sufyan Ibn Harb. If you find the right opportunity, kill him.”

‘Amr continued: “So I went along with my companion till we reached the center of Yajaj where we tethered our camels. My companion said: ‘O ‘Amr, do you have any desire that we go to Makkah so that we may circumambulate the House (Ka’bah) and offer two units of prayer.” I said: “I know better than you about the character of the people of Makkah, once they are oppressed they bear all their fangs and tenaciously hang on (to the offense). Moreover, I am well-known in Makkah like a speckled horse.” My companion insisted, so we proceeded and entered Makkah. We circumambulated seven times and offered two units of prayer. When I came out, Mua’wiyah Ibn Abi Sufyan met me and he quickly recognized me. He said: “‘Amr

Ibn Umayyah and his evil." Then he warned the people of Makkah (of our presence). They said: "'Amr has not come with any good intent." 'Amr used to be an assassin in the Jahiliyyah. When the inhabitants of Makkah gathered, 'Amr and Salamah fled. The people went in their pursuit. They rushed to the mountain. 'Amr narrated: "Then I entered a cave and I hid from them till next morning. They searched all over the mountain for us all through the night. But Allah blinded them to look in the direction of Madinah. At the first illumination of the early morning, 'Uthman Ibn Malik Ibn 'Ubaidullah At-Taimi

approached to gather fodder for his horse. I said to Salamah Ibn Aslam, if he sees us he will disclose our location to the inhabitants of Makkah. Now that they have dispersed from us, he will bring back the inhabitants of Makkah on our trail. He kept coming directly to the entrance of the cave till he saw us." 'Amr added: "I sprang out of the cave and stabbed him below his navel with my dagger so violently that he fell down and yelled. The inhabitants of Makkah gathered again after they had dispersed. I recoiled into my position and I warned my companion not to move. They came to him and asked: "Who attacked you?" He answered as he ebbed away: "'Amr Ibn Umayyah Ad-Damri." Abu Sufyan said: "We knew that he has not come for any good." However, he was not able to reveal our location to them as he was in the throes of his death. After he became cold, they again frantically searched for us without success. Afterward, they carried his dead body away. We remained in our position for two more days until the search for us calmed down. Then we came out and proceeded to At-Tan'eem and my companion said to me: 'O 'Amr Ibn Umayyah, do you have any desire for lowering Khubaib Ibn 'Adiyy?" I asked him: "Where is he?" He answered: "He is over there crucified and surrounded by guards." So I said: "Give me some time, move away from here. If you fear for anything, run to your camel, hop on it and return to Allah's Messenger, peace and blessings of Allah be upon him. When you get to him, inform him of the course of events. Leave me alone for I know the way to Madinah." I sneaked up to Khubaib's corpse and lifted him on my back. I have not walked more than twenty cubits before the guards woke up and they came in my pursuit. I threw the bier down and I did not forget its sound. Then I stirred sand with my leg over it to cover it up. Then I took the road to As-Safra'. My pursuers soon became exhausted and they returned.

Meanwhile, my companion had run to his camel and rode as fast as possible back to Allah's Messenger, peace and blessings of Allah be upon him. He informed him of the incident. I proceeded on my way back till I was overlooking Al-Ghameem. I hid inside a cave with my bow and arrows and my sword. While I was in the cave, a tall one-eyed man from Banu Ad-Dee from Banu Bakr approached driving his sheep and goats. He entered the cave and found me. "Who are you?" I said: "A man from Banu Bakr." The man said: "I am also from Banu Bakr." Then he reclined and raised his voice singing:

I shall never be a Muslim as long as I live

I shall never adopt the religion of the Muslims

I said to myself: By Allah, I desire to kill you. When the man slept off, I moved close to him and killed him violently. When I proceeded on my return journey, I met two men whom the Quraish had sent to reconnoiter for them. I accosted them: "Surrender!" I said to them. One of them refused and I shot him an arrow and killed him. When the other saw this, he willingly surrendered himself to me. I restrained and tied him up and I brought him along to the Prophet. When I arrived at Madinah, I came upon some children of the Ansar who were playing. They heard their elders saying: "Here is 'Amr!" The children then ran to the Prophet and informed him of my arrival. I came to him leading my captive whose thumb I have tied with my bowstring. When Allah's Messenger, peace and blessings of Allah be upon him, saw me, he broke into laughter and he supplicated for good for me. Salamah had arrived in Madinah three days before 'Amr.

The Expedition Bi'r Ma'oonah

Anas Ibn Malik narrated: "The Messenger of Allah sent seventy men, called Al-Qurra' for some purpose. The two groups of Banu Sulaim called Ri'l and Dhakwan appeared to them near a well called Bi'r Ma'oonah. The people (i.e. Al-Qurra') said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the polytheists) killed them. The Prophet therefore invoked evil upon them for a month during the morning prayer. That was the beginning of AlQunoot and we used not to say Qunoot prior to that."

Anas also narrated (that) (the tribes of) Ri'l, Dhakwan, Usayyah and Banu Lihyan asked Allah's Messenger,

peace and blessings of Allah be upon him, to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'oonah, the polytheists betrayed and killed them. When this news reached the Prophet, he recited Al-Qunoot for one month in the morning prayer, invoking evil upon some of the Arab tribes, upon Ri'l, Dhakwan, 'Usayyah and Banu

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Lihyan. We used to read a Verse of the Qur'an revealed concerning them but was later abrogated. The Verse was: "Convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased."

Al-Bukhari also related from Anas Ibn Malik that Allah's Messenger, peace and blessings of Allah be upon him, sent Haram, the brother of Umm Sulaim, at the head of seventy riders. The chief of the polytheists, Amir Ibn At-Tufail had proposed three suggestions (to the Prophet) saying, "Choose one of three alternatives: (1) that the Bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or, otherwise I will attack you with two thousand warriors from Banu Ghatafan." But before he could execute his threat, Amir was infected with plague in the house of a lady from the family of Umm Fulan. He said, "Shall I stay in the house of a lady from the family of Umm Fulan after having a (swelled) gland like that of a she- camel? Get me my horse." So he died on the back of his horse.

Then Haram, the brother of Umm Sulaim, and a lame man along with another man from Banu Fulan went toward the polytheists (i.e. the tribe of Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. polytheists) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Messenger?" So, he started talking to them, but they signaled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! (Allah is Greatest), I have succeeded, by the Lord of the Ka'bah!" The companion of Haram was pursued by the polytheists,

and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a Verse that was among the ones that were later abrogated. It was: "We have met our Lord and He is pleased with us and has made us pleased." (After this event) the Prophet invoked evil on the polytheists every morning for thirty days. He invoked evil upon the (tribes of) Ri'l, Dhakwan, Banu Lihyan and Usayyah who offended Allah and His Messenger."

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Al-Bukhari also related that Anas Ibn Malik said (that): "When Haram Ibn Milhan, his uncle, was stabbed on the day of Bi'r Ma'oonah, he sprinkled his blood over his face and his head this way and then said, 'I have succeeded, by the Lord of the Ka'bah'."

Al-Bukhari also related that Hisham Ibn 'Urwah narrated (that): When those (Muslims) at Bi'r Ma'oonah were martyred and 'Amr Ibn Umayyah Ad-Damri was taken prisoner, Amir Ibn At-Tufail, pointing at a killed person, asked 'Amr, "Who is this?" 'Amr Ibn Umayyah said to him, "He is 'Amir Ibn Fuhairah." Amir Ibn At-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the Earth, and then he was brought down upon the Earth. Then the news of the killed Muslims reached the Prophet and he announced the news of their death saying, "Your Companions (of Bi'r Ma'oona) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us'." So Allah informed them (i.e. the Prophet and his Companions) about them (i.e. martyrs of Bir Ma'oonah).

On that day, 'Urwah Ibn Asma' Ibn As-Salt, who was one of them, was killed, and 'Urwah (Ibn AzZubair) was named after 'Urwah Ibn Asma' and Mundhir (Ibn Az-Zubair) was named after Mundhir Ibn 'Amr (who had also been martyred on that day).

The Expedition of Banu Nadeer Concerning Whom Allah Revealed Soorah Al-Hashr

It is recorded in Saheeh Al-Bukhari that Ibn 'Abbas used to call it "Soorah Bani An-Nadeer". Al-Bukhari also related from Az-Zuhri from 'Urwah that he said: the

incident of Banu Nadeer occurred three months after Badr and before Uhud.

Ibn Ishaq related that the Messenger of Allah, peace and blessings of Allah be upon him, went out to Banu Nadeer seeking their assistance in paying the blood money for the two men of Banu Amir who were accidentally killed by 'Amr Ibn Umayyah. This was in accordance with the clauses of the treaty that both parties had already signed. When the Messenger of Allah got to them, they demonstrated willingness to assist. They said: "O

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yes, O Abul-Qasim, we shall aid you upon what you desire." Then the Jews went into a private consultation. They made a proposal: "You will never again find the man in such a position (meanwhile, the Messenger was sitting by a wall of their homes). So, who will climb the top of this house and throw a large rock on him and rid us of him forever?" 'Amr Ibn Jahhash Ibn Ka'b volunteered: "I am up to the task." So he climbed the house intent upon throwing the stone on him. Meanwhile, Allah's Messenger, peace and blessings of Allah be upon him, was sitting in the midst of a group of Companions including Abu Bakr, 'Umar and 'Ali.

Then the secret plot was exposed to Allah's Messenger, peace be upon him, through Inspiration from the heavens. He immediately got up and headed back to Madinah. Meanwhile, his Companions had noticed his absence and had gone in search of him. They met a man who was returning from Madinah and asked him if he had seen the Prophet and he said: "I saw him entering Madinah." So the Companions proceeded till they got to him. He informed them of the evil scheme of the Jews against him.

Ibn Ishaq related: The Messenger of Allah, peace and blessings of Allah be upon him, advanced and laid siege on them for six nights. In the course of that, the prohibition of intoxicants was revealed. The Jews were holed up in their fortresses. Then Allah's Messenger, peace and blessings of Allah be upon him, ordered that their palm trees be cut down and burned. When they saw this, they called out: "O Muhammad you used to forbid evil and you used to find fault with one who perpetrates it, so why are you cutting down and burning the palm trees?" He said that a group of the Banu 'Awf Ibn Al-Khazraj among whom was 'Abdullah Ibn Ubayy, Wadee'ah and Malik Ibn Qawqal, Suwaid and Da'is had

sent words to Banu Nadeer bolstering them: "Remain in your residences and defend yourself. Verily we shall not abandon you. If they fight against you, we shall fight alongside you and if you are expelled, we shall go along with you." Banu Nadeer chose to remain in contravention of the Prophet's order of their expulsion relying on the promise of reinforcement to fight their cause. However, Allah caste terror into their hearts and they eventually preferred expulsion, pleading for their blood to be spared. The Prophet stipulated that the can only take with them from their belongings that which can be carried on the back of a camel, and they were not to

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carry an weapons. They agreed to all of these terms and were expelled from Madinah.

Ibn Ishaq also said: They carried with them only their belongings that could be carried on the back of a camel. Some would even remove their doorframe and load it on the back of their camel and then proceed. Some of them went to Khaibar and others went to Sham. Among the notables of those who went to Khaibar were Sallam Ibn Abul-Huqaiq, Kinanah Ibn Ar-Rabee' Ibn Abil-Huqaiq and Huyayy Ibn Akhtab.

Ibn Ishaq added: Allah revealed Soorah Al-Hashr in its entirety concerning them, detailing His wrath which the inflicted upon them and the punishment executed on them by His Messenger and what they themselves wrought by their own hands. Then Ibn Ishaq began to explain the Verses and we have also discussed it extensively in our book of Tafseer. All praise is due to Allah.

Allah says: Whatsoever is in the heavens and whatsoever is on the Earth glorifies Allah. And He is the Almighty, the All-Wise. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadeer) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire. That is because they opposed Allah and His

Messenger (Muhammad). And whosoever opposes Allah, then verily, Allah is Severe in punishment. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqoon (rebellious, disobedient to Allah). (Soorah Al-Hashr 59:1-5)

Here, Allah glorifies Himself and informed us that all His celestial and terrestrial creatures glorify Him, and that He is Almighty, Whose Greatness and Eminence do not dissipate, and the Wise in all of what He

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created and in all what He decreed and legislated. Included in this is the decree and direction of the Messenger of Allah and His believing servants in granting them victory over their enemies, the Jews, who opposed Allah and His Messenger and estranged themselves from Allah's Messenger and His Shari'ah. Nevertheless, all of these did not impel fighting against them till their siege by the one who has been aided with the casting of terror in the enemies' hearts from the distance of a month's journey. Still he besieged them with his forces and his own eminent self for six nights. They were seized by extreme fear till they were humbled and pleaded for a truce to preserve their blood which was granted to them upon the terms that they will take from their wealth only what can be carried on the back of their riding animals and that they will not carry with them any weapon as a way of humiliation and precaution. They destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). (Soorah Al-Hashr 59:2)

Then Allah mentions that if they had not been exiled (i.e. from the neighborhood of Allah's Messenger in Madinah), they would have been inflicted with a far more severe punishment in this world, i.e., execution, in addition to a painful punishment which would have been in store for them in the Hereafter.

Then Allah mentions the wisdom contained in burning some of their palm- trees and sparing others all of which was acceptable. What you (O Muslims) cut down of the palm-trees (of the enemy)..." i.e. of good dates. "...or you left them standing on their stems, it was by Leave of Allah... (Soorah Al-Hashr 59:5)

All of that has been permitted by legislation and decree

so there is no blame on you concerning that. It is not corruption as claimed by the vilest of slaves; rather it is a demonstration of power and humiliation for the sinful and disbelieving folks.

Al-Bukhari related from Ibn 'Umar that Allah's Messenger, peace and blessings of Allah be upon him, had the date-palm trees of Banu Nadeer burned and cut down at a place called Al-Buwairah. Allah then revealed: What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order

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that He might disgrace the Fasiqoon (the rebellious, the disobedient to Allah).(Soorah Al-Hashr 59:5)

It is also recorded in Al-Bukhari from Ibn 'Umar that: "The Prophet(Peace and Blessings of Allah be upon him)burned the date-palm trees of Bani An-Nadeer. Hassan Ibn Thabit said the following poetic verses about this event:-

"The terrible burning of Al-Buwairah has been received indifferently By the nobles of Banu Lu'ayy (the masters and nobles of Quraish)."

Abu Sufyan Ibn Al-Harith (i.e. the Prophet's cousin who was still a disbeliever then) replied to Hassan, saying in poetic verses:-

"May Allah bless that burning and set all its (i.e. Madinah) parts on burning fire. You will see who is far from it (i.e. Al- Buwairah)

And which of our lands will be harmed by it (i.e. the burning of Al- Buwairah)."

Then, Allah mentions the ruling of Fay' (booty) which stipulates that the wealth of the Banu Nadeer was exclusively the right of the Messenger to dispose off as Allah deems fit, as recorded in the Saheehain from 'Umar Ibn Al-Khattab, who said: "The properties abandoned by Banu Nadeer were the ones which Allah bestowed upon His Messenger for which no expedition was undertaken either with cavalry or camelry. These properties were particularly meant for the Messenger of Allah. He would meet the annual expenditure of his family from the income thereof, and would spend what remained for purchasing horses and weapons as

preparation for Jihad.”

Then, Allah elaborates on the ruling of Fay’: it is meant for the Muhajiroon and Ansar and those who follow them in goodness copying their pattern and threading their path. What Allah gave as booty (Fay’) to His Messenger (Muhammad) from the people of the townships, - it is for Allah, His Messenger (Muhammad), the kindred (of Messenger Muhammad), the orphans, Al-Masakeen (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And

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whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment. (Soorah Al-Hashr 59:7)

Anas Ibn Malik narrated from the Prophet of Allah, peace and blessings of Allah be upon him, that a man used to present date palm-trees to the Prophet till Banu Quraizah and Banu Nadeer were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet to return some or all the date-palms they had given, but the Prophet had given those trees to Umm Ayman. On that, Umm Ayman came and put the garment around my neck and said, "No, by Him Who has the only right to be worshipped, he will not return those trees to you as he (i.e. the Prophet) has given them to me." The Prophet said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allah," till he gave her ten times the number of her date-palms."

Then Allah (SWT) says in castigation of the hypocrites who pandered toward Banu Nadeer secretly, as mentioned previously, giving them the promise of aid even though they did not carry out any of their promises. Rather, they disappointed them when they were in dire need; meanwhile, their minds had deceived them.

Have you (O Muhammad) not observed the hypocrites who say to their friends among the People of the Scriptures who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help

them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious. (al-Hashr [59]:11,12)

Then He chastised them for their cowardice, paucity of their knowledge and their dim-wittedness. Then He drew for them a repulsive and repugnant similitude of Shaitan when he said to man: "Disbelieve in

Allah.” But when (man) disbelieves in Allah, Shaitan says: “I am free of you, I fear Allah, the Lord of Al’Alamin (mankind, jinns and all that exists)!) (Soorah Al-Hashr 59:16)

The Story of ‘Amr Ibn Su’da Al-Qarazi When He Came Upon the Desolate Residence of Banu Nadeer

After Banu Nadeer had been expelled from Madinah, ‘Amr Ibn Su’da came and went round their desolate quarters. When he beheld its ruins he was gripped by a deep thought and then he went back to Banu Quraizah. He found them in their church. He blew their horn and they all gathered. Az-Zubair Ibn Bata asked him: “O Abu Sa’eed, where have you been all day that we did not see you.” He used to adhere to the church. He said: “Today, I saw a lesson from which we should learn. I saw the residences of our brothers in ruin after they had witnessed glory, strength, dignity, precedence and dexterity. They had abandoned their wealth and now it is controlled by other than them and they were expelled in an ignominious manner. I swear by the Tawrah, this sort of affliction did not come upon a people whom Allah has any use for. Prior to that, Ibn Al-Ashraf, the custodian of their dignity and Ibn Sunainah, their leader and Banu Qainuqa’ had met similar fate. Meanwhile, they were Jews of strength, men of great numbers, military might and support. They were encircled and no one escaped with his head till they were enslaved and some were wounded and they were let off upon being expelled from Yathrib.

“My people, you have all witnessed all that you have witnessed, so listen to me and come along so that we may follow Muhammad. By Allah, you are aware that he

is a Prophet, the tiding and affairs of whom Ibn Al-Hayyaban, Abu 'Umair and Ibn Hirash have given us. Both of them were the most knowledgeable Jews who came to us from Jerusalem to await his coming. They enjoined on us to follow him and to convey their greeting to him (whenever he appeared) after which they died upon their religion and we buried them by this rock of ours."

After hearing this speech, the entire congregation was dead silent and no one said a word. Then he repeated his address and scared them with the threat of war, enslavement and expulsion to drive home his point. Az-Zubair Ibn Bata said: "I swear by the Tawrah, I had read his attributes in

Bata's book, the Tawrah revealed to Moosa but not in the Mathani which we have invented by ourselves." Thereupon Ka'b Ibn Asad said to him: "So what has prevented you (from following him), O Aba 'Abdur-Rahman?" He replied: "You, O Ka'b." Surprised at this claim, Ka'b Ibn Asad asked: "How is that? I swear by the Tawrah, I have never stood in your way." "You have." Az-Zubair insisted and added: "You are our most influential person and our trustee. If you follow him, we will also follow him and if you refuse we will also refuse." Then 'Amr Ibn Su'da turned to Ka'b and he mentioned their disputation on this till 'Amr said: "I do not have anything more to say concerning him than what I have already said: (i.e.) my heart is not comfortable with following (him)." Related by Al-Baihaqi.

The Ghazwat of Banu Lihyan During Which the Fear Prayer Was First Held at Usfan

Imam Ahmad related that Ayyash said: We were with the Messenger of Allah, peace and blessings of Allah be upon him, at Usfan and we were arrayed against the disbelievers led by Khalid Ibn Al-Waleed. The enemy straddled us from the direction of the Qiblah. The Messenger of Allah, peace and blessings of Allah be upon him, led us in Salat Zuhr. The Kuffar said: "We suffered from negligence; we became careless. We should have attacked them while they were praying. It is more beloved to them than their children and their lives." Thereupon, Jibraeel descended with this Verse: "When you (O Messenger Muhammad) are among them, and lead them in As-Salat (the prayer)..." (Soorah An-Nisa' 4:102)

When the time of the afternoon prayer came, the

Messenger of Allah peace be upon him, stood facing the Qiblah, and the disbelievers were standing in front of him. The people stood in a row behind him and there was another row behind this row. The Messenger of Allah, peace and blessings of Allah be upon him, bowed and all of them bowed. He then prostrated and also the row near him prostrated. The other people in the second row remained standing and stood guard over them. When they performed two prostrations and stood up, those who were behind them prostrated. The people in the front row near him then stepped backward taking the place of the people in the second row and the second row took the place of the first row.

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The Messenger of Allah, peace and blessings of Allah be upon him, then bowed and all of them bowed together. Then he and the row near him prostrated themselves. The other people in the second row remained standing and stood guard over them. When the Messenger of Allah and the row near him (i.e. the front row) were seated, the people in the second row behind them prostrated themselves. Then all of them were seated. The Prophet then uttered the salutation upon all of them. He prayed in his manner at Usfan as well as at the territory of Banu Sulaim."

Jabir narrated: We partook in a military expedition with the Messenger of Allah, peace and blessings of Allah be upon him, against the people of Juhainah. A ferocious battle ensued. When it was time for Zuhr, the polytheists said: "If we had attacked them (during their prayer), we would have decimated them." Whereupon Jibraeel informed the Messenger of Allah, peace and blessings of Allah be upon him, of that and he intun said to us: "They (the Kuffar) say, the time of Salat will soon come which is more beloved to them than their children'."

Imam Ahmad related from Abu Hurairah that Allah's Messenger, peace and blessings of Allah be upon him, disembarked between Dajnan and Usfan and the polytheists said: "These people have a prayer (which they offer) that is much more beloved to them than their children and their virgin women - and that is - the 'Asr Prayer. Mobilize yourselves and let's attack them in unison." Then Jibraeel came to Allah's Messenger, peace and blessings of Allah be upon him, and ordered him to divide his Companions into two groups and that he should pray leading the first group while the other stands behind to guard with their weapons. Then the other group would also come to pray with him while the first group would also stand guard with their weapons so

that the two groups would pray one Rak'ah each with the Messenger of Allah, peace and blessings of Allah be upon him, and the Prophet will offer two Rak'ahs."

I say: "If Abu Hurairah witnessed this incident, then it occurred after Khaibar, otherwise the narration would be one of the mursals of the Companions and there is no harm about that in the view of the majority of scholars. And Allah (SWT) knows best.

However, whether the Ghazwat of Usfan occurred before or after Khandaq is still a controversial issue. Some scholars, among whom is Ash-Shafi'i, claim that the "Fear Prayer" was legislated after the Battle of Khandaq. On that day, they had delayed the prayer beyond its appointed time due to the excuse of fighting. Had the "Fear Prayer" been legislated at the time, they would have offered it and they would not have delayed the prayer beyond its appointed time. This is why some of the military historians argue that the Ghazwat of Banu Lihyān, during which the "Fear Prayer" was offered at Usfaan, occurred after the expedition of Banu Quraizah.

The Expedition of Dhatur-Riqā'

Ibn Ishaq related: After the invasion of Banu Nadeer, Allah's Messenger, peace and blessings of Allah be upon him, remained in Madinah for the month of Rabee' ul-Akhir and some part of Jumada. Then he invaded Najd to checkmate the two tribes of Muharib and Banu Tha'labah of Ghatafan. He appointed Abu Dharr to look after the affairs of Madinah and, according to Ibn Hisham, it was 'Uthman Ibn Affan who was appointed. The Messenger of Allah, peace and blessings of Allah be upon him, advanced till he reached Nakhil. The expedition was known as the expedition of Dhatur-Riqā'. Ibn Hisham said that it was called so because their flag became tattered in the battle. It is also said that the name Dhatur- Riqā' belonged to a tree located at the scene.

Ibn Ishaq said: They confronted a host of Ghatafan (warriors) and they came close to fighting but it was averted because there was mutual fear between the two forces such that Allah's Messenger, peace and blessings of Allah be upon him, led the Companions in the "Fear Prayer."

Ibn Hisham had traced the chain of the Hadith of the "Fear Prayer" from 'Abdul-Warith Ibn Sa'eed AtTannoori from Yoonus Ibn 'Ubaid from Al- Hasan from Jabir Ibn 'Abdullah and the second chain is through 'Abdul- Warith from Ayyoob from Abu Az-Zubair from Jabir. The third chain is through 'AbdulWarith from Ayyoob from Nafi' from Ibn 'Umar. However, in all of these chains, neither Ghazwat of Najd nor that of Dhatur-Riqā' was mentioned. Nevertheless, there is no contradiction in the timing and place of the two.

The fact of the expedition of Dhatur-Riqā', which took place in Najd against Banu Muharib and Banu Tha'labah of the Ghatafan, occurring before the Battle of Khandaq is disputable. Al-Bukhari argues that it occurred after Khaibar drawing the evidence for it from the fact that Abu Moosa Al-Ash'ari witnessed it, as shall be pointed out soon. Meanwhile, his arrival was in the nights of Khaibar in the company of Ja'afar and his companions. The same is also true of Abu Hurairah and he has narrated: "I offered the 'Fear Prayer' with the Messenger of Allah in the expedition of Najd." That which also indicates that it came after the Battle of Khandaq is that Allah's Messenger, peace and blessings of Allah be upon him, permitted Ibn 'Umar to participate in fighting for the first time in the Battle of Khandaq, it is recorded in the Saheeh that he said: "I partook in the military expedition with the Messenger in the direction of Najd," and he mentioned the "Fear Prayer."

The Story of Gawrath Ibn Al-Harith

Jabir related that a man from Banu Muharib called Gawrath said to his people from the Ghatafan and Muharib: "Shouldn't I kill Muhammad for you?" They responded: "Yes. And how are you going to accomplish that?" He said: "I shall assassinate him." Then he approached the Prophet while he was sitting and the Messenger of Allah's sword was in his lap. So he said: "Muhammad, may I look at this sword of yours?" and the Messenger of Allah, peace and blessings of Allah be upon him, replied: "Yes." He took the sword, unsheathed it and began to brandish it and Allah restrained him. He said: "Muhammad, aren't you afraid of me?" "No, I do not entertain any fear of you," the Prophet said. The man insisted: "You are not afraid of me while there is a sword in my hand?" Again the Prophet responded calmly: "No, Allah will protect me from your harm." Then he sheathed

the sword and returned it to him and Allah revealed: O you who believe! Remember the Favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let Believers put their trust. (Soorah Al-Ma'idah 5:11)

Jabir narrated that he took part in the expedition of Najd along with Allah's Messenger, peace and blessings of Allah be upon him, and when the time for the afternoon rest approached he was in a valley with plenty

of thorny trees; he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees seeking shade. While we were in this state, Allah's Messenger called us and we came and found a Bedouin sitting in front of him. The Prophet said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Messenger, peace and blessings of Allah be upon him, did not punish him in spite of what he had done.

The Story of the One Whose Wife Was Killed in the Expedition

Jabir Ibn Abdullah narrated: We proceeded in the company of the Messenger of Allah, peace and blessings of Allah be upon him, for the Battle of Dhatur-Riqā'. One of the Muslims killed the wife of one of the disbelievers. He (the husband of the woman killed) took an oath saying: I shall not rest until I draw blood from one of the Companions of Muhammad.

He went out following the footsteps of the Prophet. The Prophet encamped at a certain place. He said: "Who will keep watch on us?" A person from the Muhajiroon (Emigrants) and another from the Ansar (Helpers) volunteered. He said: "Go to the mouth of the mountain pass." volunteers were 'Ammar Ibn Yasir and 'Abbad Ibn Bishr. When they went to the mouth of the mountain pass the man from the Ansar asked the man from the Muhajiroon: "Which section of the night do you wish that I stand guard while you lie down, the first part or the last?" The Muhajiroon said: "Stand guard in the first part." So, the Muhajiroon lay down to sleep while the

man from the Ansar stood praying.

The man (enemy) came to them. When he saw the person he realized that he was the watchman of the Muslims. He shot him with an arrow and hit the target. But the Ansari took the arrow out and threw it away and remained standing (in prayer). He (the enemy) then shot a second arrow and then a third one, hitting the target on each occasion. Each time, the Ansari would remove the arrow and throw it away while still standing in

prayer. Then he (the Ansari) bowed and prostrated and awoke his companion. When he (the enemy) perceived that they (the Muslims) had become aware of his presence, he ran away.

When the man from the Muhajiroon saw the man from the Ansar bleeding, he exclaimed: "Subhan-Allah (Glory be to Allah)! Why did you not wake me up the first time when he shot at you?" He replied: I was busy reciting a chapter of the Qur'an and I did not like to break it till I complete it. When he shot at me repeatedly I bowed and stirred you. I swear by Allah, had I not feared that I would be neglectful of the duty post which Allah's Messenger commanded me to man, my life would have been terminated before I break its recitation or I succeed in completing it." This is how Ibn Ishaq has related it in Al-Maghazi and Abu Dawood had related it from Abu Tawbah from Ibn Al-Mubarak from Ibn Ishaq.

The Story of Jabir's Camel During This Expedition

Jabir Ibn Abdullah narrated: I went out with Allah's Messenger to the expedition of Dhatir-Riqā' of Nakhil riding my slow and exhausted camel. On our return journey, the army preceded while I lagged behind. The Prophet came up to me and said, "O Jabir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Make it kneel." I did so and the Prophet also did so (with his own camel). Then he said: "Give me the stick in your hand (or break a branch from a tree for me)." I did as he ordered. So, he got down and poked the camel with this stick several times and then ordered me to ride. I rode the camel and it became so fast.

While I was discussing with Allah's Messenger, peace

and blessings of Allah be upon him, he asked me: "Will you sell your camel to me, O Jabir?" I said: "I will rather give it to you as gift." "No, I will pay its worth." The Prophet insisted. "Then make an offer," I said. The Messenger of Allah said: "I have taken it for a dirham." I said: "No." The Prophet bargained further: "Then for two dirhams," "No," I insisted. The Messenger of Allah, peace be upon him, kept jerking up the price till he offered one uqiyyah (of gold)." "Have you been pleased, O Messenger of Allah?" He said: "Yes." "Then it is yours," I said. The Prophet then said: "I have taken it."

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In the course of our discussion, he asked me: "Have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir responded, "O Messenger of Allah, my father had been martyred in the Battle of Uhud and left for me seven sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet said, "You will attain by Allah's leave. When we reached Sirar, we will order camels to be slaughtered, spend the day there so that when she (Jabir's wife) hear of our return and she will dust her cushion." I said: "We do not have a cushion." He replied: "You will have. When you arrive, I advise you associate with your wife (that you may have an intelligent son)." When we arrived at Sirar, the Messenger did as he said. He ordered that camels be slaughtered and we stayed for the day there.

At night fall, the Messenger of Allah, peace and blessings of Allah be upon him, entered Madinah and we entered with him. I related to the woman about the events including all that Allah's Messenger said to me. She said: "Please listen and obey (the Prophet)." In the morning, I took hold of the camel and headed to him till I tethered it by the entrance of the Messenger of Allah's house, then I sat in the mosque nearby. When the Messenger came out and saw the camel he said: "What is this?" They said: "Jabir brought this camel." "So where is Jabir?" the Messenger of Allah, peace and blessings of Allah be upon him, asked. I was called by him and when I came, he said, "O son of my brother, take hold of your camel for it is yours." Then he called Bilal and said to him: "Go with Jabir and weigh for him one uqiyyah (of gold)." So I went with him and Bilal weighed for me one uqiyyah and added a little more for me. He added: "It never ceased to

increase (in its blessing) in my possession till it was taken on the Day of Harrah. Something similar has been related in the Saheeh from Jabir.

The Second Expedition of Badr

It is the Badr by appointment [a meeting] which was promised the Battle of Uhud. Ibn Ishaq said: when Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah from the expedition of Dhatur-Riqā', he remained there for the remainder of Jumada Al-Oola, Jumaad

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Al-Aakhir and Rajab. Then he set out in Sha'ban to Badr for the appointment set by Abu Sufyan. Ibn Hisham related: "And he appointed 'Abdullah Ibn 'Abdullah Ibn Ubayy Ibn Salool over Madinah in his absence."

Ibn Ishaq added: The Messenger of Allah, peace be upon him, encamped at Badr and remained there for eight days waiting for Abu Sufyan. Meanwhile, Abu Sufyan also marched out with the forces of Makkah till they reached Majannah in the direction of Az-Zahran. Some people said that he reached Usfan. Then he began to feel reluctant and consider returning home. He said to his men: "O tribe of Quraish! Nothing will improve the condition you are in but a fruitful year — a year during which your animals feed on plants and bushes and give you milk to drink. And I see that this is a rainless year, therefore I am returning now and I recommend you to return with me." Then they all returned after becoming crestfallen.

The people of Makkah nicknamed this army "the army of As-Saweeq" taunting that they marched forth only to drink As-Saweeq.

Then, Makhshi Ibn Amr Ad-Damri came and he had entered into a pact with the Prophet at the Battle of Waddan on behalf of Banu Damrah. He said: "O Muhammad, have you come here this water to confront the Quraish?" The Prophet replied: "Yes, O brother of Banu Damrah." If you wish we shall repudiate the pact between us both so that we may both fight till Allah decides between us both." He said: "No, by Allah, we do not have any need for that." Then Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah without a fight.

Aggregate Events that Occurred in the

Fourth Year of Hijrah

Ibn Jareer narrated: In Jumada Al-Oola of the same year, 'Abdullah Ibn 'Uthman Ibn Affan died, i.e. the son of Ruqayyah, the daughter of Allah's Messenger, may Allah be pleased with him. The boy died at the age of six and the Messenger of Allah, peace and blessings of Allah be upon him, offered the funeral prayer on him and his father, 'Uthman, descended into his grave (to by his corpse for burial).

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The same year, Abu Salamah 'Abdullah Ibn 'Abdul-Asad Ibn Hilal Ibn 'Abdullah Ibn 'Umar Ibn Makhzoom Al-Qurashi Al-Makhzoomi died. His mother was Barrah Bint 'Abdul-Muttalib, the aunt of Allah's Messenger. Abu Salamah was a foster-brother to the Messenger of Allah, peace and blessings of Allah be upon him, as they both suckled from Thuwaibah, the freed slave of Abu Lahab.

Ibn Jareer related: Few nights to the close of the month of Sha'ban, Al- Hasan Ibn 'Ali was born to Fatimah, the daughter of Allah's Messenger. The narrator also said that in the month of Ramadan of the same year, Allah's Messenger, peace and blessings of Allah be upon him, married Zainab Bint Khuzaimah Ibn Al-Harith.

Al-Waqidi said that in the month of Shawwal of the same year, Allah's Messenger, peace and blessings of Allah be upon him, married Umm Salamah Bint Abi Umayyah.

I say: Prior to marrying the Prophet, Umm Salamah was with the father of her children, Abu Salamah Ibn 'Abdul-Asad who had witnessed Badr and Uhud as pointed out earlier.

Umm Salamah narrated: One day, Abu Salamah returned to me from the presence of Allah's Messenger and said: I heard Allah's Messenger say that "No misfortune will befall a Muslim if he says at the time of that misfortune, as Allah has ordered, 'Inna lillahi wa inna ilaihi raji'oon. Allahumma jurni fi museebati, wakhluf li khairan minha' (To Allah we belong and to Him we are returning. O Allah, reward me in my misfortune and give me better than it afterwards) except that Allah will do that for him."

Umm Salamah continued: "I memorized that statement from him. So, when Abu Salamah died, I said the

statement to myself: "Where can I find someone better than Abu Salamah?" After I had completed my waiting period (iddah), Allah's Messenger sought my permission to enter. At the time, I was tanning a leather of mine. I washed my hands from the leaves (with which I was tanning), then I gave him permission. I spread out for him a leather cushion filled with fiber and he sat on it. He sought my hand in marriage. When he concluded his speech, I said to him: "O Allah's

Messenger, who am I not to have a desire to marry you but I am an extremely jealous woman, thus, I am scared that you will find in me something for which Allah might punish me. I am also a woman who has gathered some ages and I also have dependants." The Messenger of Allah, peace and blessings of Allah be upon him, responded: "As for what you mentioned concerning your jealousy, Allah will cure you of it. As for the age which you have gathered, a similar thing has happened to me too. With regard to the dependants, whom you mentioned, your dependants are my dependants as well." Umm Salamah then said: "I have submitted myself to Allah's Messenger." She then added: "Allah has certainly replaced for me someone better than Abu Salamah - Allah's Messenger."

The Fifth Year of Hijrah, the Expedition of Dawmatul-Jandal in Rabee' ulAwwal

Ibn Ishaq related: Afterwards, Allah's Messenger, peace and blessings of Allah be upon him, invaded Dawmatul-Jundal. Ibn Hisham said: It occurred in Rabee' ul-Awwal in the fifth year of Hijrah and he appointed Siba' Ibn 'Urfutah Al-Ghifari over Madinah.

Muhammad Ibn 'Umar Al-Waqidi has related it with his chain of narrations from his teachers from a number of predecessors who said: The target of the Messenger of Allah, peace and blessings of Allah be upon him, was the borders of Syria. It was also said that the invasion was to terrorize Ceasar. The Messenger of Allah, peace be upon him, had been informed that a large number of soldiers had encamped at Dawmatul- Jandal and were terrorizing everyone that they come across, and that a large market was located there. He was informed that they are

mobilizing with the intent to invade Madinah. Thus, the Messenger of Allah, peace and blessings of Allah be upon him, selected his men and marched out with one thousand Muslim warriors. They would advance under the cover of night and rest by day. He had a guide from the Banu Udhrah named Madhkoor. When they approached Dawmatul-Jandal, the guide informed him of the location of the pasture of Banu Tameem. They advanced till they snuck upon their cattles and shepherds. Some were killed and others scattered in different directions. When the news of the attack reached the inhabitants of Dawmatul-Jandal, they fled in all directions for their lives and evacuated their habitations. The Prophet encamped on their public

square but did not find anyone. He stayed there for a few days during which he dispatched some expeditionary forces and then withdrew. Muhammad Ibn Salamah captured one of them and brought him to Allah's Messenger, peace and blessings of Allah be upon him. He enquired from him about the whereabouts of his companions and he disclosed that they had fled the day before. The Messenger of Allah, peace and blessings of Allah be upon him, presented Islam to him and he accepted. Then, the Messenger of Allah, peace and blessings of Allah be upon him, returned to Madinah.

The Battle of Khandaq Otherwise Known as the Battle of the Confederates

The battle took place in the month of Shawwal, fifth year of Hijrah. Ibn Ishaq related that from 'Urwah Ibn Az-Zubair, Qatadah, Al-Baihaqi and more than one scholar among the predecessors and the successors.

From the account of Al-Khandaq is that a group of Jews including Salam Ibn Abil-Huqaiq An-Nadari, Huyayy Ibn Akhtab An-Nadari, Kinanah Ibn Abil-Huqaiq, Hawdhah Ibn Qais Al-Wa'ili and Abu 'Ammar Al-Wa'ili were there among a group of Banu An-Nadeer and another from Banu Wa'il. These were the people who rallied the confederates against the Messenger of Allah, peace and blessings of Allah be upon him. They went to the Quraish in Makkah and invited them to a war against the Messenger of Allah saying: "We shall align with you till we all exterminate him." The Quraish said in response: "O Jews, you are the first of the People of the Book and you possess the knowledge of that which has stirred disagreement between us and Muhammad. Which religion is better, ours or his? You are more deserving of

the truth than him.” They were the ones concerning whom Allah revealed: Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path. Allah has full knowledge of your enemies, and Allah is Sufficient as a Wali (Protector), and Allah is Sufficient as a Helper. (Soorah An-Nisa’ 4:44, 45)

When they presented their proposal to the Quraish, it pleased them and they were enthusiastic about going to war with Allah’s Messenger, peace and blessings of Allah be upon him. They mobilized and unified their

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ranks against him. The same group of Jews also proceeded till they reached the Ghatafan of Qais Ailan. They invited them to partake in a war against the Prophet. They also informed them that they were with them in that cause and that the Quraish were already disposed toward that. They also rallied with them on that purpose. The Quraish forces commanded by Abu Sufyan marched out. So did the army of Ghatafan commanded by seasoned commanders. Uyainah Ibn Hisn Ibn Hudhaifah Ibn Badr led the contingent of Banu Fazarah; Al-Harith Ibn 'Awf Ibn Abi Harithah Al-Murri commanded Banu Murrah contingent; Mis'ar Ibn Rukhailah Ibn Nuwairah Ibn Tareef Ibn Suhmah Ibn 'Abdullah Ibn Hilal Ibn Khulawah Ibn Ashja Ibn Raith Ibn Ghatafan also filed out leading warriors from the people of Ashja.

When the Messenger of Allah, peace and blessings of Allah be upon him, heard of their mobilization against him, he dug a trench around Madinah. Ibn Hisham said: it is said that it was Salman who pointed him to the idea.

Ibn Ishaq related: The Messenger of Allah, peace and blessings of Allah be upon him, also personally worked in digging the trench in order to awaken the desire of the Muslims for reward. The Muslims also worked with him and a party of the hypocrites declined to help, using the excuse of weakness. There were also those who snuck away with neither his permission nor his knowledge. Allah had revealed concerning that: The true Believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will

of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful. Make not the calling of the Messenger (Muhammad) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger). And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. Certainly, to Allah

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belongs all that is in the heavens and the Earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything. (Soorah An-Noor 24: 62-64)

Humaid related that I heard Anas say: Allah's Messenger, peace and blessings of Allah be upon him, went toward Khandaq (i.e. the Trench) and saw the Muhajiroon and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allah! The real life is that of the Hereafter, (so please) forgive the Ansar and the Muhajiroon." In its reply the Muhajiroon and the Ansar said, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live."

Al-Bukhari related that Sahl Ibn Sa'd narrated: "We were with Allah's Messenger in the Trench, some were digging the Trench while we were carrying the earth on our shoulders. Allah's Messenger, peace and blessings of Allah be upon him, said, 'O Allah! There is no life except the life of the Hereafter, so please forgive the Muhajiroon and the Ansar.'" The Hadith is also related by Muslim.

Al-Bukhari related that Al-Bara' Ibn 'Azib said: "I saw Allah's Messenger on the day (of the Battle) of the Trench carrying earth till the hair on his stomach was covered with dust and he was reciting the following Verses: 'O Allah, were it not for You, We would not have been guided. Nor would we have given in charity, nor prayed. So, bestow on us calmness when we meet the enemy. Then make our feet firm, for indeed, if they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them).' The Prophet used

to raise his voice while repeating: 'we would not (flee but withstand them)'."

Imam Ahmad related from Anas that Allah's Messenger, peace and blessings of Allah be upon him, said, while they were digging the Trench: "O Allah! There is no goodness except that of the Hereafter, so please set aright (the affairs of) the Ansar and the Muhajiroon."

Jabir narrated: We were digging (the Trench) on the day of Al-Khandaq and we came across a big solid rock. We went to the Prophet and said,

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"Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand. I said, "O Allah's Messenger! Allow me to go home." (When the Prophet allowed me) I said to my wife, "I saw the Prophet in a state that I cannot treat lightly. Have you got something for him to eat?" She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allah's Messenger, you and one or two men along with you (for the food)." The Prophet asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his Companions), "Get up." So the Muhajiroon and the Ansar got up.

When I came to my wife, I said, "Allah's Mercy be upon you! The Prophet came along with the Muhajireen and the Ansar and those who were present with them." She said, "Did the Prophet ask you (how much food you had)?" I replied, "Yes." Then the Prophet said, "Enter and do not cram." The Prophet started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet said (to my wife),

“Eat and present to others as the people are struck with hunger.” It is exclusively related by AlBukhari.

Al-Bara' Ibn 'Azib Al-Ansari narrated: Allah's Messenger commanded us to dig a trench and a rock stood out at a spot in the trench which was too strong for our spade to break. So we went to complain to Allah's Messenger, peace and blessings of Allah be upon him, about it. He came to check it. He removed his garment and lowered down to the rock. He took the spade and struck the rock uttering “In the Name of Allah.” A third of the rock broke away. The Messenger of Allah, peace and blessings of

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Allah be upon him, exclaimed: "Allah is the Greatest, the keys of Ash- Sham (Syria) have been given to me. I swear by Allah, I can see its reddish palaces at the moment from this spot." Again, upon saying "In the Name of Allah," he struck the rock for the second time and another one-third of the rock broke away. He again exclaimed: "Allah is Greatest, the keys of Persia have been given to me. I swear by Allah, I can now see the white palace of Mada'in at the moment from this spot." For the third time, he said "in the Name of Allah," then he struck the rock, which turned into very small pieces and he said: "Allah is Greatest, I have been given the keys of Yemen, I swear by Allah, I can see the gates of San'a while I am in my place."

A Companion of the Prophet narrated: When the Messenger of Allah, peace and blessings of Allah be upon him, ordered that the Trench be dug, a rock stalled the digging. So the Prophet rose, took hold of a spade, removed his upper garment and placed it by the trench and recited: And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. (Soorah Al- An'am 6:115) and one-third of the rock chipped off and Salman Al-Farisi stood watching as a spark of light shone at the strike of Allah's Messenger. Then he struck the rock for the second time while reciting the same Verse (as the first strike) and another one-third of the rock chipped off. Another spark of light came out and Salman saw it.

For the third time, the Messenger of Allah, peace and blessings of Allah be upon him, recited: And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All- Hearer, the All-Knower. (Soorah Al-An'am 6:115) and the remaining third of the rock broke into pieces and the Messenger climbed out of the trench, took his upper garment and

sat down. Salman said: O Allah's Messenger, I was watching you while you struck the rock and at each strike there was a spark of light." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Did you really see that, O Salman?" and Salman replied: "Yes, by Him Who sent you with the Truth, O Messenger of Allah." The Prophet then said: "When I first struck the rock, I was shown the cities of Kisra (Chosroe) and its adjoining territories. Mada'in is a large territory till I saw it with my eyes." His Companions who were with him asked: "O Messenger of Allah, supplicate that Allah

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makes us conquer it, take its descendants as booty and lay waste to their land at our hands." The Prophet supplicated for that.

The Messenger of Allah, peace and blessings of Allah be upon him, continued: "Then I struck it for the second time and I was shown the cities of Kisra (Caesar) and its adjoining territories till I saw it with my own eyes." Again, the Companions requested: "O Messenger of Allah, supplicate that Allah make us conquer it, take its inhabitants as booty and lay waste their land at our hands." The Prophet also supplicated for that. "Then I struck it for the third time and I was shown the cities of Abyssinia and its adjoining villages till I saw it with my own eyes." Then Allah's Messenger, peace and blessings of Allah be upon him, said: "Let the Abyssinians be as long as they let you be. Leave the Turks as long as they leave you."

Imam Ahmad related from Abu Hurairah that Allah's Messenger, peace be upon him, said: "I have been aided with awe and I have been blessed with succinct words with deep meanings and the entire Earth has been made a place of prayer and purification for me. While I was sleeping, the keys of the Earth's treasures were brought to me and placed in my hand."

It is recorded in the Saheehain that Allah's Messenger, peace and blessings of Allah be upon him, said: "When Chosroe (the king of Persia) dies, there will be no Chosroe after him. And when Caesar (the king of Rome) dies, there will be no Caesar after him. By the One in Whose Hands is my life, you will spend their treasures in the cause of Allah."

In another authentic Hadith, Allah's Messenger, peace and blessings of Allah be upon him, said: "Allah

displayed the Earth for me – the East and the West and the authority of my Ummah shall extend to what has been displayed to me.”

Ibn Ishaq related that when the Messenger of Allah, peace and blessings of Allah be upon him, completed the digging of the Trench, the Quraish came and encamped in the vicinity of Madinah in a place called Al-Asyal with warriors numbering ten thousand from a hotchpotch of tribes and those who followed them from Banu Kinanah and the people of Tihamah.

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The Ghatafan also came with their allies from the people of Najd till they encamped at Dhanab Naqama close to Uhud.

The Messenger of Allah, peace and blessing of Allah be upon him, also came out with the Muslims numbering three thousand. They entrenched themselves in Sala' Mountain with the Trench standing as a barrier between them and the disbelievers. The Prophet ordered that the children and women be taken to rooftops. Ibn Hisham said: The Messenger of Allah, peace be upon him, appointed Ibn Umm Maktoom over Madinah in his absence. This is the import of Allah's statement: When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. (Soorah Al-Ahzab 33:10)

'A'ishah, may Allah be pleased with her, said concerning the Verse: When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah (Soorah Al-Ahzab 33:10), that it was on the Day of the Trench.

Ibn Ishaq related that Huyayy Ibn Akhtab An-Nadari approached Ka'b Ibn Asad Al-Qurazi, their chief and the most influential person. When Ka'b learned of his coming, he locked the gate of his fortress against Huyayy. Huyayy sought his permission to enter but he refused to open the gate for him. Huyayy called out: "Woe to you, O Ka'b, opened the gate for me!" Ka'b responded: "Woe to you too, O Huyayy, you portend bad omen. I have entered into a pact with Muhammad and I am not going to repudiate the pact between me and him. Leave me as I am for I have always found him loyal and truthful." Huyayy persisted: "Woe to you, open the gate

for me so that I may have words with you." "I will not!" Ka'b insisted. "By Allah, you locked your gate against me only because of your Jasheeshah which you fear that I will eat with you." The man became enraged and threw the gate opened for him. When he had entered, Huyayy said: "Woe to you, O Ka'b, I have come to present to you perpetual honor and numerous hosts." "What is that?" Ka'b asked. "I have come to you with the Quraish and its commander and chief and they have encamped at Al-Asyal and the Ghatafan are also encamped by Mount Uhud with its commander and chief. They have agreed not to withdraw until they

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exterminate Muhammad and his followers.” Ka’b said: “By Allah, you have come to me with a perpetual ignominy.”

Ibn Ishaq said: Huyayy did not cease to cajole Ka’b till he eventually managed to win him to his side and persuaded him to break his covenant with the Messenger of Allah, peace and blessings of Allah be upon him, and enter into war alongside the confederates.

Ibn Ishaq said: When the news of the intrigue to break the covenant reached the Messenger of Allah, peace and blessings of Allah be upon him, he dispatched Sa’d Ibn Mu’adh, who was at the time the leader of Aws, Sa’d Ibn ‘Ubadah, who was at the time the leader of the Khazraj, along with ‘Abdullah Ibn Rawahah and Khawwat Ibn Jubair, to the Banu Quraizah on the Day of Ahzab. He gave them clear instruction: “Proceed to these people and find out whether the news reaching us from them is true or not. If it is true give me an encrypted message which I can understand and do not puncture the Muslims' confidence. If they, however, still conform to their pact with us, declare it publicly to the people.” The emissaries thus proceeded to meet them.

Moosa Ibn ‘Uqbah related: The emissaries entered the fort of the Banu Qaraizah and invited them to an accord and a renewal of the alignment. They responded: “Our wing has been broken and they were expelled.” By that they meant Banu Nadeer. They also poured vituperations against the Messenger of Allah, peace and blessings of Allah be upon him.

Ibn Ishaq related that they spoke disparagingly against the Messenger of Allah, peace and blessings of Allah be upon him, saying: “Who is the Messenger of Allah? We do not have any pact or covenant with Muhammad.” Sa’d

Ibn Mu'adh reviled them and they answered him in a similar manner. He was a man with some fury in him. Sa'd Ibn 'Ubadah said to him: "Stop insulting them for the matter between us and them is far more serious than insulting them." The two Sa'ds withdrew together with their compatriots and returned to the Prophet. When they got to him, they said the salam on him and said: "It is like the treachery of Adal and Al-Qarah toward the people of Ar-Rajee, Khubaib and his companions." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Allah is Greatest! O Muslims have glad tidings."

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Moosa Ibn 'Uqbah narrated: Then Allah's Messenger, peace and blessings of Allah be upon him, covered his head with his cloth when the news was brought to him and laid down for a long time. The situation became grave and a sense of fear prevailed when they saw him lying down. It became clear to them that what came from Banu Quraizah was not good at all. Then Allah's Messenger, peace and blessings of Allah be upon him, raised his head and said: "Have glad tidings of Allah's victory and help." The following morning, the enemies started coming one after the other. They were repelled by showers of arrows and stones. Sa'eed Ibn Musayyab related: Allah's Messenger, peace be upon him, supplicated: "O Allah, I ask You (to fulfill) Your covenant and promise. O Allah, if You wish (that the Muslims be destroyed) You will not be worshipped."

Ibn Ishaq related that the situation became aggravated, and palpable fear enveloped the Muslims. The enemy inundated them from above and below them till the Believers began to entertain misgivings in their hearts. Hypocrisy became rife to such an extent that Mu'attib Ibn Qushair from Banu 'Amr Ibn 'Awf said: "Muhammad used to give us hope that we would obtain the treasures of Persians and Romans and now none of us feels safe even going to the lavatory." Aws Ibn Qaizi also said to the Prophet: "O Messenger of Allah, our houses are vulnerable to the enemies so permit us to go back to our houses for it is outside of Madinah."

I say: These people and their likes are the subjects of the statement of Allah: And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusions!" And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack)! Therefore go back!" And a band of

them ask for permission of the Prophet saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. (Soorah Al-Ahzab 33:12,13)

When the situation became worse on the people, Allah's Messenger, peace and blessings of Allah be upon him, according to what was related to me, sent 'Asim Ibn 'Umar Ibn Qatadah and others to Uyainah Ibn Hisn and Al-Harith Ibn Awf Al-Murri, both of whom were the commanders of Ghatafan, offering them a third of Madinah's fruit crops on condition that they withdraw with their forces from fighting against the Messenger of

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Allah and his Companions. There was a flurry of correspondences and an unwitnessed agreement was written which yielded no firm results. When the Messenger of Allah, peace and blessings of Allah be upon him, wanted to carry out the proposal to the Ghatafan, he sent for the two Sa'ds (namely, Sa'd Ibn Mu'adh and Sa'd Ibn 'Ubadah) and sought their advice. They replied as follows: "Messenger of Allah! Is this course of action which you have preferred from Allah's Injunction such that we do not have a choice but to obey or is it a new course you want to follow just to provide security for us?" The Messenger of Allah, peace and blessings of Allah be upon him, replied: "It is a course of action which I have devised to provide your security after all the 'Arabs have shot at you from one bow, i.e. they have united to annihilate you (Muslims) and they have hemmed you in from all directions." Sa'd Ibn Mu'adh said to him: "We have experienced these people while we were both on polytheism and idolatry not worshipping Allah and not having any knowledge of Him. We can safely say that they don't need the fruit of our orchards, they will rather aim at exterminating us completely. Is it now that Allah has honored us with Islam, guided us to Him and ennobled us with your presence that we should now turn over our wealth to them? We do not have any need for this. By Allah we should give them nothing except our unsheathed swords (i.e. fighting) till Allah decides between us and them."

Ibn Ishaq related that the Prophet and his Companions remained under siege but there was no serious confrontation between them and their enemies. Meanwhile, 'Amr Ibn 'Abd Wudd had fought in the Battle of Badr and he had sustained injuries which prevented him from partaking in the Battle of Uhud. Thus, at the Battle of Khandaq, he marched forth intending to make a mark of his distinguished position as a seasoned warrior.

When he and his Calvary halted, he challenged anyone to a duel. "Who will take up my challenge?" he said arrogantly. 'Ali Ibn Abi Talib stepped out to take up the challenge. When he got to him, 'Ali said to him: "O 'Amr, remember you used to swear by Allah that no Quraishi will invite you to one of two alternatives except that you will choose one." 'Amr replied: "Yes, that is correct." Then 'Ali said: "Then I am inviting you to Allah, His Messenger and to Islam." 'Amr said: "I am in no need of that." Then 'Ali said: "Then I am inviting you to a combat." "Why, my nephew? By Allah I do not wish to kill you." 'Amr said. 'Ali responded calmly, "As for me, I swear by Allah, I love to kill you." This affront

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enraged 'Amr. He hopped down from his horse, hamstrung it and hit its face, then he approached 'Ali menacingly. A fierce duel ensued and 'Ali succeeded in killing him. May Allah be pleased with 'Ali.

Then 'Ali withdrew toward the Messenger of Allah, peace and blessings of Allah be upon him, his face radiating with happiness. 'Umar Ibn Al- Khattab said to him: "Why did you not dispossess him of his armor; no 'Arab has better armor than his." 'Ali said: "I broke it and his nakedness became exposed to me so I became shy of stripping him." Seeing their man fall, his Calvary beat a quick retreat across the Trench.

Moosa Ibn 'Uqbah related that the disbelievers inundated the Muslims till they were besieged in a fort like situation. The blockade lingered for close to twenty nights. The Muslims were attacked from all sides till a man would not know whether he completed his prayer or not. Detachments of the enemy forces made forays across the Trench. A large detachment headed in the direction of the Prophet's residence. The Muslims fought them throughout the day till nightfall. When the 'Asr prayer was due, the enemy detachment advanced and the Prophet and all of his Companions with him were unable to offer the Salat as they would like to. Eventually, the enemy detachment retreated by nightfall. Some claim that the Messenger of Allah, peace and blessings of Allah be upon him, said: "They (the enemy) have diverted us from the middle prayer till the sunset. May Allah fill their graves and their houses with fire, or their graves and stomachs with fire."

The tribulation became extremely precarious, hypocrisy became rife and disgusting statements were uttered. When the Messenger of Allah saw the people's anguish and tribulation, he kept giving them good tidings, saying:

“By Him in Whose Hands is my soul, the severity of the situation which you are experiencing right now will soon be relieved. I strongly hope that I will circumambulate the Ancient House (Baitul-Ateeq) in security and the keys of the Ka’bah shall be delivered to me. Allah shall annihilate Kisra and Qaisar and you will spend their treasures in the path of Allah.”

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'Ali narrated that the Prophet said, on the Day of Khandaq: "O Allah! Fill their (i.e. the polytheists') houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. 'Asr) till the sunset."

Al-Bukhari related from Jabir Ibn 'Abdullah that on the day of Khandaq, 'Umar Ibn Al-Khattab came after the sun had set, cursing the disbelievers of Quraish and saying, "O Allah's Messenger! I have not offered the 'Asr prayer and the sun has set." The Prophet replied, "By Allah! I too, have not offered the prayer yet." The Prophet then went to Buthan, performed ablution and performed the 'Asr prayer after the sun had set and then offered the Maghreb prayer after it."

A section of scholars has used this Hadith as evidence that the Salatal- Wusta (the middle prayer) is the 'Asr prayer as is related from him in this Hadith. Al-Qadi and Al-Mawardi have held on to Ash-Shafi'i's position due to the authenticity of this Hadith.

We have composed that by way of transmission and deduction while explaining the words of Allah: Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr). And stand before Allah with obedience and do not speak to others during the Salat (prayers.)

A section of scholars has adduced this as evidence for the permissibility of delaying the Salat due to the excuse of fighting (in war) as opinionated by Makhool and Al-Awza'i. Al-Bukhari has a chapter heading on that and adduced this Hadith as evidence and the Messenger of Allah's statement on the day he commanded them to advanced to Banu Quraizah as shall be discussed shortly.

The Prophet said, "None of you (Muslims) should offer the 'Asr prayer but at Banu Quraizah's place." When the

'Asr prayer became due, some of them offered it on the way. Some of them did not offer it till they got to Banu Quraizah after the sun had gone down and the Messenger of Allah, peace and blessings of Allah be upon him, did not berate any one of the two groups. They also advanced as argument what is reported from the Companions and those with them during the siege of Tustar in the year 20 A.H. during the time of 'Umar when they offered the Fajr (early

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morning) prayer after the sun had risen due to the excuse of fighting and the conquest of the fortress was at hand.

Other scholars, who incidentally are in the majority, among whom was Ash-Shafi'i, however, argued that this act on the day of Khandaq has been abrogated with the legislation of the "Fear Prayer" afterward. Meanwhile, it was not legislated prior to that. This is the reason why they delayed the prayer on that day. This is, however, doubtful. Ibn Ishaq and a group of scholars hold the opinion that the Prophet offered the "Fear Prayer" at Ufan and Ibn Ishaq, who is a leader in military history, has situated it in his narration before the Battle of Khandaq as well as Dhatur-Riqā' which he also situated before Khandaq. And Allah knows best.

As for those who said that the delaying of the Salat on the day of Khandaq was as a result of forgetfulness as related by some commentators on (Saheeh) Muslim. This is also doubtful. The probability of that happening is remote considering their extreme concern for observing Salat. This is coupled with the fact that it has been reported that they were not able to offer the Zuhr, 'Asr and Maghreb prayers on that day till they combined them all at the time of Isha'.

Imam Ahmad related from 'Abdur-Rahman Ibn Abi Sa'eed Al-Khudri from his father who said: We were bogged down on the day of Khandaq till a part of the night had gone and we were sufficed, as indicated by the statement of Allah: And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, Almighty. (Soorah Al-Ahzab 33:25)

The Messenger of Allah called Bilal and ordered him to announce the Adhan and then he made the Iqamah and the Prophet offered the Zuhr prayer as he would do at its proper time. He offered the 'Asr prayer in a similar manner. He also offered the Maghreb and Isha' as he would offer them in their actual times. This occurred before the revelation of the "Fear Prayer" as stated by Al-Hajjaj: And if you fear (an enemy), perform Salat on foot or riding. And when you are in safety, offer the Salat in the manner

He has taught you, which you knew not (before). (Soorah Al-Baqarah 2:239)

The Prophet's Du'a against the confederates and how Allah dealt with them by His Wisdom and Power

Thus Allah cast terror into their hearts; then sent against them tornadoes which convulsed them.

It is recorded in the Saheehain from 'Abdullah Ibn Abi Awfa that Allah's Messenger supplicated against the Ahzab thus: "O Allah! The Revealer of the Book, the Swift-Taker of Accounts, defeat the Ahzab (the Confederates). O Allah, defeat them and convulse them." In another version, he said: "O Allah, defeat them and grant us victory over them."

Al-Bukhari related from Abu Hurairah that Allah's Messenger, peace and blessings of Allah be upon him, used to supplicate thus: "La ilaha ill-Allah Wahdahu', A'azza jundahu, wa nasara abdahu wa galabal-azab wahdahu, fa la shay'a ba'dahu." (None has the right to be worshipped except Allah, Alone, (Who) honored His warriors and made His slave victorious, and He, Alone, defeated the confederates; so there is nothing after Him).

Nu'aim Ibn Mas'ood came to Allah's Messenger, peace be upon him, and said: "O Messenger of Allah, I have accepted Islam without the knowledge of my people, so you may command me with whatever you wish." The Prophet said: "You are only one man amongst us, so go and incite distrust among the enemies toward them off us for war is a stratagem."

Then Nu'aim approached Banu Quraizah with whom he

had some comradeship during the Jahiliyyah. He said to them: "O Banu Quraizah, you are aware of my sympathy for you and the special relation existing between me and you." They acknowledge that they did not feel suspicious toward him. Then Nu'aim said to them: "The Quraish and the Ghatafan are not in a similar situation as you. The town is yours which comprises your properties, children and wives and you cannot abandon them and go somewhere else. The Quraish and Ghatafan are here to fight Muhammad and his Companions. You are supporting them against him while their

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own town, women and properties are not here, so they are different from you. If they find an opportunity, they will avail themselves of it but if the situation goes bad, they will return to their own land and abandon you to confront the man whom you will not be able to withstand. Do not partake in the war till you take some of their noblemen as mortgage. Let them be in your possession as measure of assurance for you and on condition that you all fight against Muhammad to a logical conclusion." Quite impressed by the suggestion, they said: "You have indeed directed us to an intelligent suggestion."

Thereafter, Nu'aim proceeded to the Quraish and said to Abu Sufyan Ibn Harb and his company from the Quraish: "You are aware of my sympathy for you and my estrangement from Muhammad. I am privy to a conspiracy of which I see as rightful for me to inform you as a precaution but keep this as a secret." After giving him the assurance of secrecy, Nu'aim then said: "The Jews have become regretful of what they have committed between them and Muhammad. In fact, they have sent a message saying: 'We deeply regret our action. However, will it please you that we deliver the leaders of the Quraish and Ghatafan to you so that you may chop off their necks and then we shall align with you to finish the remainder of them?' And he (Muhammad) had sent back a word in appreciation of that. So, if the Jews request you for some of your noblemen as mortgages, do not grant them even a single person."

Then Nu'aim proceeded to the Ghatafan and said to them, "O people of Ghatafan, you are of my roots, my family and the most beloved people to me so I do not feel that you are suspicious of me." When they acknowledged their trust in him, he then requested that they be secretive about the information he intend to grant them.

After they had given him their words, he told them similar to what he told the Quraish and urged them to take precaution as the Quraish.

On the night of a Saturday in the month of Shawwal, 5th year of Hijrah, from Allah's favor to His Messenger was that Abu Sufyan and some chiefs of the Ghatafan sent 'Ikrimah Ibn Abi Jahl among other individuals from the Quraish and the Ghatafan charging them with the message that: "We cannot stay here forever. The infantry and Calvary are bogged down. So be prepared to fight along with us till we finish off Muhammad and

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what is between us and him is settled once and for all.” Banu Quraizah also sent a message back, saying: “Today is Saturday which coincides with a day we do not do anything. Some of us have violated this sacred day in the past and the consequence of their action is not hidden from you. Moreover, we will not partake in fighting against Muhammad until you give us some of your men as mortgage, which shall be an assurance for us till we fight and uproot Muhammad. We fear that if you begin the war and there is a negative turn of event, you will then run back to your land and abandon us to face the man all alone; something we will be unable to bear.”

When the emissaries returned with the message of Banu Quraizah, the Quraish said: “By Allah, what Nu’aim Ibn Mas’ood said is true.” So they sent back words, saying: “We shall not release to you a single person from us, if you really wish to fight, then come out and fight.” When this latest message reached them, they said: “What Nu’aim had informed you of is true. They merely wish to fight if they find an opportunity but if the situation goes bad, they will return to their own land and abandon you to confront the man in your own land all alone.” So they sent back a message to the Quraish and the Ghatafan: “We shall not fight along with you till you give us a pawn.” They were refused and Allah drove a wedge between them. Thereafter, He sent against them tornadoes on a wintry and extremely cold night which kept overturning their cooking pots and sending their chattels in disarray.

It has been narrated by Ibrahim At-Taimi on the authority of his father who said: We were sitting in the company of Hudhaifah. A man said, if I were in the time of the Messenger of Allah, I would have fought by his side and would have striven hard for his causes. Hudhaifah said: You might have done that, (but you

should not make a flourish of your enthusiasm). I was with the Messenger of Allah, peace and blessings of Allah be upon him, on the night of the Battle of Ahzab and we were gripped by a violent wind and severe cold. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Hearken! The man who (goes reconnoitering and) brings me news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted)." We all kept quiet and none of us responded to him. (Again) he said: "Hearken! The man who (goes reconnoitering and) brings me news of the enemy shall be

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ranked with me on the Day of Judgment by Allah (the Glorious and Exalted)." Again, we kept quiet and none of us responded to him. He again said: "Hearken! The man who (goes reconnoitering and) brings me news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted)." Then he said: "Get up Hudhaifah, bring me news of the enemy." When he called me by name I had no alternative but to get up. He said: "Go and bring me information about the enemy, and do nothing that may provoke them against me." When I left him, I felt warm as if I were walking in a heated bath until I reached them. I saw Abu Sufyan warming his back against fire. I put an arrow in the middle of the bow intending to shoot at him, when I recalled the words of the Messenger of Allah, peace and blessings of Allah be upon him, "Do not provoke them against me." Had I shot at him, I would have hit him. But I returned and (felt warm as if) I were walking in a heated bath (hammam). Presenting myself before him, I gave him information about the enemy. When I did so, I began to feel cold, so the Messenger of Allah, peace and blessings of Allah be upon him, wrapped me in a blanket that he had in excess to his own requirement and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning he said: "Get up, O heavy sleeper."

Al-Hakim and Al-Hafiz Al-Baihaqi related in Aad-Dala'il from 'Abdul- Azeez, the nephew of Hudhaifah, who said: Hudhaifah related some of the battles they witnessed with the Messenger of Allah, peace and blessings of Allah be upon him, and his audience said: "By Allah, had we witnessed that, we would have done such-and-such (feats of battle)." Hudhaifah said: "do not wish for that. On the night of the Ahzab, we sat still while Abu Sufyan and his army among the confederates were above us and the Jews of Banu Quraizah were below us and we were

scared of them for our progenies. We never witnessed a night worse than that due to its darkness, violent winds whose sound was dumbfounding. The darkness was so pitch that each one of could not even see his finger. The hypocrites were advancing excuses to the Prophet, saying: "Our houses are exposed," even though it was not so and there was no one who sought the permission of Allah's Messenger, peace and blessings of Allah be upon him, except that he permitted him. Some of them sought permission while some merely snacked away. We were about three hundred men and we were in that condition when Allah's Messenger, peace and blessings

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of Allah be upon him, approached us one after the other till he came upon me while there was nothing shielding me, neither from the enemy nor from the extreme cold, except a woollen outfit whose length did not go beyond my knees. The Prophet got to my position while I was kneeling on my knees. "Who is there?" The Prophet asked. "Hudhaifah," I replied recoiling further to the ground. "O Messenger of Allah, I hate to stand up." He ordered me to stand up and I obeyed and then he said: "Sneak into the enemy camp and bring me information." I was most frightful and chilly. Nevertheless, I set out and the Messenger supplicated: "O Allah, protect him from his front behind, right side, his left, from above him and below him." Every feeling of fright and chilliness dissipated from me. When I turned to go, he gave me a terse instruction: 'O Hudhaifah, do not do anything in the enemy ranks till you come back to me'.

"I went out till I got near the enemy camp. I beheld the glow of the enemy campfires. I saw a bulky fellow saying while his hands were upon the fire and rubbing it against his flank. He was saying: "The Departure! The Departure!!" Then I returned to the Messenger of Allah, peace and blessing of Allah be upon him, while he was covered in his mantle praying. By Allah, the moment I came back to Allah's Messenger, I began to shiver from the cold and the Prophet beckoned to me with his hand while he was praying. I drew close to him and he covered me with his mantle. Whenever a matter becomes aggravated, the Prophet would take recourse in prayer. I informed him that I left the enemies while they were ready to depart. Then Allah revealed: O you who believe! Remember Allah's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the Battle of Al-Ahzab (the Confederates)]. And Allah is Ever All- Seer of what you do (Soorah Al-Ahzab 33:9) i.e. all of

the Verse up to the statement of Allah:

And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, Almighty (Soorah Al-Ahzab 33:25) meaning that Allah turned away their enemy from them with a violent wind, which He sent upon them and forces from the angels and others. "Allah sufficed for the Believers in the fighting." i.e. they had no need to clash directly

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with the enemies, rather, Allah, the Ever All-Strong, Almighty turned them away by His Wisdom and Power.

Thus, it is recorded in the Saheehain from Abu Hurairah that Allah's Messenger, peace be upon him, used to say: "None has the right to be worshipped except Allah, Alone, (Who) honored His warriors and made His slave victorious, and He, Alone, defeated the confederates; so there is nothing after Him."

Allah (SWT) says: Allah sufficed for the believers in the fighting. Indicating that fighting actually took place and the Quraish never returned to fight against the Muslims again thereafter.

Sulaiman Ibn Surad, may Allah be pleased with him, narrated that Allah's Messenger, peace and blessings of Allah be upon him, said: "Right now we have defeated them; they will never defeat us again."

The Battle of Banu Quraizah

This (section) includes the severe punishment Allah, the Almighty, meted out to them (in this world) and His promise of an even more excruciating one in the Hereafter. All this owing to their disbelief and nullification of the pact between them and the Messenger of Allah, peace and blessings of Allah be upon him, coupled with their allying with the confederates against him.

Allah The Almighty says: And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong,

the Almighty. And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things. (Soorah Al-Ahzab 33:25-27)

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Al-Bukhari related that Abdullah Ibn 'Umar, may Allah be pleased with him, narrated, "Whenever Allah's Messenger, peace and blessings of Allah be upon him, returned from a Ghazwah, Hajj or 'Umrah, he used to say Takbeer thrice at every elevation of the ground and then would say: "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms are for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (non- believers)."

Al-Bukhari also related that 'A'ishah, may Allah be pleased with her, narrated, "When the Prophet, peace and blessings of Allah be upon him, returned on the day (of the Battle) of Al-Khandaq (i.e. the Trench), he put down his arms and took a bath. Then Jibraeel, whose head was covered with dust, came to him saying, "You have put down your arms! By Allah, I have not put down my arms yet." "Where (is the new battle front)?" Allah's Messenger, peace and blessings of Allah be upon him, asked and Jibraeel said, "This way," pointing toward the tribe of Bani Quraizah. So Allah's Messenger, peace and blessings of Allah be upon him, went out toward them.

Al-Bukhari related: Anas Ibn Malik, may Allah be pleased with him, said, "As if I am just now looking at the dust rising in the street of Banu Ghanm (in Madinah) because of the marching of Jibraeel's regiment when Allah's Messenger, peace and blessings of Allah be upon him, set out to Banu Quraizah (to attack them)."

Al-Bukhari related that Ibn 'Umar, may Allah be pleased with them both, said, "On the day of Al-Ahzab (i.e. Clans), the Prophet, peace and blessings of Allah be upon him, said: 'None of you (Muslims) should offer the 'Asr

prayer but at the place of Banu Quraizah.' The 'Asr prayer became due on them on the way. Some of them said, "We will not offer it till we reach it, i.e. the place of Banu Quraizah," while others said, "No, we will pray at this spot, for the Prophet did not mean that for us." Later on it was mentioned to the Prophet, peace and blessings of Allah be upon him, and he did not berate any of the two groups.

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Al-Baihaqi also related that 'A'ishah, may Allah be pleased with her, narrated that Allah's Messenger, peace and blessings of Allah be upon him, was once with her in her apartment when a man said the greeting of peace. "Immediately, the Messenger of Allah, peace and blessings of Allah be upon him, sprinted to his feet and I also got up in pursuit and it turned out to be Dihyah Al-Kalbi. The Messenger of Allah, peace and blessings of Allah be upon him, said: 'This is Jibraeel. He has commanded me to march toward Banu Quraizah. He said: 'You have put down your arms! As for us, we have not put down ours. We pursued the polytheists till we reached Hamra' Al-Asad'."

That was upon Allah's Messenger's return from the Battle of Al-Khandaq. So the Messenger of Allah, peace and blessing of Allah be upon him, rose quickly and said to his Companions: "I make it incumbent upon you not to offer the 'Asr prayer till you reach Banu Quraizah." The sun had set before they reached them. A group of the Muslims (on the Prophet's errand) said, "The Prophet did not intend that you abandon Salat," so they offered the prayer. However, the other group said, "The command of Allah's Messenger, peace and blessings of Allah be upon him, is upon us and the sin (of contravening it)."

Thus, a party prayed with faith and expectation of reward while the other refrained with faith and expectation of reward and the Messenger of Allah, peace and blessings of Allah be upon him, did not berate any of the two groups. The Messenger of Allah, peace and blessings of Allah be upon him, proceeded till he came upon an assembly on his way to Banu Quraizah. He asked them: "Did (you see) anyone pass by?" They answered, "It was only Dihyah Al-Kalbi who passed by while riding on a gray mule, under him was a sheet of

brocade." The Prophet, peace and blessings of Allah be upon him, said: "That was Jibrael who has been sent to shake Banu Quraizah and to cast terror into their hearts."

The Messenger of Allah, peace and blessings of Allah be upon him, laid siege to them and asked his Companions to stand guard for him till he could make them hear his words. The Prophet, peace and blessings of Allah be upon him, called out to them: "O brothers of apes!" They said, "O Abul-Qasim, you were not a barbarous person." He besieged them till they succumbed to the judgment of Sa'd Ibn Mu'adh, may Allah be

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pleased with him, for they had been his allies in the past. Sa'd, may Allah be pleased with him, gave a judgment concerning them that their fighting men be killed and their children and women be enslaved. This Hadeeth is related from 'A'ishah, may Allah be pleased with her, as well and others with numerous good chains.

Moosa Ibn Uqbah said: When 'Ali Ibn Abi Talib, may Allah be pleased with him, saw Allah's Messenger, peace and blessings of Allah be upon him, coming in his direction, he said, "O Messenger of Allah, return, for Allah has sufficed you against the Jews." Meanwhile, 'Ali, may Allah be pleased with him, had heard vile comments from them concerning Allah's Messenger, peace and blessings of Allah be upon him, and his wives, may Allah be pleased with them all. 'Ali detested that Allah's Messenger, peace and blessings of Allah be upon him, should also hear such comments. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Why are you asking me to go back?" But 'Ali did not disclose what he had heard from them. The Messenger of Allah, peace and blessings of Allah be upon him, then said: "Perhaps you have heard something evil from them concerning me. Proceed, for once the enemies of Allah see me they will not be able to say any of what you have heard."

When the Messenger of Allah, peace and blessings of Allah be upon him, reached their fort, they were at the top of the fortress; he called out at the top of his voice: "Respond, O Jews! O brethren of apes, Allah has disgraced you and sent down His indignation on you!"

Allah's Messenger, peace and blessings of Allah be upon him, besieged them for about ten nights with a detachment of Muslims. Allah, the Almighty, sent back Huyayy Ibn Akhtab into the fort of Banu Quraizah and

Allah cast terror into their hearts and the siege became excruciating for them. They appealed to Abu Lubabah Ibn Abdul Mundhir, may Allah be pleased with him, to come to them. They had been allies of the Ansar. Abu Lubabah said, "I shall not go to them until Allah's Messenger, peace and blessings of Allah be upon him, permits me. "I have permitted you," Allah's Messenger, peace and blessings of Allah be upon him, said.

Abu Lubabah, may Allah be pleased with him, approached them and they cried out to him saying, "What is your opinion on this matter and what do

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you command us (to do)?" Then Abu Lubabah made a signal to his throat running his finger across it indicating that they will be slaughtered. Abu Lubabah had barely departed when he realized that a great Fitnah (trial) had afflicted him. Then he said, "I shall not look into the face of Allah's Messenger, peace and blessings of Allah be upon him, till I offer a sincere repentance and until Allah, the Almighty, acknowledges it in me."

Thus, he returned to Madinah and tied himself to a pillar of the mosque. It is claimed that he remained tied like that for close to twenty nights. When he noticed the long absence of Abu Lubabah, the Messenger of Allah, peace and blessings of Allah be upon him, asked: "Has not Abu Lubabah concluded (his discussion) with his allies?" Then he was informed of what had happened and the Prophet, peace and blessings of Allah be upon him, said: "A trial had befallen him in my absence, had he come to me I would have sought forgiveness for him but since he has done this, then I shall not move him from his spot until Allah judges his case as He wishes."

Ibn Hisham said: According to what Sufyan Ibn Uyainah narrated from Isma'eel Ibn Abu Khalid, from Abdullah Ibn Abu Qatadah, then Allah revealed: O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you. (Soorah Al-Anfal 8:27)

Ibn Hisham said: Abu Lubabah, may Allah be pleased with him, remained fettered for six nights. All the while, his wife would come to him at each time of Salat to loosen the rope so that he could pray, afterwards, he would return to being tied up till Allah, the Almighty, revealed: And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous

with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful. (Soorah At-Tawbah 9:102)

Ibn Ishaq related: In the morning, they (Banu Quraizah) submitted to the judgment of Allah's Messenger, peace and blessings of Allah be upon him. Then the Aws were aroused saying, "O Messenger of Allah, they are our allies and not the Khazraj's. You are aware of how you have recently treated their own allies." By their statement they intended the clemency

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granted the Banu Qainuqa' when 'Abdullah Ibn Ubayy requested it for them as mentioned earlier.

Ibn Ishaq added: When the 'Aws said those words to the Prophet, peace and blessings of Allah be upon him, he said: "Would you be satisfied if one of your own tribe gives judgement concerning them?" "Yes," they replied. "Then let Sa'd Ibn Mu'adh be the arbiter." Meanwhile, Allah's Messenger, peace and blessings of Allah be upon him, had taken Sa'd Ibn Mu'adh, may Allah be pleased with him, for treatment in a tent belonging to a woman from Banu Aslam called Rufaidah located inside the mosque. The woman used to treat the wounded. When Sa'd, may Allah be pleased with him, was appointed as the judge concerning the Banu Quraizah, his tribesmen came to where he was being treated, lifted him unto a donkey upon which a leather cushion had been placed, for Sa'd, may Allah be pleased with him, was a handsomely corpulent man.

His tribesmen brought him toward the Messenger of Allah, peace and blessings of Allah be upon him, while they were saying to him, "O Abu 'Amr, be nice to your allies for Allah's Messenger has appointed you so that you may show some leniency to them." When they persistently pestered him with that request, he said, "It is time for Sa'd, in the cause of Allah, the Almighty, not to fear the blame of anyone who would blame." Hearing these words, one of those who were accompanying Sa'd went to the household of Banu 'Abdul Ashhal to announce the death of Banu Quraizah before the arrival of Sa'd, may Allah be pleased with him, owing to the words he had heard from him.

When Sa'd, may Allah be pleased with him, reached the location of the Prophet, peace and blessings of Allah be upon him, and the other Muslims, Allah's Messenger,

peace and blessings of Allah be upon him, said: "Go to your chief." The Emigrants said: Allah's Messenger only addressed the Ansar but the Ansar believed he intended all the Muslims. So they rose to him and said, "O Abu 'Amr, Allah's Messenger has appointed you in charge of your allies' affairs that you may arbitrate concerning them." Then Sa'd, may Allah be pleased with him, said, "Do you make a covenant with Allah, the Almighty, that you will execute the judgment that I will pronounce on them?" They said, "Yes." He added, "And the one who is here?" looking at the direction of the Prophet, peace and

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blessings of Allah be upon him, without mentioning his name out of veneration. The Messenger of Allah, peace and blessings of Allah be upon him, said, "Yes." Then Sa'd, may Allah be pleased with him, said, "My judgment concerning them is that their men should be killed and (their) wealth distributed and (their) children and women should be taken as captives."

Ibn Ishaq said: 'Asim Ibn 'Umar Ibn Qatadah narrated to me from 'Abdur Rahman Ibn 'Amr Ibn Sa'd Ibn Mu'adh from Alqamah Ibn Waqqas Al- Laithi that Allah's Messenger, peace and blessings of Allah be upon him, said to Sa'd, may Allah be pleased with him: "You have ruled concerning them with the judgment of Allah from above the seven heavens."

Imam Ahmad, may Allah have Mercy upon him, related from Abu Sa'eed Al-Khudri, may Allah be pleased with him, that the tribe of Quraizah succumbed to the ruling of Sa'd Ibn Mu'adh, may Allah be pleased with him. Thus, Allah's Messenger, peace and blessings of Allah be upon him, sent for Sa'd and he came while riding on a camel. When he was close to the mosque of the Prophet, the Messenger of Allah, peace and blessings of Allah be upon him, said: "Stand up to meet your chief; or the best of you." Then he added: "These people have conceded to your judgment." Sa'd, may Allah be pleased with him, said, "Let us kill their fighting men and take captives their children and women." Allah's Messenger, peace and blessing of Allah be upon him, commented: "You have adjudicated with the judgment of Allah." Or perhaps he said: "You have ruled with the judgment of the king."

Ibn Ishaq related: They had said to Ka'b Ibn Asad while they were being taken to Allah's Messenger, peace and blessings of Allah be upon him, one after the other, "O

Ka'b, what do you think they are doing to us?" He responded, "Must you demonstrate lack of sense at every moment? Don't you see that the caller is unceasing and that each person taken away from you does not return? By Allah, it (i.e., your fate) is execution."

The proceedings continued in that manner till they were finished with. Then Huyayy Ibn Akhtab was brought with his hand tied to his neck with a string. When he saw Allah's Messenger, peace and blessings of Allah be upon him, he said, "I do not reproach myself for my enmity with you

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but whomever Allah, the Almighty, has forsaken will be forsaken.” Then he turned to the people and said, “O people, there is no problem with the command (judgment) of Allah, the Almighty. This is a record, a decree and a massacre which Allah has decreed on the Children of Isra’eel.” Then he sat down and he was decapitated.

Jabal Ibn Jawwal Ath-Tha’labee said:

*By your life! Akhtab did not reproach
himself, Rather, whomever Allah has
forsaken stands forsaken,*

*He will strive till the soul attains
its excuse, Agitate for every
agitator covets prestige*

Ibn Ishaq said: Allah’s Messenger, peace and blessings of Allah be upon him, had ordered the execution of everyone who had grown (private hairs – i.e., attained puberty). Shu’bah Ibn Al-Hajjaaj narrated to me from Abdul Malik Ibn ‘Umair, from ‘Atiyah Al-Qurazee who said: Allah’s Messenger, peace and blessings of Allah be upon him, ordered the execution of everyone that had attained puberty from Banu Quraizah. I was a young lad at the time and they discovered that I had not yet attained puberty so I was left.”

The compilers of the four Sunans related the Hadeeth from Abdul Malik Ibn ‘Umair from ‘Atiyah AlQurazee with similar wordings. Based on this Hadeeth, some of the scholars hold the opinion that the growth of hair in

the pubic area is a sign of puberty. In fact, it is puberty based on the more authentic of the two opinions of Ash-Shafi'i and there are scholars who differentiate the boys of the Ahl Dhimmah. Thus, it is puberty in respect of them to the exclusion of others, for the Muslim will be hurt by that (i.e. checking the pubic area).

Ibn Ishaq also related from 'A'ishah, may Allah be pleased with her, that she said: "None of their women were killed except one." She added: "By Allah, she was conversing with me and she laughed boisterously while Allah's Messenger, peace and blessings of Allah be upon him, was

executing her men in the marketplace. Then a caller called out her name, 'Where is such and such woman?' She answered, 'I am, by Allah.' I said to her, 'Woe, what be fell you?' She said, 'I will be executed.' 'For what?' I asked and she said, 'For a crime which I have committed.'" Then she was taken away and decapitated. 'A'ishah, may Allah be pleased with her, used to say: "By Allah I never ceased to marvel at her. She was good natured and she laughed a lot even while she knew she was going to be executed." This is how Imam Ahmad, may Allah have Mercy upon him, has related it from Ya'qoob Ibn Ibraheem from his father from Muhammad Ibn Ishaq.

Ibn Ishaq said: Afterward, Allah's Messenger, peace and blessings of Allah be upon him, divided up the wealth, women and children of Banu Quraizah among the Muslims after taking the Khumus (one-fifth). He gave three portions to the horsemen, two for the horse and one for the rider; he gave one portion to the infantry. The horses on that day numbered thirty-six.

The Death of Sa'd Ibn Mu'adh

Ibn Ishaq related: After he had dispensed with the matter of the Banu Quraizah, the wound of Sa'd Ibn Mu'adh, may Allah be pleased with him, relapsed and consequently, he was martyred. Ibn Ishaq added: Mu'adh Ibn Rifa'ah Az-Zurqee narrated to me saying: One whom I trust of my people informed me that Jibraeel came to Allah's Messenger, peace and blessings of Allah be upon him, donning a turban of brocade when the soul of Sa'd bin Mu'adh, may Allah be pleased with him, was taken in the middle of the night and asked: "O Muhammad who is this corpse for whom the heavens were opened and for whom the Throne shook?" The Messenger of Allah, peace and blessings of Allah be upon him, got up hurriedly

dragging his cloth and proceeded towards Sa'd, may Allah be pleased with him, and he found that he had died, may Allah be pleased with him."

Imam Ahmad and An-Nasa'i related from Jabir, may Allah be pleased with him, who said, "Allah's Messenger, peace and blessings of Allah be upon him, said to Sa'd, may Allah be pleased with him, on the day of his death while he was being buried: "Glory be to Allah for this righteous slave for whom the Throne of Ar-Rahman (Allah) shook and for whom

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the doors of heaven were thrown open. He was pressed and then Allah relieved him.”)

I say: This Hadith has been related by Imam Ahmad, may Allah have mercy upon him, from ‘A’ishah, may Allah be pleased with her, from the Prophet, peace and blessings of Allah be upon him, that: “There is a squeezing in the grave, if anyone could have escaped it, it would have been Sa’d Ibn Mu’adh.”

Al-Hafiz Al-Bazzar related from Ibn ‘Umar, may Allah be pleased with them both, who said: Allah’s Messenger, peace and blessings of Allah be upon him, said: “The day Sa’d Ibn Mu’adh died, seventy thousand angels descended and they had never descended (to the earth) before that day and the grave squeezed him briefly.”

Al-Bukhari related that Jabir, may Allah be pleased with him, said, “I heard the Prophet, peace and blessings of Allah be upon him, saying: “The Throne (of Allah) shook at the death of Sa’d Ibn Mu’adh.” A man said to Jabir: “Al-Bara’ Ibn ‘Azib, may Allah be pleased with him, says that the Throne shook.” He said: I heard Allah’s Messenger, peace and blessings of Allah be upon him, saying: “The Throne of the Most Compassionate shook because of the death of Sa’d Ibn Mu’adh.”

Al-Hafiz Al-Bazzar related from Anas, may Allah be pleased with him, who said, “When the bier of Sa’d was lifted, the hypocrites said, ‘How light is his bier!’ they said this owing to his judgment concerning Banu Quraizah, so the Messenger of Allah, peace and blessings of Allah be upon him, was asked and he responded: “Rather, it is the angels who are lifting him.” Its chain of narration is good.

Benefit: Shaikh Abu ‘Umar Ibn Abdul-Barr commented: The Hadeeth of the shaking of the Throne is well-

established and recurrent. As-Suhaili said: The group related it from some Companions among whom were Jabir, Abu Sa'eed, Usaid Ibn Hudair, Rumaithah Bint Amr and added, "It is understood in the literal sense for it is not impossible for the Throne to move or shake." However, as for what is related from Malik concerning its weakness and his amazement at its narration; perhaps that is not authentically related from him, and Allah (SWT) knows best.

Al-Bukhari related from Abu Ishaq: I heard Al-Bara' Ibn Azib, may Allah be pleased with him, saying, "A silken cloth was given as a present to the Prophet, peace and blessings of Allah be upon him. His Companions started touching it and admiring its softness. The Prophet, peace and blessings of Allah be upon him, said: "Are you admiring its softness? The handkerchiefs of Sa'd Ibn Mu'adh (in Paradise) are better and softer than this."

What the Poets Said Concerning the Khandaq and Banu Quraizah

Al-Bukhari related that Al-Bara' Ibn 'Azib, may Allah be pleased with him, said, the Prophet, peace and blessings of Allah be upon him, said to Hassan, may Allah be pleased with him: "Lampoon them for Jibraeel is with you." It is also related from Al-Bara' Ibn 'Azib, may Allah be pleased with him, who said: The Prophet, peace and blessings of Allah be upon him, said to Hassan Ibn Thabit, may Allah be pleased with him, on the day of the incident of Banu Quraizah: "Lampoon the Mushrikeen for Jibraeel is with you."

Ibn Ishaq, Allah have mercy on him, related: Dirar Ibn Al-Khattab Ibn Mirdas from Banu Maharib Ibn Fihri among the people said on the Day of Khandaq: that was prior to his acceptance of Islam:

*They have tolerated several thoughts
concerning us While we had led
strong battalions
Whose number is as great as
Uhud When its different sides*

appear to spectators

*You will see the bodies of heroes fully harmed with
impregnable shield Branded horses like spears
directed at misguided and sinful ones*

*In our hands are sharp swords with which
we strike the forelocks and (decide)
matters*

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*It is like a blazing (light) when it is bared
in the hands of its wielders*

*As the blazing of an agate in
the night You will see in it a
clear gemstone Were it not
for the trench with him*

We would have wreaked havoc on them all

Then Ka'b Ibn Malik from Banu Salimah, may Allah be pleased with him, responded to him thus:

*Questioner is asking what we encountered, if she had
witnessed it, she*

would have seen us

*persevering We were persevering not finding
any equal for Allah*

*Over what befell us, we were reliant
(on Allah) We have a Prophet who is
a truthful vizier With him we shall
overcome all the creation*

*We will fight against oppressive and
disobedient folk They were watching with
enmity*

On our right hands are light white (swords)

*With which we deal with the
exultation of trouble makers*

*By the gate of the two trenches as if
manned my lions With fangs protecting the
den*

The people of Makkah know when they came by

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Confederates came in

groups That Allah has

no partner

And that Allah is the Protector of the

believers Even if you killed Sa'd

impudently

Allah is the best of the powerful

He will admit him into Excellent

Gardens Which will be an abode

for the righteous

*As you were repulsed in your anger, defeated,
disgraced and unsuccessful*

A disgrace which denude you of any

success there at And you were on the

verge of destruction

By a violent wind which

descended on you You were

under it like the blind

**Assassination of Abu Rafi' Salam Ibn
Abu Al-Huqaiq the Jew, May Allah Curse
Him**

When he had dispensed with the affairs of both the Battle of Khandaq and that of Banu Quraizah, the Khazraj obtained the permission of Allah's Messenger, peace and blessings of Allah be upon him, to assassinate Abu Rafi' Sallam Ibn Abu Al-Huqaiq at Khaibar. He was part of the confederates that besieged Allah's Messenger, peace and blessings of Allah be upon him. Meanwhile, the Aws had undertaken the assassination of Ka'b Ibn Al-Ashraf before the Battle of Uhud.

Al-Bukhari related that Al-Bara' Ibn 'Azib, may Allah be pleased with him, narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent some men from the Ansar to (kill) Abu Rafi', the Jew, and

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appointed 'Abdullah Ibn Ateek, may Allah be pleased with him, as their leader. Abu Rafi' used to slander Allah's Messenger, peace and blessings of Allah be upon him, and aid his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes, 'Abdullah (Ibn Ateek) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gatekeeper so that I may enter (the castle)."

So 'Abdullah proceeded toward the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gatekeeper (considered 'Abdullah as one of the castle's servants) addressed him saying, "O Allah's Servant! Enter if you wish, for I want to close the gate." 'Abdullah continued, "So I went in (the castle) and hid myself. When the people got inside, the gatekeeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi' for a pleasant night chat in a room of his.

"When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, 'O Abu Rafi'!' Abu Rafi' and he said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my anxiety, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi'?' He said, 'Woe to your

mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I had killed him.

“I then opened the doors one after the other till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, ‘I will not go out tonight till I

know that I have killed him.’ So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, ‘I announce the death of Abu Rafi’, the merchant of Hijaz’. Thereupon I went to my companions and said, ‘Let us save ourselves, for Allah has killed Abu Rafi’.’ So I (along with my companions proceeded and) went to the Prophet, peace and blessings of Allah be upon him, and related the whole story to him. He said: “Stretch out your (broken) leg”. I stretched it out and he rubbed it and it became as if I had never had any problem with it.”

The Assassination of Khalid Ibn Sufyan Ibn Nubaih Al-Hudhali

Imam Ahmad, may Allah have Mercy upon him, related from Ibn ‘Abdullah Ibn Unais who reported from his father that Allah’s Messenger, peace and blessings of Allah be upon him, invited me and said: “Information has reached me that Khalid Ibn Sufyan Ibn Nubaih Al-Hudhali is rallying people in order to raid me and he is currently at Uranah, so go and assassinate him.” (On hearing this) I said, ‘O Allah’s Messenger, describe his features to me so that I may recognize him (when I see him).’ So he said: “Once you see him, you will feel some tremor from sighting him.” So I proceeded with my sword till I got to him at Uranah at the time of the ‘Asr prayer. When I saw him, I experienced the chill as described to me by Allah’s Messenger, peace and blessings of Allah be upon him.

I went toward him but I was afraid that there might be some exchanges of blows between me and him which might engage me beyond the time of Salat so I prayed while I was walking toward him, nodding my head to indicate Rukoo’ (bowing) and Sujood (prostration). When I got to him, he asked, “Who are you?” “One of the Arab

tribes," I said and added, "I heard about you and your mobilization against this man and I have come to you for that purpose," I said. He responded, "Good, I am truly involved in that cause." I walked with him for a while till I got the opportunity and I bared my sword against him till I killed him and then I withdrew.

When I returned to Allah's Messenger and he saw me, he said: "This (face) has attained success." "I have killed him, O Allah's Messenger." I

said and he responded: "You have spoken the truth." The Messenger of Allah, peace and blessings of Allah be upon him, stood with me for a while and then took me to his house and presented me a rod and said: "Keep this with you, O Abdullah Ibn Unais."

Then I went out with it to the people and they queried, "What is this rod for?" I said, "Allah's Messenger, peace and blessings be upon him, gave it to me and commanded me to keep it." They said, "Why don't you go back and ask him concerning it?" So I returned to Allah's Messenger and asked, "O Allah's Messenger, why did you give me this rod?" He said: "It is a sign between me and you on the Resurrection, on that day very few people will be able to rely on their good deeds."

He (the narrator) added: So 'Abdullah, may Allah be pleased with him, paired the rod with his sword and it did not cease to be with him even at his death, it was enshrouded with him and he was buried like that together."

The Encounter of 'Amr Ibn Al-'As With Najashi and His Acceptance of Islam

'Amr Ibn Al-'As, may Allah be pleased with him, narrated: When we departed on the day of Ahzab from the Trenches, I gathered some men among the Quraish who usually shared my opinion and lent their ears to me and I said to them, "You all know that by Allah, the matter of Muhammad is gaining the upper hand in a most hateful manner and right now, I am nursing a thought and I would like to know your opinion on it." "What is your thought?" they asked and I said, "I think we should go to Najashi and stay with him. If Muhammad eventually prevails over our people, we will remain with Najashi for to remain under his authority is far more believing than

to remain under the rule of Muhammad. However, if it is our people that eventually prevail, we are already well known to them, so nothing will come to us from them except good." They responded, "This is indeed a brilliant suggestion." So I said, "Let us gather presents for him and the best souvenir to present to him from our land is leather."

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So we gathered a large quantity of leather and we proceeded till we arrived in his presence. By Allah, we were still with him when 'Amr Ibn Umayyah Ad-Damri, may Allah be pleased with him, came to him on an errand from the Messenger of Allah, peace and blessings of Allah be upon him, concerning Ja'afar and his companions. He went in to see Najashi and came out. So I said to my companions, "This is Amr bin Umayyah, once I enter the presence of Najashi I shall ask him to hand him over to me so that I may chop off his neck. Once I have done that, the Quraish will be gratified that I have taken revenge on their behalf with the killing of Muhammad's messenger.

So I entered his presence and prostrated to him as I used to do. He said, "Welcome, my friend. Have you brought any present for me from your land?" I said, "Yes, O king, I have brought for you a large quantity of leather." So I presented it to him and he marveled at its beauty and loved it. Then I said to him: "O king, I have seen a man coming out of your palace, he is a messenger for a man who is our enemy, hand him over to me so that I may kill him. He has killed a number of our noblemen and elites."

The narrator added: Then he (Najashi) became extremely angry. He stretched his hand and hit his nose so violently that I thought he had broken it. At that time, if the ground had cleaved I would have entered into it in flight from him. Then I said, "O king, by Allah, had I thought you would detest that, I would not have requested you to hand him over to me." Then he said, "Do you ask me to hand over to you the messenger of a man who is visited by the same great Namoos that visited Moosa for you to kill?"

Then I said, "O king, is he truly as you have said?" He replied, "Woe be unto you, O Amr, obey me and follow him, for by Allah he is upon the truth. Moreover, he will

prevail over whoever opposes him just as Moosa bin Imran prevailed over Fir'awn and his army." Then I said, "Will you then take my allegiance to him upon Islam on his behalf?" He obliged and then stretched out his hand and I pledged allegiance to him upon Islam and thereafter, I took my leave and returned to my companions after my mind had changed from its previous thought. I hid my acceptance of Islam from my companions.

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Thereafter, I decided to go to Allah's Messenger, peace and blessings of Allah be upon him, to formally proclaim Islam at his hands. On the way, I met Khalid Ibn al-Waleed, may Allah be pleased with him, on his way out of Makkah and that was just shortly before the Conquest (of Makkah). So I said, "Where to, O Abu Sulaiman?" He said, "By Allah, the sign has become evident that the man is indeed a Prophet, so, by Allah, I am going to declare my Islam." I said, "By Allah, I also came for no other purpose then to accept Islam."

So we both arrived at the presence of the Prophet, peace and blessings of Allah be upon him, in Madinah and Khalid Ibn Al-Waleed, may Allah be pleased with him, stepped forward and declared his acceptance of Islam and pledged his allegiance. Then I also moved close to the Prophet, peace and blessings of Allah be upon him, and said, "O Messenger of Allah, I will pledge my allegiance to you upon the condition that you forgive all that has preceded of my sins and I do not mention the later ones." Then Allah's Messenger, peace and blessings of Allah be upon him, said: "O 'Amr, pledge your allegiance, for Islam obliterates all (sins) that came before it."

'Amr, may Allah be pleased with him, continued, "Then I pledged allegiance and thereafter I departed." Ibn Ishaq related: I have been informed from impeccable sources that 'Uthman Ibn Talhah Ibn Abi Talhah, may Allah be pleased with him, was with both of them.

I say: Their acceptance of Islam occurred after the Treaty of Al- Hudaybiyah and at the time, Khalid Ibn Al-Waleed, may Allah be pleased with him, was with the Calvary of the Mushrikeen as shall be elucidated in due course. The mentioning of his acceptance of Islam thereafter flows better. We only mentioned it in following

Imam Muhammad Ibn Ishaq, may Allah have Mercy on him, because the first time 'Amr Ibn Al-'As, may Allah be pleased with him, went to Najashi was after the Battle of Khandaq. Obviously, he went within the last five years. And Allah knows best.

The Prophet's Marriage to Umm Habeebah Ramlah Bint Abu Sufyan

Al-Baihaqi related, after (relating the) incident of Al-Khandaq, through Al-Kalbi from Abu Saleh from Ibn 'Abbas, may Allah be pleased with them both, who said while commenting on the Verse: Perhaps Allah will make friendship between you and those whom you hold as enemies. (Soorah Al-Mumtahinah 60:7):

"That was concerning the Prophet's marriage to Umm Habeebah Bint Abu Sufyan, may Allah be pleased with her, so she became one of the Mothers of Believers and Mu'awiyah, may Allah be pleased with him, became the Uncle of the Believers."

Umm Habeebah, may Allah be pleased with her, narrated that she was married to 'Ubaidullah Ibn Jahsh and he traveled to Najashi but died. Thus Allah's Messenger, peace and blessings of Allah be upon him, married Umm Habeebah, may Allah be pleased with her, while she was in Abyssinia and Najashi married her to him. Her Mahr was four thousand dirhams. She was sent with Shurahbil Ibn Hasanah, may Allah be pleased with him, and all her essentials were supplied by Najashi. The Messenger of Allah, peace and blessings of Allah be upon him, did not send anything to her. He (the reporter) added, "Meanwhile, the Mahr of the Prophet's wives was four hundred."

The more authentic view is that the Mahr of the Prophet's wives was twelve uqiyyah and nasha (uqiyyah and a waqiyyah equals forty dirhams and a nash is half a dirham) totaling five hundred dirhams.

I say: The representative of the Prophet, peace and blessings of Allah be upon him, in accepting the

marriage was Najashi, the king of Abyssinia, as related by Yoonus from Muhammad Ibn Ishaq: Abu Ja'far Muhammad Ibn 'Ali Ibn Al-Husain narrated to me that: Allah's Messenger, peace and blessings of Allah be upon him, sent 'Amr Ibn Umayyah Ad-Damri, may Allah be pleased with him, to Najashi and he married Umm Habeebah to him and paid four hundred deenars on his behalf.

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Al-Hafiz Ibn Al-Atheer says in Usdul-Ghabah, relating from Qatadah, that when Umm Habeebah, may Allah be pleased with her, migrated from Abyssinia to Madinah, Allah's Messenger, peace and blessings of Allah be upon him, sought and married her. It is also related from some of them that he (the Prophet) married her after her father's acceptance of Islam after the Conquest (of Makkah). This opinion adduced as evidence what is related by Muslim from Ibn 'Abbas, may Allah be pleased with them both, that Abu Sufyan said, 'O Messenger of Allah grant me three things and the Prophet said: 'Yes'. 'Make me the commander (of the Muslim army) so that I may fight against the disbelievers as I fought against the Muslims.' He said: 'Yes.' And he (Abu Sufyan) again said, 'Accept Mu'awiyah to serve as your scribe.' The Prophet, peace and blessing of Allah be upon him, said: 'Yes'. He (further) said, 'I have with me the best and most pretty (woman) of all the Arabs, Umm Habeebah, daughter of Abu Sufyan; I marry her to you', whereupon he said: 'Yes'.

Ibn Atheer said: This Hadith is from the ones over which Muslim is criticized for when Abu Sufyan, may Allah be pleased with him, came to renew the contract just before the conquest of Makkah, he visited his daughter Umm Habeebah, may Allah be pleased with her, and she snatched the Prophet's cushion from underneath him. He said, "My daughter, do you consider this bed unfit for me (i.e., my status) or me unfit for it?" She said, "It is the bed of Allah's Messenger, peace and blessings be upon him, and you are an unclean polytheist." He said, "My daughter, you have been afflicted with evil after (you left) me."

Ibn Hazm said: This Hadith is fabricated by 'Ikrimah Ibn Ammar but this statement is unacceptable. Others say that he intended to renew the marriage contract due to

its occurrence without his permission which constituted a blemish for him. Some others say: He believed that the marriage of his daughter was nullified with his own acceptance of Islam. All of these are however weak. The better view is that he wanted to marry to the Prophet, peace and blessings of Allah be upon him, another daughter of his, 'Azzah, due to the honor that would accrue to him and a recourse to her sister, Umm Habeebah, as related in the Saheehain and that is a misconception on the part of the narrator for mentioning Umm Habeebah. We have cited a report in corroboration of that.

**The Prophet's Marriage to Zainab
Bint Jahsh Ibn Ri'ab Ibn Ya'mar Ibn
Sabirah Ibn Murrah Ibn Kabeer Ibn
Ghanm Ibn Doowdan Ibn Asad Ibn
Khuzaimah Al-Asadiyyah**

Allah, the Almighty, says: And (remember) when you said to him (Zaid Ibn Harithah, the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favor (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him.

So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled. There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's Way with those who have passed away of (the Prophets of) old. And the Command of Allah is a decree determined. (Soorah Al- Ahzab 33:37,38)

The one on whom Allah, the Almighty, bestowed Grace here is Zaid Ibn Al-Harithah, may Allah be pleased with him, the freed slave of the Messenger of Allah, peace and blessings of Allah be upon him. Allah bestowed Grace on him with Islam and the Messenger of Allah, peace and blessings of Allah be upon him, bestowed Grace on him

by manumitting and marrying him to his aunt's daughter, Zainab Bint Jahsh, may Allah be pleased with her. Maqatil Ibn Hayyan related, "The amount of dowry he paid to her was ten deenar, sixty dirham, a face veil, a blanket, a shield, fifty measures of food and ten measures of dates."

She was married to him for close to a year or a little more than a year and then strife erupted between both of them. Her husband came to the

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Messenger of Allah, peace and blessings of Allah be upon him, complaining about his wife and the Prophet, peace and blessings of Allah be upon him, kept telling him: "Keep your wife to yourself, and fear Allah."

Allah, the Almighty, says: You did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest. (Soorah Al-Ahzab 33:37)

'Ali Ibn Al-Husain Zainul-'Abideen and As-Suddi said: Allah, the Almighty, had already informed him that she would be one of his wives and that is what he, Allah's Messenger, peace and blessings of Allah be upon him, hid in his heart. Many of the predecessors have commented on this matter relating strange narrations some of which contain some doubts. We have deliberately omitted them.

Allah says: So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage (Soorah Al-Ahzab 33:37) meaning that when Zaid divorced his wife and after she had concluded her waiting period, Allah's Messenger, peace and blessings of Allah be upon him, sent a message seeking her hand in marriage for himself. Then she married him. The One Who married her [to the Prophet] was the Lord of the Worlds, the Exalted and Sublime. This is confirmed in Saheeh AlBukhari from Anas Ibn Malik, may Allah be pleased with him, that Zainab Bint Jahsh, may Allah be pleased with her, used to boast to the other wives of the Prophet, peace and blessings of Allah be upon him, and used to say: "Your families married you, but Allah married me (to the Prophet) from above the seven Heavens."

It is concerning her that the Verse of Al-Hijab (veil) was

revealed: O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. (Soorah Al-Ahzab 33:53)

Imam Ahmad, may Allah have Mercy upon him, related from Anas, may Allah be pleased with him, that when Zainab's waiting period was over, the Prophet, peace and blessings of Allah be upon him, said to Zaid: "Go and mention me to her." So he proceeded till he got to her while she was

kneading her dough. He said, "The moment I saw her, she became great in my heart till I could no longer bear to look at her given that the Messenger of Allah, peace and blessings of Allah be upon him, had mentioned her." So I turned my back to her and retreated on my heels and I said, "O Zainab, glad tidings! Allah's Messenger, peace and blessings be upon him, has mentioned you (i.e., for a proposal of marriage)." She said, "I am not going to do anything till my Lord commands me." Then she stood in her prayer spot and then Allah, the Almighty, revealed the Qur'an and Allah's Messenger, peace and blessings of Allah be upon him, came and entered upon her without seeking permission.

Anas, may Allah be pleased with him, added, "After Allah's Messenger, peace and blessings be upon him, consummated his marriage with her, he fed us bread and meat. When the people left, some men remained behind in the house chatting after the meal so the Prophet, peace and blessings of Allah be upon him, went out, and I followed him, and he went round the dwelling place of his wives saying the greeting of peace to them and they would respond, "Peace and the mercy of Allah be on you too. How did you find your wife?" I do not remember whether I was the one who informed him that the people had left or someone else informed him. Then he returned to his apartment and I wanted to enter along with him but he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed and the people were admonished: Enter not the Prophet's houses, except when leave is given to you for a meal. (Soorah Al-Ahzab 33: 53)

The Revelation of the Verse of Hijab on the Morning of Her Wedding Ceremony

The verse of Hijab was appropriately revealed at the time

of this wedding as a protection for her and her sisters among the Mothers of Believers. This is consistent with the opinion of Al-Umari.

Al-Bukhari related that Anas Ibn Malik, may Allah be pleased with him, narrated: When Allah's Messenger, peace and blessings of Allah be upon him, married Zainab Bint Jahsh, may Allah be pleased with her, he invited the people for a meal and they remained sitting and talking. The Prophet, peace and blessings of Allah be upon him, pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and

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when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet, peace and blessings of Allah be upon him, came back and found those people still sitting. Later on those people got up and went away. So I went to the Prophet, peace and blessings of Allah be upon him, and informed him that they had left. The Prophet, peace and blessings of Allah be upon him, came and entered (his house). I wanted to enter (along with him) but he drew a curtain between me and him and then Allah, the Almighty, revealed: O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal. (Soorah Al-Ahzab 33: 53)

The Sixth Year of Hijrah

The Ghazwah of Dhi Qarad

Ibn Ishaq related: Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah but he did not stay more than a few nights before Uyainah Ibn Hisn Ibn Hudhaifah Ibn Badr Al-Fazari, commanding a Calvary from Ghatafan, raided the camels of the Prophet, peace and blessings be upon him, at the outskirts (of the town). A man from Banu Ghifar and his wife were present, so they killed the man and kidnapped the woman along with the camels.

Al-Bukhari has placed the occurrence of the Ghazwah of Dhi Qarad which is the Ghazwah in which the camels of Allah's Messenger, peace and blessings of Allah be upon him, were raided after the Treaty of Al- Hudaybiyah and three (years) before Khaibar. Salamah Ibn Aal-Akwa', may Allah be pleased with him, narrated: Once I went (from Madinah) toward (Al-Ghabah) before the first Adhan of the Fajr Prayer. The she- camels of Allah's Messenger, peace and blessings of Allah be upon him, used to graze at a place called Dhi Qarad. A slave of Abdur-Rahman Ibn Awf, may Allah be pleased with him, met me (on the way) and said, "The she-camels of Allah's Messenger have been taken away by force." I asked, "Who has taken them?" He replied "(The people of) Ghatafan." I made three loud cries (to the people of Madinah) saying, "O Sabahah!" I made the people between the two mountains of Madinah hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started shooting arrows at them as I was a good archer, while saying, "I am the son of Al-Akwa', and today I will cause the wicked people to perish."

I kept on saying that till I restored the she-camels (of the Prophet), I also snatched thirty Burdah (i.e., garments) from them. Then the Prophet, peace and blessings of Allah be upon him, and the other people came there, and I said, "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now, so send (some people) after them now." On that the Prophet, peace and blessings of Allah be upon him, said: "O son of Al-Akwa'! You have overpowered them, so forgive them." Then we all came back and Allah's Messenger, peace and

blessings be upon him, made me sit behind him on his she-camel till we entered Madinah.

Imam Ahmad, may Allah have Mercy upon him, related that Imran Ibn Husain, may Allah be pleased with him, said, "Al-Adba' belonged to a man of Banu Uqail. The she-camel used to be in the vanguard of Hajj. The man was captured and Al-Adba' was taken along with him. Then Allah's Messenger, peace and blessings of Allah be upon him, met him while he was in shackles and the Prophet, peace and blessings of Allah be upon him, was riding a donkey with a velvet sheet spread on its back. The man said, 'O Muhammad, why did you arrest me as well as the vanguard of pilgrimage (referring to the she-camel)?' The Messenger of Allah, peace and blessings of Allah be upon him, responded: "We arrested you for the crime of your allies, Thaqeef."

At the time, the Thaqeef had captured two men from the Companions of the Prophet, peace and blessings be upon him. According to a report, the man then said, 'I am a Muslim.' The Messenger of Allah, peace and blessings of Allah be upon him, said: "Had you said this while you were free and had choice, you would have enjoyed all success." Then the Messenger of Allah, peace and blessings of Allah be upon him, proceeded. Then the man said, 'O Muhammad, I am hungry, give me food and I am thirsty, give me drink.' The Messenger of Allah, peace and blessings of Allah be upon him, asked him: "Is this all you need?" Afterwards, he was swapped with the two men and the Messenger of Allah, peace and blessings of Allah be upon him, kept al-Adba' with him as part of his mounts.

He said: Then the Mushrikoon raided the grazing land of Madinah and they ran away with the camels and Al-Adba' was among them. A Muslim woman was also taken

prisoner. The woman had been tied with ropes. The people were giving rest to their animals before their houses. After they had gone to sleep, she escaped one night from the bondage and came to the camels. As she drew near the camels, they fretted and fumed and so she left them until she came to Al-Adba'. It did not fret and fume; it was docile so she rode upon its back and drove it towards Madinah. She (the woman) took a vow that if Allah, the Almighty, saved her upon its back she would slaughter it as a sacrifice. As she reached Madinah, the people

recognized the she-camel and said, 'Here is the camel of Allah's Messenger!' Then the Prophet, peace and blessings of Allah be upon him, said: "What a bad way to reward it or how ill she rewarded it! Allah saved her on its back and then you would slaughter it!" He also added: "There is no fulfillment of the vow in an act of disobedience to Allah, nor in an act over which a person has no control. "

Ghazwah Banu Al-Mustaliq of Khuza'ah

Al-Bukhari says: It is (also) known as the Battle of Al-Muraisi'. Muhammad Ibn Ishaq added: It occurred in the sixth year but Moosa Ibn 'Uqbah said that it occurred in the fourth. An-Nu'man Ibn Rashid related from Az-Zuhri: The incident of Al-Ifk occurred in the Battle of Muraisi'. This is how Al-Bukhari related it from Moosa Ibn Uqbah and that it was in the fourth year.

Ibn Ishaq said: 'Asim Ibn 'Umar Ibn Qatadah, 'Abdullah Ibn Abu Bakr and Muhammad Ibn Yahya Ibn Hibbaan all informed me about some of the incident of Banu Mustaliq. They said: Information reached the Messenger of Allah, peace and blessings of Allah be upon him, that Banu Mustaliq were mobilizing against him and their commander was Harith Ibn Abu Dirar, Juwairiyah Bint Al-Harith's father whom Allah's Messenger, peace and blessings of Allah be upon him, married afterwards.

Upon hearing of their mobilization, he went out against them at the site of one of their water sources called Al-Muraisi' in the direction of Quda'id toward the shore. The two sides clashed and a furious battle ensued. Allah, the Almighty, vanquished Banu Mustaliq. Some of them were killed and their children and women were captured and shared as booty of war.

It is recorded in the Saheehhain from the Hadith of 'Abdullah Ibn 'Aun who said: I wrote to Nafi' asking him about the supplication before fighting and he said, 'The Messenger of Allah, peace and blessings of Allah be upon him, raided Banu Mustaliq while they were unaware and while their animals were being watered. Their fighting men were killed and their women and children were taken as captives; the Prophet, peace and blessings of Allah be upon him, got Juwairiyah, may Allah be pleased with her, on that day. Nafi' said that Ibn 'Umar, may Allah be pleased

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with them both, had told him the above narration and that Ibn 'Umar, may Allah be pleased with them both, was in that army.

Ibn Ishaq related: While the people were still by that well, Umar Ibn Al- Khattab, may Allah be pleased with him, had an employee from Banu Ghifar called Jahjah Ibn Mas'ood whom he hired to tend to his horse. Jahjah crowded Sinan Ibin Wabar Al-Juhani of Banu Awf Ibn Al-Khazraj and a scuffle ensued between them. Al-Juhani cried out, 'O Ansar!' and Jahjah also called out, 'O Muhajiroon!'. 'Abdullah Ibn Ubayy Ibn Salool was infuriated. He had a group of people from his clansmen among whom was Zaid Ibn Arqam, may Allah be pleased with him, who was a young boy.

Abdullah Ibn Ubayy said, "Indeed they have not only crowded us here, but even in our land. The case of our hospitality to them has been nothing short of (the common saying) 'Feed your beast and one day it will devour you'. By Allah, when we return to Madinah, the honorable one will expel the meaner one." Then he turned to those who were with him among the people and said, "This is what you have brought upon yourselves. You allowed them to occupy your land and you have willingly shared your wealth. By Allah, if you would deprive them of these privileges, they will go somewhere else."

Zaid Ibn Arqam, may Allah be pleased with him, heard this and took the information to the Messenger of Allah, peace and blessings of Allah be upon him. At the time, he had just completed his military operation against his enemies. Zaid informed him in the presence of 'Umar Ibn Al-Khattab, may Allah be pleased with him, and he (Umar) said, "Order Abbad Ibn Bishr to go and execute him." Allah's Messenger, peace and blessings of Allah be

upon him, said: "O 'Umar, how would it then be when people begin to say that Muhammad has started killing his Companions? No, rather, make an announcement that we are proceeding immediately." The people obediently proceeded at a time which was quite unusual for the Prophet, peace and blessings of Allah be upon him, to proceed.

When he got wind that Zaid Ibn Arqam, may Allah be pleased with him, had informed the Prophet, peace and blessings of Allah be upon him, of

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what he heard him say, Abdullah Ibn Ubayy Ibn Salool went to the Messenger of Allah, peace and blessings of Allah be upon him, swearing by Allah that he had never said any of what he was told. Because he enjoyed an exalted status among his people, the Ansar who were with the Prophet, peace and blessings of Allah be upon him, sympathized with him saying, "O Messenger of Allah, it may be that the boy imagined what he said and did not remember the exact words the man uttered."

When the Prophet, peace and blessings of Allah be upon him, was on his way back, Usaid Ibn Hudair, may Allah be pleased with him, met and greeted him and said, "O Messenger of Allah, you are moving at a bad time, you have never done that before." The Prophet, peace and blessings of Allah be upon him, said: "Have you not heard what your companion has said?" "Which companion?" Usaid asked and the Messenger of Allah, peace and blessings of Allah be upon him, said: "Abdullah Ibn Ubayy." "What did he say?" Usayd asked further to which the Prophet, peace and blessings of Allah be upon him, answered: "He claims that if he returns to Madinah, the honorable one will expel the meaner." Usaid said reassuringly, "But you, O Messenger of Allah, can expel him if you wish. By Allah he is the mean one while you are the honorable one." He added, 'O Messenger of Allah, be gentle with him for Allah, the Almighty, brought you to us while his people were about to crown him and he believes that you have deprived him of a kingdom."

Then the Messenger of Allah, peace and blessings of Allah be upon him, having the men with him, kept on walking throughout the day till night. Then throughout the night till next morning, so that the sun oppressed them. Then he stopped to alight. Once they were on the ground, they fell sound asleep. The Messenger of Allah,

peace and blessings of Allah be upon him, did this deliberately so as to divert their thoughts from the incident of Abdullah Ibn Ubayy which had occurred the previous day.

Then the Prophet, peace and blessings of Allah be upon him, proceeded to a watering place known as AlBaq'a in Hijaz slightly above An-Naqi'. While on their journey, a violent wind blew which terrified them. Allah's Messenger, peace and blessings of Allah be upon him, said: "Do not be terrified by it, it signifies the death of one of the greatest disbelievers." When they arrived in Madinah, they discovered that the person who had

died that day was Rifa'ah Ibn Zaid Ibn At-Taboot, a member of Banu Qainuqa', a great figure among the Jews and a secret haven for the hypocrites.

Ibn Ishaq related: Among those who were captured as prisoners of war was Juwairiyah Bint Al-Harith Ibn Abu Dirar. Muhammad Ibn Ja'afar Ibn Az-Zubair narrated from Urwah that 'A'ishah, may Allah be pleased with her, said, "When Allah's Messenger, peace and blessings of Allah be upon him, distributed the prisoners of Banu Mustaliq, Juwairiyah Bint Al-Harith fell to the lot of Thabit Ibn Qais Ibn Shammās or his cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye. No one saw her except that he was enamored by her (beauty)."

'A'ishah, may Allah be pleased with her, said, "She then came to the Messenger of Allah, peace and blessings of Allah be upon him, asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realized that the Messenger of Allah, peace and blessings of Allah be upon him, would look at her in the same way that I had looked."

She said, "O Messenger of Allah, I am Juwairiyah, daughter of Al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit Ibn Qais Ibn Shammās or his cousin, and I have entered into an agreement to purchase my freedom. I have come to you to seek assistance for the purchase of my freedom."

The Messenger of Allah, peace and blessings of Allah be upon him, said: "Are you inclined to that which is better?" She asked, "What is that, O Messenger of Allah?" He replied: "I shall pay the price of your freedom on your behalf, and I shall marry you."

She said, "I shall do this." She ('A'ishah) said,

"The people then heard that the Messenger of Allah, peace and blessings of Allah be upon him, had married Juwairiyah. They released the captives in their possession and set them free, and said, "They are the relatives of the Messenger of Allah by marriage." One hundred

families of Banu Mustaliq were set free on account of her. We did not see any woman greater than Juwairiyah who brought blessings to her people."

Then, Ibn Ishaq mentioned the story of the Ifk in its entirety in this Ghazwah. This is how Al-Bukhari has also related it.

The Story of the Ifk (Slander)

Ibn Ishaq related that 'A'ishah, may Allah be pleased with her, said: Whenever Allah's Messenger intended to go on a journey, he used to draw lots amongst his wives. Whomever the lot fell on would travel with him. When it was the time of the Battle of Banu Mustaliq the lot fell on me so I proceeded with him."

She said further: In those days the women would eat lightly, they did not like meat because they would put on weight. While the camel was being saddled, I would sit in my Hawdaj. The people would come to carry the Hawdaj from its lower part, lifting it up and placing it on the back of the camel where they would fasten it with a rope. They would hold the camel by the head and then they would proceed.

When the Prophet, peace and blessings of Allah be upon him, had finished that journey he turned back, and when he was nearing Madinah he halted and spent part of the night there. Then one of his men announced that they should be on their way. While they were getting ready, I went out for some purpose, wearing a necklace of mine around my neck. When I finished, it slipped from my neck without my knowing, and when I returned to the camel, I felt my neck for it but could not find it. Meanwhile, the group had already started off, and I returned to the place where I had been and looked for it

until I found it. The men who had been saddling my camel for me came, and having already finished the preparation, picked up the Hawdaj, thinking that I was in it. Then they took the camel by its head and went off with it. I went back to the camp and not a soul was there, the men had gone. So I wrapped myself in my gown and lay down in my place. I knew that if I was missed the men would come back for me.

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By Allah, I had barely laid down when Safwan Ibn Al-Mu'attal As- Sulami, who had remained behind from the army for the purpose of picking up some abandoned properties of the people so that he may return them to their respective owners, saw me."

It is also claimed that he was left behind due to his heavy sleeping. This is corroborated by the Hadith related by Abu Dawood that his wife complained to the Messenger of Allah, peace and blessings of Allah be upon him, about him saying, "O Messenger of Allah, he sleeps beyond the time of Salat As-Subh, he beats me when I pray and he forces me to break my fast." He responded that he was a heavy sleeper, a trait for which his family was well-known. Then the Messenger of Allah, peace and blessings of Allah be upon him, said: "Offer your prayer whenever you wake up." He also alleged that his wife would lengthen her prayer (in the night) elongating her recitation in it and that she used to fast a lot while he was present (with her)." Thus Allah's Messenger, peace and blessings of Allah be upon him, forbade the woman not to fast while her husband is present except with his permission. (Hadith)

As-Suhaili said: Safwan, may Allah be pleased with him, was martyred during the Khilafah of Mu'awiyah. His leg was amputated (in battle) and he kept fighting till he was killed, may Allah be pleased with him. He was buried in Al-Jazeerah at a spot called Shimtat.

It is also possible that he had tarried behind for some of his needs and had not spent the night with the (other) people. When he saw a black object perching in the distance, he came toward me. He used to see me before the veil was prescribed for us, so when he recognized me he exclaimed: 'Inna lillah wa inna ilayhi raji'oon' (To Allah we belong and to Him is our return.) the wife of

Allah's Messenger?" while I was wrapped in my garment. He asked, "What has kept you back? May Allah shower His Mercy on you!" I did not reply. Then he brought his camel over and said, "Mount" and stood back from me. I mounted and he took the camel by its head and set off in search of the group. By Allah we did not overtake them nor was I missed until the morning when they had halted. When they had rested, the man appeared leading the camel with me riding it. Then the slanderers said what they said and the camp was disturbed, but, by Allah, I had no knowledge of that.

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Then we arrived in Madinah and shortly afterward I became seriously ill and so I heard nothing of the matter. However, the talk reached the Messenger of Allah, peace and blessings of Allah be upon him, and my parents and they did not mention a thing to me, more or less.

I missed some of the Prophet's usual kindness to me during this illness and I disliked that from him. Whenever he came in to see me while my mother was nursing me, he would say: "How is she?" and would say nothing more. I found some resentment in my heart so I said to him, "O Messenger of Allah, will you permit me to go over to my mother?" He replied: "Alright."

She continued: So I was taken to my mother's house still unaware of what had happened until I recovered from my illness about twenty days later. We were simple people and we used not to have toilets in our houses like the foreigners would have. We loathed and detested them. Instead, we used to go out into the open spaces of Madinah and the women would go out every night.

One night I went out for my need with Umm Mistah. By Allah she was walking with me when she tripped over her gown and exclaimed, "Wretched be Mistah!" I said, "By Allah, it is a bad thing to say of one of the Muhajireen (Emigrants) who fought at Badr!" Then she said, "Haven't you heard the news, daughter of Abu Bakr?" I replied, "What news?" then she informed me of what the slanderers were spreading. I said, "Did that really happen?" She said, "Yes, by Allah, it happened!" And by Allah I was not able to do what I had come to do, so I went back and by Allah, I did not stop crying until I felt that my heart would break. I said to my mother, "May Allah forgive you, the people were talking about all this and you did not mention a word of it to me?" She replied, "My little daughter, do not be grieved for by

Allah, seldom is there a beautiful woman married to a man who loves her and having co-wives but they gossip about her and people do the same.”

She added: The Prophet, peace and blessings be upon him, had stood up and addressed the people while I had no knowledge of it. He praised Allah, the Almighty, then said: “O people, what is the matter with certain men that they disturb me about my family and say about them what is not true?

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By Allah, I know only good of them, and they say the same about a man of whom, by Allah I only know good, and who never enters a house of mine except in my company."

She continued, "Most of the gossip came from 'Abdullah Ibn Ubayy of the Khazraj tribe, besides what Mistah and Hamnah Bint Jahsh said. That was because her sister Zainab Bint Jahsh was a wife of the Prophet, and only she among all the wives competed with me for his favor. As for Zainab, Allah protected her with her religion and she spoke nothing but good. However, Hamnah gossiped all she could, opposing me for her sister's sake."

When the Messenger of Allah, peace and blessing of Allah be upon him, made his speech, Usaid Ibn Hudair, may Allah be pleased with him, said, "O Messenger of Allah, if they are from the Aws, let us rid you of them; and if they are from our Khazraj brothers, then give us your orders, for, by Allah, they deserve to have their heads cut off." Sa'd Ibn 'Ubadah, may Allah be pleased with him, got up and before that, he was known to be a pious man and said, "You have made this statement only because you know that they are of the Khazraj, and if they had been from your tribe you would not have said that."

Usaid said, "It is you who lied, by Allah, you are a hypocrite defending the hypocrites."

Emotions ran very high so much so that the two groups almost broke into a fight. The Prophet, peace and blessings of Allah be upon him, stepped down from the pulpit and came in to see me. He called 'Ali Ibn Abi Talib and Usamah Ibin Zaid, may Allah be pleased with them, and asked their opinion.

Usamah, may Allah be pleased with him, spoke only

good, saying, 'O Messenger of Allah, they are your family, and this is a lie and falsehood.'" 'Ali, may Allah be pleased with him, however said, "O Messenger of Allah, women are plentiful and you are capable of marrying another one but ask the slave-girl and she will tell you the truth." The Prophet, peace and blessings of Allah be upon him, called Bareerah and questioned her, and 'Ali got up and gave her a severe beating, saying, "Tell the Messenger

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of Allah the truth!" She replied, "By Allah, I only know good of her, and I find no fault with 'A'ishah except that I knead dough and tell her to watch it, but she falls asleep and the sheep come and eat it!"

Another time, the Prophet, peace and blessings be upon him, came in to see me while my parents and another woman from the Ansar were with me. I was weeping and she too was weeping. He sat down, praised Allah and then said: "'A'ishah, you know what people say about you, so fear Allah, and if you have done wrong as people say, then repent to Allah, for He accepts repentance from His servants." And by Allah as he said this my tears ceased, and I did not feel them anymore. I waited for my parents to reply on my behalf but they did not speak."

She said: By Allah, I used to consider myself to be too inconsequential for Allah, the Almighty, to reveal the Qur'an about me. However, I hoped that the Prophet, peace and blessings of Allah be upon him, would see something in his dream by which Allah would clear me of the charge because He knew my innocence. As for the Qur'an being revealed about me, by Allah, I felt myself to be too insignificant for that.

When I saw that my parents would not speak, I said to them, "Will you not reply to the Messenger of Allah?" "By Allah we do not know what to say to him," they said. By Allah I do not know of a household which suffered as the family of Abu Bakr did in those days.

Then she said, "When they kept silent, I burst into tears again, then I said: 'By Allah, I shall never repent to Allah for what you mention. By Allah, I know that if I deny what the people say, you would not believe me.'

Then I searched for the name of Ya'qoob (in my memory) but I could not remember it, so I said, "I say only what

the father of Yoosuf, peace be upon him, said: 'So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.'" (Soorah Yoosuf:18)

By Allah, Allah's Messenger, peace and blessings of Allah be upon him, had not shifted from his sitting position when there came upon him what used to come upon him. So he was wrapped in his garment and a pillow

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was placed under his head. As for me, when I saw that, I was not afraid nor was I worried for I knew that I was innocent and that Allah, the Almighty, would not wrong me. As for my parents, by Him in Whose Hands is 'A'ishah's soul, the Prophet, peace and blessings of Allah be upon him, had hardly recovered when I thought that they would die from fear that confirmation of what the people said would come from Allah, the Almighty. Then the Messenger of Allah, peace and blessings of Allah be upon him, recovered and sat up, and there rolled down from his face sweat like pearls on a wintry day.

He sat wiping the perspiration from his face and saying: "Be of good cheer, 'A'ishah! Allah has revealed your innocence." I said, "Praise be to Allah!" Then he went out to the people and addressed them, reciting to them the Verses of the Qur'an that were revealed regarding the incident. Then he ordered that Mistah Ibn Uthathah, Hassan Ibn Thabit and Hamnah Bint Jahsh be all brought for they were among those who spread the slander and he carried out on them their prescribed punishment.

This Hadith is also related in the Saheehain through Az-Zuhri. This sequence has copious benefits. It mentions the prescribed punishment meted out to Hassan and those with him. Abu Dawood related it in his Sunan. A Muslim poet said concerning the lashing of Hassan and his companions:

Hassan did taste what befitted him,

And Hamnah, when they made the evil claim,

and Mistah, They dabbled into accusing the

wife of their Prophet,

And they incurred the anger of the Owner of the

Noble Throne thus, They were grieved.

*They harmed the Messenger of Allah by
(slandering) her,*

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They were draped in encompassing shame

that persisted and they were disgraced,

They were made to taste lashes like

showers of rain,

Coming down profusely.

The Ghazwah of Hudaibiyyah

The battle occurred in Dhul-Qa'dah of the sixth year, by consensus. Al- Bukhari and Muslim related from Qatadah that Anas Ibn Malik, may Allah be pleased with him, informed him that Allah's Messenger, peace and blessings of Allah be upon him, performed four 'Umrahs all of them in Dhul-Qa'dah with the exception of the one he performed along with his Hajj. One 'Umrah from Hudaibiyyah in the following year and yet another from Ji'ranah both of which occurred in Dhul-Qa'dah. Also in Dhul- Qa'dah he distributed the booty of the Battle of Hunayn; and then, an 'Umrah along with his Hajj." This is AlBukhari's wording.

Ibn Ishaq related through 'Urwah Ibn Az-Zubair that Al-Miswar Ibn Makhramah and Marwan Ibn AlHakam both related that: The Messenger of Allah, peace and blessings of Allah be upon him, marched out, in the year of Al-Hudaibiyyah, with the intention of visiting the House (Ka'bah) and did not intend any fighting. He took with him forty camels garlanded for sacrifice. The people who went with him numbered seven hundred. One sacrificial camel was meant for every ten person. It has also reached me that Jabir used to say, "We, the Companions of Hudaibiyah numbered fourteen hundred."

Az-Zuhri said: The Messenger of Allah, peace and blessings of Allah be upon him, marched forth till he got to Usfan where Bishr bin Sufyan Al- Ka'bi met him and said, "O Messenger of Allah, the Quraish have become aware of your movement and they have marched forth even with nursing camels. They are right now encamped at Dhu Tuwa decked in tiger skin (traditional war regalia). They have pledged by Allah never to allow you entrance. Khalid Ibn Al-Waleed is commanding their cavalry and has gone ahead to set up camp at Kura'al-Gameem, a place situated between

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Makkah and Madinah.” The Messenger of Allah, peace and blessing of Allah be upon him, said: “Woe to the Quraish, their hostility is undoing them. Why do they object to letting me settle this affair with the Arab tribes without intervention? If the Arab tribes destroy me, that will be a realization of their objective. If, on the other hand, Allah grants me victory, then they can enter into Islam with dignity; and if they resist, they can then fight with good cause. How does the Quraish think? By Allah, I shall never cease to strive to further the mission for which Allah has sent me till Allah causes it to prevail or I lose my neck in the process.”

Then the Messenger of Allah, peace and blessings of Allah be upon him, said, “Is there any man who can direct us to another route different from the ones the Quraish have occupied?” Ibn Ishaq added, Abdullah Ibn Abu Bakr narrated to me that a man from Aslam stood and said, “O Messenger of Allah, I can.” So he took them through a desolate rocky valley route. By the time they passed through the valley, the journey had been extremely hard upon the Muslims.

Soon after crossing the hard terrain, they departed and scattered into a plain land. Allah’s Messenger, peace and blessings of Allah be upon him, said to the people: “We ask Allah for forgiveness and we repent unto Him.” After they had done so, he then said: “By Allah, this is the (saying of) ‘Forgive us’ which was ordained on the children of Isra’eel, but they did not say it.”

Ibn Shihab related: The Messenger of Allah, peace and blessings of Allah be upon him, travelled on the way leading to the spot of Thaniyatal-Murar when his camel suddenly knelt down. The people began to say that it was stubbornly clinging to the ground. The Prophet, peace and blessings of Allah be upon him, said: “It is not

stubborn as that is not its nature but it has been restrained by what restrained the elephant from entering Makkah. Today, the Quraish will not ask me for anything which is conducive to strengthening the ties of kinship except that I shall grant them.

Az-Zuhri narrated in his Hadith: When Allah's Messenger had settled down, Budail Ibn Warqa'alKhuza'i came with some people from his tribe, Khuza'a. They conversed with him and asked him for the reason why he

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had come. The Messenger of Allah, peace and blessings of Allah be upon him, informed them that he did not come to fight, but to visit the House (of Allah) and venerate its sacredness.

Then they sent Mikraz Ibn Hafs Ibn Al-Akhyaf from Banu Amir Ibn Lu'ayy. When the Messenger of Allah, peace and blessings of Allah be upon him, saw him coming, he said: "This is a treacherous man." When he approached and spoke to the Prophet, he (the Prophet) responded to him with the same words as he said to Budail and his Companions.

Then they sent to him Hulais Ibn Alqamah or Ibn Zabban who was at the time, the chief of the AlAhabeesh from Banu Al-Harith Ibn Abdul Manat Ibn Kinanah. When Allah's Messenger, peace and blessings of Allah be upon him, saw him coming, he said: "This man is from the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." When he saw the sacrificial animals being driven in his presence through the valley and with knotted ropes already eaten into their skin due to long tethering at a spot, he returned to the Quraish expressing that he did not think it is advisable to prevent the Messenger of Allah, peace and blessings of Allah be upon him, in deference to what he had seen. They said to him, "Sit down, you are an ordinary Bedouin possessing no knowledge."

Then they sent to the Prophet Urwah Ibn Mas'ood Ath-Thaqaafee and when he approached the Prophet, peace and blessings of Allah be upon him, he sat in front of him and then said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do

not see (with you) dignified people, but people from various tribes who would run away leaving you alone.”

Hearing that, Abu Bakr, may Allah be pleased with him, who was standing behind the Prophet, peace and blessings be upon him, rebuked him and said, “Do you say we would run and leave the Prophet alone?” Urwah said, “Who is that man?” They said, “He is Abu Bakr.” Urwah said to Abu Bakr, “By Him in Whose Hands is my life, were it not for the favor which you did to me and which I did not compensate, I would retort on you.”

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Urwah kept on talking to the Prophet, peace and blessings of Allah be upon him, and seizing the Prophet's beard as he was talking while Al- Mugheerah Ibn Shu'bah was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwah stretched his hand toward the beard of the Prophet, Al- Mugheerah would hit his hand with the handle of the sword and say (to Urwah), "Remove your hand from the beard of Allah's Messenger." Urwah raised his head and asked, "Who is that?" The people said, "He is Al- Mugheerah ibn Shu'bah." Urwah said, "O treacherous one! Am I not doing my best to prevent evil consequences of your treachery of yesterday?"

When he went back to the Quraish, he said, "O Quraish, I have visited Kisra in his sovereignty and I have equally visited Caesar and Negus in their respective sovereignties but by Allah, I have never witnessed a king among his subjects similar to Muhammad amongst his Companions. I have seen people who would never give him up for anything, so you may consider your opinion."

Ibn Ishaq related: I have been informed from 'Ikrimah from Ibn 'Abbas, may Allah be pleased with them both, that Quraish sent forty or fifty men from them ordering them to reconnoiter the army of Allah's Messenger, peace and blessings of Allah be upon him, and to kidnap one of his Companions. The Quraish contingent were captured and brought to the Messenger of Allah, peace and blessings of Allah be upon him, but he forgave and released them even though they had pelted the army of Allah's Messenger, peace and blessings of Allah be upon him, with stones and arrows.

Afterward, the Messenger of Allah, peace and blessings of Allah be upon him, summoned 'Umar Ibn AlKhattab to convey his message to the chiefs of Makkah explaining

the reason for his coming. Umar said, "O Messenger of Allah, I fear that they would kill me especially since there is none of the Banu Adiyy in Makkah who could defend me and the Quraish are well acquainted with my animosity and harshness towards them, rather I recommend to you a man who is far more respectable to them than me - 'Uthman Ibn 'Affan."

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Thus, Allah's Messenger, peace and blessings of Allah be upon him, summoned 'Uthman Ibn 'Affan, may Allah be pleased with him, and sent him to Abu Sufyan and other notables of Quraish informing them that he had not come to fight (against them) but to visit the House in honor of its sacredness. Soon after, information reached the Prophet, peace and blessing of Allah be upon him, and the Muslims that 'Uthman, may Allah be pleased with him, had been killed. The Prophet, peace and blessings of Allah be upon him, said: "We shall not depart until we have fought against the people (of Quraish)." Then he invited (the Muslims) to give their pledge. This turned out to be the Pledge of Ridhwaan which took place under the tree.

Ibn Hisham related: Someone whose trustworthiness I trust informed me that he was informed through Ibn Abi Mulaikah from Ibn 'Umar, may Allah be pleased with them both, that Allah's Messenger, peace and blessings of Allah be upon him, gave a pledge on behalf of 'Uthman, may Allah be pleased with him, by placing his hand over the other. The chain of this Hadith as related by Ibn Hisham is weak however it is confirmed in the Saheehain.

Afterward, the Quraish sent Suhail Ibn 'Amr. When the Messenger of Allah, peace and blessings of Allah be upon him, saw him coming, he said: "They have decided to negotiate peace with the sending of this man." When Suhail finally got to Allah's Messenger, peace and blessings of Allah be upon him, they both spoke at length and bantered words and finally struck a peace agreement. Afterward, the Messenger of Allah, peace and blessings of Allah be upon him, requested 'Ali Ibn Abi Talib, may Allah be pleased with him, to record the terms of the treaty. "Write In the Name of Allah the Beneficent, the Merciful," The Prophet, peace and

blessing of Allah be upon him, began to dictate to 'Ali but Suhail interjected, "I don't know that, rather, write 'In Your Name, O God.' It was written as Suhail demanded and then the Prophet, peace and blessings of Allah be upon him, resumed dictating to 'Ali: "Write: 'This is a peace treaty agreed upon by Muhammad, the Messenger of Allah and Suhail Ibn Amr.'" Again, Suhail interjected, "Had I acknowledged that you are indeed a Messenger of Allah, I would not have fought you. Rather, write 'What is agreed upon by Muhammad Ibn 'Abdullah and Suhail Ibn Amr.'"

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The terms of the treaty stipulated that all hostilities shall be eschewed for ten years within which people would taste security and each side would abstain from (fighting) the other; whoever defects from the Quraish to Muhammad without the permission of his Waliyy, then he shall be repatriated to them but whoever defects to the Quraish from the camp of Muhammad shall not be repatriated to him. There shall neither be theft nor treachery. He who wishes to enter into a covenant and pact with Muhammad shall be covered and whoever wishes to enter into a covenant and pact with the Quraish shall be covered as well.

The Khuza'ah chose to enter into agreement with Muhammad while the Banu Bakr entered into a pact and covenant with the Quraish. The terms of the treaty also included: "...And that you shall turn back away without entering Makkah (against our wish) this year. Next year, however, we shall leave it for you and your Companions for three days carrying nothing but riders' dagger and sheathed sword."

While the Messenger of Allah, peace and blessings of Allah be upon him, was in the process of concluding this treaty, Abu Jandal Ibn Suhail Ibn 'Amr appeared in fetters, he had escaped to the Prophet from incarceration. Meanwhile, the Companions of the Prophet had left home having no doubt of the Conquest (of Makkah) based on the vision that Allah's Messenger, peace and blessings of Allah be upon him, had earlier seen.

However, when they saw the turn of events and them leaving [without making hajj] as part of the terms of the peace agreement, which was being foisted on them, and what the Messenger of Allah, peace and blessings of Allah be upon him, had to endure, they became

extremely depressed almost to the point of death. When Suhail saw Abu Jandal, he got up and hit him in the face and held him by the collar and said: "O Muhammad, the pact had been concluded before this man came to you." He (the Prophet) said: "You are correct." Then he kept pulling the man violently by his collar with the intent of taking him back to the Quraish. Abu Jandal kept crying at the top of his voice, "O Muslims, I am to be sent back to the disbelievers to coerce me from my religion?"

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This exacerbated the grief felt by the Muslims. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Abu Jandal, be patient in expectation of the reward; Allah will forge relief and a way out for you and other oppressed persons with you. We have entered a pact of peace with these people and we have given them our word and they have given us theirs by Allah and we do not want to betray them.

When the Messenger of Allah, peace and blessings of Allah be upon him, rose from the peace treaty, he went to his sacrificial animal and slaughtered it and then had his head shaven. The one who shaved his head that day was Khirash Ibn Umayyah Ibn Al-Fadl Al-Khuza'i. When the Muslims saw that the Messenger had slaughtered and shaven his head, they rushed to do so as well.

Ibn Ishaq related from Ibn 'Abbas, may Allah be pleased with him, that, some men shaved their head while others merely trimmed it. So Allah's Messenger, peace and blessings of Allah be upon him, said: "May Allah have mercy on those who shaved." People interjected: "And those who trimmed, O Messenger of Allah?" "May Allah have mercy on those who shaved," Allah's Messenger, peace and blessings of Allah be upon him, repeated. Still the people interjected, "And those who trimmed, O Messenger of Allah?" Then the Messenger said, "...And those who trimmed." The people asked, "O Messenger of Allah, why did you give preference to those who shaved asking mercy for them to the preclusion of those who trimmed?" The Messenger of Allah, peace and blessings of Allah be upon him, responded: "(Because) they did not doubt."

Al-Bukhari related from Zaid Ibn Khalid who said, "We went out with Allah's Messenger, peace and blessings of Allah be upon him, in the Year of Al-Hudaibiyah. One

night, it rained and Allah's Messenger, peace and blessings of Allah be upon him, led us in the Fajr Prayer and (after finishing it), turned to us and said: "Do you know what your Lord has said?" We replied, "Allah and His Messenger know it better." He said: "Allah says: (Some of) My slaves got up believing in Me, And (some of them) disbelieving in Me. The one who said: We have been given rain through Allah's Mercy and Allah's Blessing and Allah's Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We

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have been given rain because of such and such star, then he is a believer in the star, and is a disbeliever in Me.

Al-Bukhari also related from Al-Bara' (Ibn 'Azib) who said, "Do you (people) consider the conquest of Makkah the victory? Was the conquest of Makkah a victory? We really consider that the actual Victory was the Ar-Ridhwaan Pledge of allegiance which we gave on the day of Al- Hudaibiyyah (to the Prophet). On the day of Al-Hudaibiyyah we were fourteen hundred men along with the Prophet, peace and blessings be upon him. Al-Hudaibiyyah was a well, the water of which we used up and did not leave a single drop of water remaining. When the Prophet, peace and blessings of Allah be upon him, was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), supplicated (to Allah, the Almighty), and poured the remaining water into the well. We stayed there for a while and then the well filled with water for ourselves and our riding animals." The Hadith is exclusively related by Al-Bukhari.

Az-Zuhri said, "No previous victory was greater than this. It was only fighting when people met; however, when there was an armistice instead of war, people felt secure, sat together and negotiated to settle disputes. No one rationalized what was said about Islam except that he embraced it. In those two years, so many people embraced Islam as never before or even more. Ibn Hisham said: The proof of what Az-Zuhri said is that Allah's Messenger, peace and blessings of Allah be upon him, marched out to Hudaibiyyah with one thousand four hundred men according to Jabir's report but he marched out two years afterward, for the conquest of Makkah, with ten thousand men.

Al-Bukhari related from Jabir who said: "On the day of Al-

Hudaibiyah, the people felt thirsty and Allah's Messenger, peace and blessings of Allah be upon him, had a utensil containing water. He performed ablution from it and then the people came toward him. Allah's Messenger said: 'What is wrong with you?' The people said, 'O Allah's Messenger! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So the Prophet, peace and blessings of Allah be upon him, put his hand in the utensil and the water started gushing out between his fingers like springs. So we drank and performed ablution." I said to Jabir,

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“What was your number on that day?” He replied, “Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1,500.”

Al-Bukhari also related that Qatadah said to Sa’eed Ibn Al-Musayyab: It (information) has reached me that Jabir said they were fourteen hundred men. Sa’eed then responded: Jabir narrated to me that there were fifteen hundred men who pledged allegiance to the Prophet, peace and blessings of Allah be upon him, on the day of Al-Hudaibiyyah.

Al-Bukhari related from ‘Amr who heard Jabir say, “On the day of Al- Hudaibiyyah, Allah’s Messenger, peace and blessings of Allah be upon him, said to us: ‘You are the best people on the earth!’ We were 1,400 then. If I could see now, I would have shown you the place of the Tree (underneath which we gave the Pledge of allegiance).”

Al-Bukhari related from Abdullah Ibn Abu Awfa said, “The people (who gave the Pledge of allegiance) under the Tree numbered 1300 and the number of Banu Aslam was one-eighth of the Emigrants.”

Then Al-Bukhari related from Marwan and Al-Miswar Ibn Makhramah both of whom said: “In the year of Al-Hudaibiyyah, the Prophet, peace and blessings be upon him, went out with around ten thousand of his Companions. When they got to Dhul Hulayfah, he garlanded and marked his Hady and assumed his Ihram from there.”

All of these narrations contradict the view of Ibn Ishaq that the Companions of Al-Hudaibiyyah numbered seven hundred. And Allah knows best. He merely said that spontaneously from his own conjecture, owing to the fact that the number of the sacrificial camels on that day was

seventy, each one meant for ten people. Based on his opinion, the people who made the sacrifice would then be seven hundred. On the contrary, however, it is neither automatic that all of them slaughtered nor that all of them assumed Ihram. It is confirmed that Allah's Messenger, peace and blessings of Allah be upon him, sent some of them who did not assume Ihram, among whom was Abu Qatadah, may Allah be pleased with him. Abu Qatadah, may Allah be pleased with him, did not assume Ihram which was why he was able to kill the wild donkey from which he and his

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companions ate and some of which they took to the Messenger of Allah, peace and blessings of Allah be upon him, midway through their journey. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Did anyone of you order him to attack it (the animal) or pointed it out to him?" They responded, "No." He said: "You may eat the remainder of its meat."

Al-Bukhari related from 'Abdullah Ibn Abi Qatadah that his father related to him saying, "We set out with the Prophet in the year of Al-Hudaibiyah, and all his companions assumed Ihram but I did not."

Al-Bukhari related from Qatadah (who narrated) from Sa'eed Ibn Al- Musayyab (who in turn narrated) from his father who said, "I had seen the tree (under which the pledge was made) and I came to it but afterwards I did not recognize it anymore."

Al-Bukhari also related through Tariq Ibn 'Abdur-Rahmaan who said, "When I set out for Hajj, I passed by some people offering a prayer, I asked, "What is this mosque?" They said, "This is the Tree where Allah's Messenger took the Ar-Ridhwaan Pledge of allegiance. Then I went to Sa'eed Ibn Al-Musayyab and informed him about it. Sa'eed said, "My father said that he was amongst those who had given the Pledge of Allegiance to Allah's Messenger, peace and blessings of Allah be upon him, beneath the Tree.

He (i.e., my father) said, When we set out the following year, we forgot the Tree and were unable to recognize it." Then Sa'eed said (perhaps sarcastically), "The Companions of the Prophet, peace and blessings be upon him, could not recognize it; nevertheless, you (claim to) recognize it; do you then possess better knowledge (than them)?"

Al-Bukhari related from Abbad Ibn Tameem who said, "When it was the day (of the Battle) of Al-Harra the people were giving Pledge of Allegiance to 'Abdullah Ibn Hanzalah. Ibn Zaid said, "For what are the people giving Pledge of allegiance to 'Abdullah Ibn Hanzalah?" It was said to him, "For death." Ibn Zaid said, "I will never give the Pledge of Allegiance for that to anybody else after Allah's Messenger, peace and

blessings be upon him." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiyyah with the Prophet."

Al-Bukhari's Narration of the 'Umrah of Al- Hudaibiyyah

Al-Miswar Ibn Al-Makhramah and Marwan (whose narrations corroborate each other) said: Allah's Messenger, peace and blessings of Allah be upon him, set out at the time of Al-Hudaibiyyah (treaty), and when they proceeded for a distance, he said, "Khalid Ibn Al-Waleed is leading the cavalry of Quraish and is at a place called Al-Ghameem, so take the way to the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform the Quraish.

The Prophet, peace and blessings of Allah be upon him, went on advancing till he reached Thaniyyah (i.e., a mountainous way) through which one would go to them (i.e., people of Quraish). The she-camel of the Prophet, peace and blessings be upon him, sat down. The people tried their best to cause the shecamel to get up but in vain, so they said, "Al- Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet, peace and blessings of Allah be upon him, said: "AlQaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said: "By the Name of Him in Whose Hands my soul is, if they (i.e., the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet, peace and blessings of Allah be upon him, then rebuked the she-camel and she got up. The Prophet,

peace and blessings of Allah be upon him, changed his way till he dismounted at the farthest end of Al-Hudaibiyyah at a pit (i.e., well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Messenger, peace and blessings of Allah be upon him, of thirst. The Prophet, peace and blessings of Allah be upon him, took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued gushing out till all the people quenched their thirst and returned with satisfaction.

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While they were still in that state, Budail Ibn Warqa'-Al-Khuza'i came with some people from his tribe Khuza'ah and they were the advisers of Allah's Messenger, peace and blessings of Allah be upon him, who would keep no secret from him and were from the people of Tihamah. Budail said, "I left Ka'b Ibn Lu'ayy and 'Amir Ibn Lu'ayy residing at the profuse water of Al-Hudaibiyah and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'bah." Allah's Messenger, peace and blessings be upon him, said: "We have not come to fight anyone, but to perform the 'Umrah. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e., the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious."

Budail said, "I will inform them of what you have said." So, he set off till he reached the Quraish and said, "We have come from that man (i.e., Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among the Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so- and-so," relating what the Prophet, peace and blessings of Allah be upon him, had told him.

'Urwah Ibn Mas'ood got up and said, "O people! Are you not the sons? They said, "Yes." He added, "Am I not the

father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Do you not know that I invited the people of 'Ukadh for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "This man (i.e., the Prophet) has offered you a reasonable proposal, you had better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet, peace and blessings of Allah be upon him, and started talking to him. The Prophet, peace and blessings of Allah be upon him, told him almost the

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same thing as he had told Budail. Then 'Urwah said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone."

Hearing that, Abu Bakr, may Allah be pleased with him, abused him and said, "Do you say we would run and leave the Prophet, peace and blessings be upon him, alone?" 'Urwah said, "Who is that man?" They said, "He is Abu Bakr." 'Urwah said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort at you." 'Urwah kept on talking to the Prophet, peace and blessings be upon him, and seizing the Prophet's beard as he was talking while Al-Mugheerah Ibn Shu'bah was standing near the head of the Prophet, peace and blessings be upon him, holding a sword and wearing a helmet. Whenever 'Urwah stretched his hand toward the beard of the Prophet, peace and blessings be upon him, Al-Mugheerah would hit his hand with the handle of the sword and say (to 'Urwah), "Remove your hand from the beard of Allah's Messenger." 'Urwah raised his head and asked, "Who is that?" The people said, "He is Al-Mugheerah Ibn Shu'bah." 'Urwah said, "O treacherous one! Am I not doing my best to prevent evil consequences of your treachery?"

Before embracing Islam, Al-Mugheerah was in the company of some people. He killed them and took their property and came (to Madinah) to embrace Islam. The Prophet, peace and blessings of Allah be upon him, said to him: "As regards your Islam, I accept it, but as for the property I do not take anything of it." (As it was taken

through treason)." 'Urwah then started looking at the Companions of the Prophet. By Allah, whenever Allah's Messenger, peace and blessings of Allah be upon him, spat, the spittle would fall in the hand of one of them (i.e. the Prophet's Companions) who would rub it on his face and skin; if he ordered them they would carry out his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwah returned to his people and said, "O people! By Allah, I have been to the kings and to Qaisar, Kisra and

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Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his Companions. By Allah, if he spits, the spittle falls in the hand of one of them (i.e. the Prophet's Companions) who would rub it on his face and skin; if he orders them, they carry out his order immediately; if he performs ablution, they struggle to take the remaining water; and when they speak, they lower their voices and do not look at his face constantly out of respect." 'Urwah added, "No doubt, he has presented to you a good reasonable offer, so please accept it."

A man from the tribe of Banu Kinanah said, "Allow me to go to him," and they allowed him, and when he approached the Prophet, peace and blessings be upon him, and his companions, Allah's Messenger said: "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiyah. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'bah." When he returned to his people, he said, 'I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'bah." Another person called Mikraz Ibn Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet, peace and blessings of Allah be upon him, said: "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet, peace and blessings of Allah be upon him, and as he was talking, Suhail Ibn 'Amr came.

Ma'mar related: Ayyoob related to me on the authority of 'Tkrimah that when Suhail Ibn 'Amr came, Allah's

Messenger, peace and blessings of Allah be upon him, said: "Your affair has become easy." Ma'mar added: Az-Zuhri related in his own narration: Suhail said, "Please conclude a peace treaty with us." So, the Prophet, peace and blessings of Allah be upon him, called the scribe and said to him: "Write: In the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: 'In Your Name O Allah', as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most

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Beneficent, the most Merciful." The Prophet, peace and blessing of Allah be upon him, said: "Write: In Your Name O Allah." Then he dictated: "This is the peace treaty which Muhammad, Allah's Messenger has concluded." Suhail said, "By Allah, if we knew that you were Allah's Messenger we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: "Muhammad Ibn 'Abdullah." The Prophet, peace and blessing of Allah be upon him, said: "By Allah! I am Messenger of Allah even if you people do not believe me. Write: Muhammad Ibn 'Abdullah."

It is recorded in the Saheeh that 'Ali, may Allah be pleased with him, objected saying, "By Allah I will not erase you." Then he took over the writing and wrote: "This is the peace treaty which Muhammad Ibn 'Abdullah has concluded." Many people have spoken at length on this issue and we mentioned it in brief in the explanation of the statement of Allah: Neither did you (O Muhammad) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

In some versions, the Prophet, peace and blessings of Allah be upon him, said: "Whoever defects from us will be distanced by Allah (from His mercy)."

Az-Zuhri said, "The Prophet, peace and blessings be upon him, accepted all those terms, as he had already said that he would accept everything they would demand if it respected the ordinance of Allah, the Almighty, (i.e., by letting him and his companions perform 'Umrah.)" The Prophet, peace and blessings of Allah be upon him, said to Suhail: "On the condition that you allow us to visit the House (i.e. Ka'bah) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you

this year) so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet, peace and blessings of Allah be upon him, got that written.

Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he has embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim?" While they were in this state

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Abu Jandal Ibn Suhail bin 'Amr came from the valley of Makkah staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e., you shall return Abu Jandal to me." The Prophet, peace and blessing of Allah be upon him, said: "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet, peace and blessings of Allah be upon him, said: "Yes." He said, "I will not." The Prophet, peace and blessings be upon him, said: "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abu Jandal had been tortured severely for the cause of Allah, the Almighty.

Az-Zuhri added: 'Umar Ibn Al-Khattab said, "I went to the Prophet and said, 'Are you not truly the Messenger of Allah?' The Prophet, peace and blessing of Allah be upon him, said: 'Yes, indeed.' I said, 'Is not our cause just and the cause of the enemy unjust?' He said: 'Yes.' I said, 'Then why should we be humiliated in our religion?' He said: "I am Allah's Messenger and I do not disobey Him, and He will make me victorious." I said, 'Did you not tell us that we would go to the Ka'bah and perform Tawaf around it?' He said: "Yes, but did I tell you that we would visit the Ka'bah this year?" I said, 'No.' He said: "So you will visit it and perform Tawaf around it."

"Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Is he not truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Ka'bah and perform Tawaf around it?' He said, 'Yes, but did he

tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to the Ka'bah and perform Tawaf around it.'" (Az- Zuhri added, 'Umar said, "I performed many good deeds as expiation for the improper questions I asked them.")

When the writing of the peace treaty was concluded, Allah's Messenger, peace and blessings of Allah be upon him, said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none

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of them got up, and the Prophet, peace and blessings of Allah be upon him, repeated his order thrice. When none of them got up, he left them and went to Umm Salamah, may Allah be pleased with her, and told her of the people's attitude toward him. Umm Salamah, may Allah be pleased with her, said, "O Prophet of Allah! Do you want your order to be carried out? Go out and do not say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet, peace and blessings of Allah be upon him, went out and did not talk to anyone of them till he did that, i.e., slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the Companions of the Prophet, peace and blessings be upon him, got up, slaughtered their sacrifices, and started shaving the heads of one another.

Afterwards, Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah then Abu Baseer, a new Muslim convert from Quraish came to him (Ibn Ishaq said: al-Azhar bin Abd Awf az-Zuhri and al-Akhnas bin Shuraiq ath-Thaqafi sent a man from Banu Amir bin Lu'ayy along with a freed slave of theirs to seek Abu Baseer's repatriation. He also mentioned that the one whom Abu Baseer killed was the man from Banu al-Amir and the one who escaped was the freed slave).

The infidels sent in his pursuit two men who said (to the Prophet), "Abide by the promise you gave us." So, the Prophet, peace and blessings of Allah be upon him, handed him over to them. They took him out (of the city) till they reached Dhul-Hulaifah where they dismounted to eat some dates they had with them. Abu Baseer said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Baseer said, "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Madinah and entered the Mosque running. When Allah's Messenger, peace and blessings of Allah be upon him, saw him he said: "This man appears to have been frightened." When he reached the Prophet, peace and blessings of Allah be upon him, he said, "My companion has been murdered and I would have been murdered too." Abu Baseer came and said, "O Allah's Messenger, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the

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Infidels), but Allah, the Almighty, has saved me from them." The Prophet, peace and blessings of Allah be upon him, said: (Woe to his mother! What an excellent war kindler he would be, should he only have supporters!)

When Abu Baseer heard that he understood that the Prophet, peace and blessings of Allah be upon him, would return him to them again, so he set off till he reached the seashore. Abu Jandal Ibn Suhail managed to escape from captivity (i.e. of the infidels) and joined Abu Baseer. So, whenever a man from Quraish embraced Islam he would follow Abu Baseer till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading toward Sham, they stopped it, attacked and killed them (i.e., infidels) and took their properties. The people of Quraish sent a message to the Prophet, peace and blessings of Allah be upon him, requesting him for the sake of Allah, kith and kin to send for Abu Baseer and his companions promising that whoever (amongst them) came to the Prophet, peace and blessings of Allah be upon him, would be secure. So the Prophet, peace and blessings of Allah be upon him, sent for them (i.e. Abu Baseer's companions) and Allah revealed the following Verses:

And it is He Who has withheld their hands from you and your hands from them in the midst of Makkah, after He made you the victorious over them... the pride and haughtiness of the time of ignorance." (Soorah Al- Fat'h 48:24-26)

And their pride and haughtiness was such that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and prevented the Muslims from visiting the Ka'bah. This

version includes some beneficial additions that are not present in the version of Ibn Ishaq from Az-Zuhri.

Al-Bukhari related from Zaid Ibn Aslam who narrated from his father that while Allah's Messenger, peace and blessings of Allah be upon him, was proceeding at night during one of his journeys and 'Umar Ibn Al-Khattab, may Allah be pleased with him, was traveling beside him, 'Umar, may Allah be pleased with him, asked him about something but Allah's Messenger, peace and blessings of Allah be upon him, did not reply. He asked again, but he did not reply, and then he asked (for the third time)

but he did not reply. On that, 'Umar Ibn Al-Khattab, may Allah be pleased with him, said to himself, "Thakilatka Ummuka ya Umar (May 'Umar's mother lose her son)! I asked Allah's Messenger three times but he did not reply." 'Umar, may Allah be pleased with him, then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'anic Verses might be revealed concerning me. Not long afterwards, I heard somebody calling me. I said to myself, 'I fear that some Qur'anic Verses have been revealed concerning me,' and so I went to Allah's Messenger, peace and blessing of Allah be upon him, and greeted him. He said: "Tonight a Soorah (Chapter) has been revealed to me, and it is dearer to me than that on which the sun rises (i.e. the world)" Then he recited: "Verily, We have given you a manifest victory." (Soorah Al-Fat'h 48:1)

Military Expeditions and Invasions that Occurred in the Sixth Year of Hijrah

The summary of that is cited by Al-Hafiz Al-Baihaqi from Al-Waqidi. He said: In Rabee' ul-Awwal or Rabee' ul-Akhir of that year, Allah's Messenger, peace and blessings of Allah be upon him, sent Ukkashah Ibn Mihsan at the head of forty men to Al-Ghamr, among whom were Thabit Ibn Aqram and Siba' Ibn Wahb both of whom were too hasty thus their action warned the enemy and they fled.

The same year, Abu 'Ubaidah Ibn al-Jarrah, may Allah be pleased with him, was sent with forty men to Al-Qassah. They advanced toward the enemy on foot till got to them in the early morning and then fled into the mountain tops. Also, Muhammad Ibn Maslamah was sent among a contingent of ten men. The enemy hid for them till they were asleep, unaware of the lurking danger. The companions of Muhammad Ibn Maslamah were all killed

but he escaped with injuries.

Occurring in the same year was the military expedition of Zaid Ibn Harithah at Al-Hamoom where he captured an adorned lady called Haleemah. She directed the Muslims to one of the quarters of Banu Sulaim where they obtained fortune and captives. Among the captives was this lady's husband. As a reward, Allah's Messenger, peace and blessings of Allah be upon him, gave her back to her husband and manumitted both of them.

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Again, Zaid Ibn Harithah was sent to Banu Tha'labah in the Jumadal-Oola of the same year with a detachment of fifteen men. The Arab tribes fled from him. It is also said that the merchandise in the custody of Abu Al- 'As Ibn Ar-Rabee' was seized this year he sought the protection of Zainab, may Allah be pleased with her, the daughter of Allah's Messenger and it was granted.

In Sha'ban of the sixth year, the detachment commanded by Abdur- Rahman Ibn 'Awf, may Allah be pleased with him, was sent to Daumat ul-Jandal. Before he left, the Messenger of Allah, peace and blessings of Allah be upon him, instructed him: "If they obey you, marry the daughter of their king." The people accepted Islam and following the Prophet's recommendation, Abdur-Rahman, may Allah be pleased with him, married Tumadir Ibn Al-Asbagh Al-Kalbiyah, the daughter of their king, who gave birth to Abu Salamah Ibn Abdur-Rahmaan bin Awf.

Shawwal of the sixth year also witnessed the expedition of Kurz Ibn Jabir Al-Fihri against the people of 'Urainah who murdered the shepherd of Allah's Messenger, peace and blessings of Allah be upon him, and herded away the livestock. Allah's Messenger, peace and blessings of Allah be upon him, sent on their trail Kurz Ibn Jabir at the command of twenty horsemen who succeeded in repulsing them and returned the stolen livestock.

From their story is what is related by Al-Bukhari and Muslim: Anas, may Allah be pleased with him, said, "Some people of 'Ukl or 'Urainah tribe came to Madinah and its climate did not suit them. So the Prophet, peace and blessings of Allah be upon him, ordered them to go to the herd of (milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet, peace and blessings of Allah be upon him, and

drove away all the camels. The news reached the Prophet, peace and blessings of Allah be upon him, early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were abandoned in the direction of 'Al-Harrah' till they died in that condition."

Summary of Events and Occurrences of the Sixth Year of Hijrah

The obligation of Hajj was promulgated this year as repeatedly pointed out by Ash-Shafi'i, may Allah have Mercy on him, while commenting on the statement of Allah, the Almighty: And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. (Soorah Al-Baqarah 2:196).

Consequently, he is of the opinion that Hajj should be performed at a later time. This is because he (the Prophet) did not perform Hajj until the tenth year. However, Ash-Shafi'i, may Allah have Mercy upon him, is contradicted by the other three Imams - Malik, Abu Hanifah and Ahmad, may Allah have Mercy upon them. According to them, Hajj is obligatory earnestly upon anyone who is able to undertake it.

In this year also, the Muslim women were forbidden in marriage to the disbelievers as a specification of (and an exemption from) the general provision of the Treaty of Hudaibiyah stipulating that "...you should return to us whoever comes to you from us, even if he embraces your religion." Then Allah revealed:

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true Believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. (Soorah Al-Mumtahinah 60:10)

The Ghazwah of Al-Muraisi' as well as the 'Umrah of Al-Hudaibiyyah also occurred in this year.

The Seventh Year of the Prophetic Hijrah

The Ghazwah of Khaibar occurring at the onset of the year. 'Urwah related on the authority of Marwan and Al-Miswar both of whom said, the Messenger of Allah, peace and blessings of Allah be upon him, returned in the year of Al-Hudaibiyah and Soorah Al-Fat'h was revealed to him

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at a distance between Makkah and Madinah. He arrived in Madinah in the month of Dhul-Hijjah where he remained till he marched forth to Khaibar. He encamped at Al-Rajee' which is a valley situated between Khaibar and Ghatafan. In order not to stir Ghatafan into reinforcing the enemies, he spent the night at the valley and invaded Khaibar the following morning.

Imam Ahmad, may Allah have mercy upon him, has also related from Ibn Irak who narrated from his father that Abu Hurairah, may Allah be pleased with him, arrived at Madinah in the midst a contingent of his people while the Prophet, peace and blessings of Allah be upon him, was still engaged in Khaibar. The Prophet, peace and blessings of Allah be upon him, had deputized Siba' Ibn 'Urfutah Al-Ghatafani to oversee the affairs of Madinah in his absence. Abu Hurairah, may Allah be pleased with him, narrated, "We got to him while he was reciting: Kaf-Ha-Ya-'Ain-Sad (Soorah Maryam 19:1) in the first Rak'ah and in the second: Woe to Al- Mutaaffifeen [those who give less in measure and weight (decrease the rights of others)] (Soorah Al-Mutaaffifeen 83:1) Then I said to myself: 'Woe be to such and such person who, when he has to receive by measure (from others) he demands full measure but when he has to give by measure or weight (to others), he gives less than due.' Upon concluding the Salat, he equipped us so that we may proceed to Khaibar. We got to Khaibar after it had been conquered by the Prophet, peace and blessings of Allah be upon him." Abu Hurairah, may Allah be pleased with him, added, "The Prophet recommended that the Muslims let us partake in their booty."

Al-Bukhari related that Salamah Ibn Al-Akwa' said, "We went out to Khaibar in the company of the Prophet, peace and blessings of Allah be upon him. While we were proceeding at night, a man from the group said to 'Amir,

"O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying: *"O Allah! Without You we would not have been guided on the right path*

Neither would we have given in charity, nor would we have prayed.

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True Faith *So please forgive us, what we have
committed (i.e. our defects); let all of us be sacrificed
for Your cause And send Sakinah (i.e. calmness)
upon us to make our feet firm When we meet
our enemy, and If they will call us towards an
unjust thing, we will refuse.*

*The infidels have made a hue and cry to ask others' help
against us."*

The Prophet, peace and blessings of Allah be upon him, on that, asked: "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir Ibn Al-Akwa'."

Then the Prophet, peace and blessings of Allah be upon him, said: "May Allah have Mercy on him." A man amongst the people said, "O Allah's Prophet! Has (martyrdom) been granted to him? Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah, the Almighty, helped the Muslims to conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet, peace and blessings of Allah be upon him, said: (What are these fires? What are you cooking over the fire?) The people replied, "(For cooking) meat." He asked: "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet, peace and blessings of Allah be upon him, said: "Throw away the meat and break the pots!" A man said, "O Allah's Messenger! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too."

So when the army ranks were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Messenger, peace and blessings of Allah be upon him, saw me (in a sad mood). He took my hand and said: "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet, peace and blessings of Allah be upon him, said: "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet, peace and blessings of Allah be upon him, raised two fingers and

added: "He (i.e. 'Amir) was a persevering struggler in the cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done."

Al-Bukhari also related from Anas Ibn Malik, may Allah be pleased with him, that Allah's Messenger, peace and blessings of Allah be upon him, reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he would not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e. the Prophet), they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet, peace and blessings of Allah be upon him, said: "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

Al-Bukhari also related that Anas Ibn Malik, may Allah be pleased with him, said, "The Prophet offered the Fajr Prayer near Khaibar when it was still dark and then said: "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a belligerent nation to fight, then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet, peace and blessings of Allah be upon him, had their warriors killed, their offspring and woman taken as captives. Safiyyah, may Allah be pleased with her, was amongst the captives. She first fell into the lot of Dihyah Al-Kalbi, may Allah be pleased with him, but later on she was transferred to the Prophet, peace and blessings be upon him. The Prophet, peace and blessings of Allah be upon him, made her manumission as her Mahr. Abdul Azeez Ibn Suhaib said to Thabit, "O Abu Muhammad, are you the one who informed Anas what her Mahr was?" and he nodded his head in affirmation.

Al-Bukhari related from Abu 'Imran Al-Jawni who said: Anas, may Allah be pleased with him, looked at the people on the day of Jumu'ah and saw a pallium (i.e. a special kind of head-covering worn by Jews in old days). and he said: "At this moment they (i.e. those people) look like the Jews of Khaibar."

He (Al-Bukhari) also related on the authority of Sahl Ibn Sa'd that Allah's Messenger, peace and blessings of Allah be upon him, said on the day (of

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the Battle) of Khaibar: "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Messenger and is loved by Allah and His Messenger." So, the people wondered all night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger, peace and blessing of Allah be upon him, asked: "Where is 'Ali?" He was told that 'Ali, may Allah be pleased with him, was suffering from eye-trouble, so he applied saliva to his eyes and supplicated to Allah, the Almighty, to cure him. He at once got cured as if he had no ailment. The Prophet, peace and blessings of Allah be upon him, gave him the flag. 'Ali, may Allah be pleased with him, asked, "Should I fight them till they become like us (i.e. Muslims)?" The Prophet, peace and blessings of Allah be upon him, said: "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

Al-Bukhari related that Yazeed Ibn Abu Ubaid said, "I saw the scar from a wound on Salamah's leg. I said to him, 'O Abu Muslim! What is this wound?' He said, 'This was inflicted on me on the Day of Khaibar and the people said, 'Salamah has been wounded.'" Then I went to the Prophet and he spat his saliva on it (i.e. the wound) three times and since then I have not had any pain from it till this hour."

Al-Bukhari related on the authority of Abu Hurairah, may Allah be pleased with him, who said, "We witnessed (the battle of) Khaibar. Allah's Messenger, peace and blessings of Allah be upon him, said concerning a man from those who were with him and who claimed to be a Muslim: (This (man) is from the dwellers of the Hell-Fire.) When the battle started, that fellow fought so

violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, under severe pain from his wounds, put his hand into his quiver, took out some arrows with which he killed himself (i.e., committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Messenger! Allah has made your statement true, so- and-so has committed suicide. The Prophet said: "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (sinful) man".

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Shadad Ibn Al-Had related that a Bedouin Arab came to Allah's Messenger, peace and blessings of Allah be upon him, believed and followed him. He said, "I will migrate with you." The Prophet, peace and blessing of Allah be upon him, entrusted him to some of his Companions. When it was the time of the Battle of Khaibar, the Messenger of Allah, peace and blessings of Allah be upon him, obtained booty which he distributed among his Companions and he also reserved a portion for the Bedouin which he gave to his companions (to be taken to him). He used to tend their riding animals. When they got to him and handed over to him his portion, he asked, "What is this?" They responded saying: "A part apportioned to you by Allah's Messenger." He took it and went to the Prophet. He said, "What is this, O Muhammad?" "A part which I have apportioned to you," the Prophet, peace and blessings be upon him, said. The man then said, "I have not followed you because of this. Rather, I have followed you so that I may be shot an arrow (here) [for the sake of Allah] (pointing to his throat) and then I die and thereafter I am admitted to Paradise." Allah's Messenger, peace and blessings of Allah be upon him, said: "If you are true to Allah, Allah will be true to you."

Then he rose to fight against the enemy. He was brought to Allah's Messenger, peace and blessings of Allah be upon him, having been hit by arrow on the exact spot he had indicated. The Prophet, peace and blessings of Allah be upon him, asked: "Is he the same person?" The people responded in the affirmative. The Messenger of Allah, peace and blessings of Allah be upon him, said: "He was true to Allah and Allah was true to him." The Prophet, peace and blessings of Allah be upon him, shrouded him in his Jubbah then he laid him before him and offered the funeral prayer on him. From what was gleaned from his prayer is: "O Allah, Your servant went out migrating in

Your cause and he was martyred and I am a witness for him.”

Ibn Ishaq related: The Messenger of Allah, peace and blessings of Allah be upon him, kept taking over their wealth gradually and conquering their forts one after the other. The first of their forts to fall was that of Na'im where Mahmood Ibn Maslamah was killed. Then Al-Qamoos, the fort of Banu Abil-Huqaiq where Allah's Messenger, peace and blessings of Allah be upon him, took a number of them as prisoners among whom was Safiyyah Bint Huyayy Ibn Akhtab; she was with Kinanah Ibn Ar-Rabee'

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Ibn AbilHuqaiq along with a cousin of hers. The Messenger of Allah, peace and blessings of Allah be upon him, chose Safiyyah, may Allah be pleased with her, for himself Dihyah Ibn Khalifah, may Allah be pleased with him, had requested Safiyyah from Allah's Messenger, peace and blessings of Allah be upon him. Thus, when Allah's Messenger, peace and blessings of Allah be upon him, chose Safiyyah for himself, he gave Dihyah, may Allah be pleased with him, her cousin instead.

The remainder of the prisoners of Khaibar was distributed among the Muslims and the people cooked the meat of donkeys and it is mentioned that Allah's Messenger, peace and blessings of Allah be upon him, prohibited that for them. Al-Bukhari devoted attention to this section thus, by relating a number of narrations concerning it from good and reliable chains. The prohibition of it (the meat of donkey) is the preferred opinion of the majority of the earlier and later generations of scholars. It is equally the preferred opinion of the four Imams. However, some of the early scholars held the opinion of its permissibility among whom was Ibn 'Abbas, may Allah be pleased with them both. They gave various responses to the Ahadeeth cited on its prohibition. They said: (The donkey was prohibited because) it was a riding beast which they relied upon to carry their load. It is also said that (eating its meat was prohibited) because it eats filth (i.e., Jalalah). However, the authentic position is that it was prohibited due to its inherent nature. It is recorded in an authentic narration that a caller of the Messenger of Allah, peace and blessings of Allah be upon him, announced: "Allah and His Messenger have prohibited for you the meat of domestic donkey and eating garlic."

It is also related in Saheeh Al-Bukhari from Nafi' Ibn 'Umar that on the day (of the Battle) of Khaibar, Allah's

Messenger, peace and blessings be upon him, prohibited the meat of domestic donkey and eating garlic.

People have spoken extensively concerning the Hadith related in the Saheehain from 'Ali Ibn Abi Talib, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Battle of Khaibar. This is wordings of the Saheehain as related through Malik and others from Az-Zuhri requiring the connection of the

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prohibition of the Mut'a marriage to the Battle of Khaibar which is doubtful from two angles:

1. On the day of the Battle of Khaibar, there were no women with whom they could have had Mut'a relationship since they were sufficed by captives beyond having the need for Mut'a marriage.

2. It is recorded in Saheeh Muslim on the authority of Ar-Rabee' Ibn Sabrah Ibn Ma'bad from his father that Allah's Messenger, peace and blessings of Allah be upon him, permitted them Mut'a on the day of the Conquest of Makkah but he did not leave Makkah before he prohibited it again and he said: "Allah has prohibited it till the Day of Judgment."

Based on this, it is possible that he had prohibited it then permitted it and thereafter prohibited once again. This indicates that the abrogation (of the ruling) occurred twice which is very remote. Nevertheless, it is reported that Imam Ash-Shafi'i, may Allah have Mercy upon him, said that he does not know anything that was prohibited then permitted and thereafter, prohibited once again except Nikah Mut'a. Nothing compelled him to say that, may Allah have mercy on him, other than his reliance on these two Hadith as indicated earlier.

As-Suhaili and others have related on the authority of some of them who claimed that it was permitted thrice and prohibited thrice. Others said: (it was prohibited) four times but this is extremely remote, and Allah knows best. They also disagreed on the first time it was prohibited. Some said, (it was) at the Battle of Khaibar. It is also said that it occurred at the time of the Umrah of redemption. Others favored the Conquest of Makkah and this is the more dominant view. Some others also argued that it occurred in Awtas which

is closer to the latter opinion. It is also said that it was first prohibited in Tabook while some others argued that it was first prohibited during the Farewell Pilgrimage. This is related by Abu Dawood.

Some scholars have tried to give response to the Hadith of 'Ali, may Allah be pleased with him, by arguing that there occur in it advancement and deferment and what is upheld there from is what is related by Imam Ahmad, may Allah have Mercy upon him: Sufyan narrated to us on the

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authority of Az-Zuhri from Al-Hasan and ‘Abdullah, the two sons of Muhammad narrating from their father that ‘Ali said to Ibn ‘Abbas, may Allah be pleased with them all: “The Messenger of Allah has prohibited (us) from Nikah Mut’a and from the meat of domestic donkey at the time of Khaibar.” The narrator made us believe that the word Khaibar is an adverb for the prohibition of both (of them – Nikah Mut’a and meat of domestic donkey) However, this is not so. Rather, it is an adverb for the prohibition of the meat of domestic donkey. As for the Nikah Mut’a, no adverb was mentioned concerning it, it was only merged with it because ‘Ali, may Allah be pleased with him, got information that Ibn Abbas, may Allah be pleased with them both, permitted Nikah Mut’a and the meat of domestic donkey as is well-known from him.

Thus, as Ameerul-Mu’mineen, he said to him, “You are a conceited fellow! Allah’s Messenger, peace and blessings of Allah be upon him, has prohibited Nikah Mut’a and the meat of domestic donkey on the day of the Battle of Khaibar and he merely added that so as to dissuade him from his belief of permissibility concerning it. It is to this account that our Shaikh, Al-Hafiz Abul-Hajjaj Al-Mizzi, may Allah cover him in His Mercy (Aameen) [leaned towards]. In spite of this, Ibn ‘Abbas, may Allah be pleased with them both, did not retract from his opinion of the permissibility of domestic donkey and Mut’a. As for the prohibition, he interpreted it that it was their load-carrier (a reason which gave rise to its prohibition). As for Mut’a, he used to permit it at the time of exigency during journeys. Thus, he understood the prohibition to be at the time of wellbeing. Some of Ibn ‘Abbas’ companions and students equally followed him on this view and this did cease to be well-known to the scholars of Al-Hijaz till the time of Ibn Juraij and thereafter. A similar view to Ibn ‘Abbas, may Allah be pleased with

them both, has been purportedly related from Imam Ahmad Ibn Hanbal, may Allah have Mercy upon him, but this is inauthentic. And Allah knows best.

Ibn Ishaq related: After Allah's Messenger, peace and blessings of Allah be upon him, had conquered a number of their fortresses and gained large amounts of their wealth in booty, he headed for their fortresses of Al-Wateeh and As-Sulalim both of which were the last two fortresses to be conquered. He lay siege on them for ten nights. Ibn Hisham added: Their slogan on the day of Khaibar was 'O Mansoor (the aided

ones), kill, kill!’

The Story of Safiyyah Bint Huyayy Ibn Akhtab An- Nadariyyah

Anas Ibn Malik, may Allah be pleased with him, related: Allah’s Messenger, peace and blessings of Allah be upon him, offered the Fajr prayer when it was still dark, then he rode and said: “Allahu Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned.” They (the inhabitants of Khaibar) came out running on the roads. The Prophet, peace and blessings of Allah be upon him, had their warriors killed, their offspring and woman taken as captives. Safiyyah, may Allah be pleased with her, was amongst the captives. She first fell into the lot of Dihyah Al-Kalbi, may Allah be pleased with him, but later on she was transferred to the Prophet. The Prophet, peace and blessings of Allah be upon him, made her manumission her Mahr.

Imam Bukhari related on the authority of Anas Ibn Malik, may Allah be pleased with him, who said, “The Prophet, peace and blessings be upon him, came to Khaibar and when Allah, the Almighty, made him victorious and he conquered the town by breaking the enemy’s defense, the beauty of Safiyyah Bint Huyayy Ibn Akhtab, may Allah be pleased with her, was mentioned to him and her husband had been killed while she was a bride. Allah’s Messenger, peace and blessings of Allah be upon him, selected her for himself and he set out in her company till he reached Suddas- Sahba’ (a place close to Khaibar) where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah’s Messenger, peace and blessings of Allah be upon him, then said to me: “Inform those who are around you

(about the wedding banquet).” So that was the marriage banquet given by Allah’s Messenger, peace and blessings of Allah be upon him, for (his marriage with) Safiyyah, may Allah be pleased with her. After that we proceeded to Madinah and I saw that Allah’s Messenger, peace and blessings of Allah be upon him, was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Safiyyah put her feet on his knees to ride (the camel).” Imam Al- Bukhari related this exclusive Muslim.

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Anas, may Allah be pleased with him, also narrated: The Prophet, peace and blessings of Allah be upon him, stayed for three nights between Khaibar and Al-Madinah and was married to Safiyyah, may Allah be pleased with her. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet, peace and blessings of Allah be upon him, ordered Bilal, may Allah be pleased with him, to spread the leather mats on which dates, dried yogurt and butter were placed. The Muslims said amongst themselves, "Will she (i.e., Safiyyah) be one of the Mothers of the Believers, (i.e., one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the Prophet, peace and blessings of Allah be upon him, makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his and made her observe the veil)." Al-Bukhari related it exclusively.

Ibn Ishaq said: The Messenger of Allah, peace and blessings of Allah be upon him, laid siege on the people of Khaibar in their two strongholds of Al-Wateeh and As-Sulalim. When they became convinced of their destruction they requested him to let them leave and spare their blood, which he granted. The Messenger of Allah, peace and blessings of Allah be upon him, had captured all their property, AshShiqq, Natat and Al-Kateebah and all their fortresses except the two strongholds. When the people of Fadak got wind that he had done so, they also sent to the Messenger of Allah, peace and blessings of Allah be upon him, asking him to treat them in a similar manner in exchange for access to their wealth and he granted their request as well.

Muhayyisah Ibn Mas'ood, the brother of Banu Harithah, was among those who mediated between the Messenger of Allah, peace and blessings of Allah be upon him, and them. When the people of Khaibar had surrendered, they requested that the Prophet, peace and blessings of Allah be upon him, let them undertake their property for a half share of the proceeds saying: "We know it better than you and we are better growers." The Messenger of Allah, peace and blessings of Allah be upon him, accepted their proposal but stipulated that "If we wish to exile you, we

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reserve the right to do that." He (the Messenger of Allah) made a similar agreement with the people of Fadak.

Ibn 'Umar, may Allah be pleased with them both, narrated: The Messenger of Allah, peace and blessings of Allah be upon him, fought against the people of Khaibar till they retreated into their fort and he captured their land, crops and palm plantation. They entered into an armistice upon the permission to cultivate the land and for them will be what can be carried on their riding animals and for the Messenger of Allah will be the rest. They were also obliged not to hide anything and if they did, then there would be neither protection nor armistice for them. This included a leather bag containing some wealth and jewelry belonging to Huyayy Ibn Akhtab which he carried along with him to Khaibar when he was dislodged from An-Nadeer.

Consequently, the Messenger of Allah, peace and blessings of Allah be upon him, said to Huyayy's uncle: "What happened to Huyayy's leather bag which he brought with him from An-Nadeer?" He responded, "It has been depleted by expenses and wars." The Messenger of Allah, peace and blessings of Allah be upon him, then said: "The agreement had just been concluded and the wealth is much more than that." The Messenger of Allah, peace and blessings of Allah be upon him, handed him over to Az- Zubayr who meted out punishment on him. Meanwhile, Huyayy entered the ruins (of the fort). Upon receiving punishment, he confessed saying, "I had seen Huyayy going round the ruins towards this direction." So they traced the direction and found the leather bag in the ruins.

The Messenger of Allah, peace and blessings of Allah be upon him, executed the two sons of AbilHuqaiq and one

of them was the husband of Safiyyah bint Huyayy Ibn Akhtab. The Messenger of Allah, peace and blessings of Allah be upon him, captured their women and children and divided up their wealth due to their breach of faith. He wanted to evict them from their land but they pleaded, "O Muhammad, grant us to remain on this land so that we may till it and reside on it." Since neither the Messenger of Allah, peace and blessings of Allah be upon him, nor the Companions have any men living on it nor did they intend it to be desolate, they granted them Khaibar on the condition that half of all the harvest

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shall be for them and a little aside from that for Allah's Messenger, peace and blessings of Allah be upon him,.

Abdullah Ibn Rawahah, may Allah be pleased with him, used to visit them every year to estimate their harvest and reserve for them half of it. They complained to Allah's Messenger, peace and blessings of Allah be upon him, of Abdullah's covetousness and they sought to bribe him. He (Abdullah) said, "O enemies of Allah, you want to give me evil. By Allah, I have come to you from the most beloved of men to me while you are the most hateful to me due to a number of you from among the monkeys and swines. Nevertheless my aversion for you and my love for him will not impel me to be unjust to you." They responded, "It is this that sustains the heaven and the earth."

It is said that Allah's Messenger, peace and blessings of Allah be upon him, saw a green mark on Safiyyah's eye and he asked: "What is this green [mark] on you, Safiyyah?" She responded, "My head was on the lap of Ibn Abi Al-Huqaiq while I was sleeping. Then I saw that the moon fell on my lap. So I informed him of my dream and he slapped me and said, "You desire the king of Yathrib." She added, "The Messenger of Allah used to be the most hateful to me for he killed my husband and father and he never ceased to give me excuses saying, "Your father incited the Arabs against me and did such and such" until the feeling of aversion dissipated from my heart."

The Messenger of Allah, peace and blessings of Allah be upon him, used to give each of his wives every year, 80 wasqs (measure) of dates, 20 wasqs of barley. During the time of 'Umar, they (the people of Khaibar) double-crossed the Muslims and threw Ibn 'Umar, may Allah be pleased with them both, from a rooftop and he had his

wrist dislocated. Consequently 'Umar announced, "Whoever has a claim (share) in Khaibar should gather so that we may divide it up." Their leader pleaded, "Do not exile us, rather, let us remain on the land as The Messenger of Allah, peace and blessings of Allah be upon him, and Abu Bakr had done." 'Umar, may Allah be pleased with him, responded: "Do you think that I have forgotten the statement of Allah's Messenger, i.e., "what will your condition be when you are expelled and your camel will be carrying you toward Ash- Sham day after day?" Thus, 'Umar, may Allah be pleased with him,

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divided it among those who fought in the Battle of Khaibar among the companions of Al-Hudaibiyah." Abu Dawood has also reported it in a summarized form.

Imam Bukhari related that Ibn 'Umar, may Allah be pleased with them both, said, "On the day of Khaibar, Allah's Messenger, peace and blessings be upon him, gave two portions to the cavalry and one to the infantry." Nafi', however, explained the rational saying, "If a man had a horse, he was given three portions and if he had no horse, he was given a portion." This version implied that all of Khaibar was divided up among the soldiers.

It is related on the authority of Ibn Shihab who said, "Information reached me that Allah's Messenger, peace and blessings of Allah be upon him, conquered Khaibar forcibly and left some of the people to utilize the land after the battle. Based on this, Aaz-Zuhri said: "Allah's Messenger took Khumus (one-fifth of booty) and then divided up its remainder among those who witnessed the battle."

However, what Az-Zuhri has said is debatable for the authentic view is that all of Khaibar was not divided but half of it was divided between the victorious warriors as shall be explained shortly. Malik and others who shared his opinion have adduced this as an evidence that the Imam has a choice regarding conquered land: if he wishes, he may divide it or he may earmark it as he deems for the benefit of the Muslims. If he also wishes, he may divide a part of it and set aside the other part to cater for recurrent needs and benefits.

Abu Dawood related on the authority of Sahl Ibn Abi Hathmah who said: Allah's Messenger, peace and blessings of Allah be upon him, divided Khaibar into two halves, one half for his recurrent needs and other

benefits while he shared the other half among the Muslims. He divided it into eighteen portions.”

On the authority of Bushair Ibn Yasar, the freed slave of the Ansar, from some of the Companions of Allah’s Messenger: that when Allah’s Messenger, peace and blessings of Allah be upon him, was victorious over Khaibar he divided it into thirty six portions, each portion comprising one

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hundred parts. One half of all the portion was for the Messenger of Allah, peace and blessings of Allah be upon him, and the Muslims while the other half was set aside for inadvertent occurrences and recurrent needs of the people.

On the authority of Mujmmi' Ibn Jariyah Al-Ansari, may Allah be pleased with him, one of the reciters of the Qur'an who said, "Khaibar was divided among the companions of Al-Hudaibiyah. Allah's Messenger, peace and blessings of Allah be upon him, divided it into eighteen portions and the army numbered one thousand five hundred among which were thirty cavalries. He gave the cavalries two portions and the infantry one portion." Abu Dawood related it exclusively.

Muhammad Ibn Ishaq said: Ash-Shiqq and An-Natat were among the two portions of the Muslims. AshShiqq comprises of thirteen portions while An-Natat comprises of fifty portions. He divided them all into one thousand eight hundred shares and distributed among those who witnessed Al-Hudaibiyah and who were present at Khaibar as well as those were absent. Meanwhile, none of those who witnessed AlHudaibiyah were absent from Khaibar except Jabir Ibn Abdullah, may Allah be pleased with him, and he was still given his own share.

He also added: "The companions of Al-Hudaibiyah numbered one thousand four hundred along with two hundred mounted men. Two shares were given for the horse and he gave every hundred persons a portion each of the eighteen portions. He gave additional shares of four hundred to the two hundred mounted men which was meant for their horses." This is how Al-Baihaqi related it on the authority of Salih Ibn Kaisan, that the army numbered one thousand four hundred men along with two hundred horses.

I say: The Messenger of Allah, peace and blessings of Allah be upon him, apportioned among them their shares and the first of the two portions, Ash-Shiqq, was with 'Asim Ibn Adiyy.

As for those who witnessed Khaibar among the slaves and women, Allah's Messenger, peace and blessings of Allah be upon him, gave them a part of the booty but did not give them an allotment.

On the authority of Muhammad Ibn Zaid who said: 'Umais, the freed slave of Abi Al-Lahm informed me saying, "I was present at Khaibar along with my masters who spoke about me to the Messenger of Allah, peace and blessings be upon him. He issued an order about me, and a sword was girded on me and I was trailing it. He was then informed that I was a slave. He, therefore, ordered that I should be given some inferior goods."

The Arrival of Ja'afar Ibn Abi Talib and Those Who Remained of the Muslims Who Migrated to Abyssinia

On the authority of Abu Moosa, may Allah be pleased with him, who said: The news of the migration of the Prophet, peace and blessings be upon him, (from Makkah to Madinah) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burdah, and the other, Abu Ruhm, and our total number was either 52 or 53 men from my people. We got on board a boat and our boat took us to an- Najashi in Abyssinia. There we met Ja'far bin Abi Taalib, may Allah be pleased with him, and stayed with him. Then we all came (to Madinah) and met the Prophet, peace and blessings be upon him, at the time of the conquest of Khaibar. Some of the people used to say to us, i.e., the people of the ship, "We have migrated before you."

Asma' Bint 'Umais, may Allah be pleased with her, who was one of those who had come with us, came as a visitor to Hafsah, may Allah be pleased with her, the wife the Prophet. She had migrated along with those other Muslims who migrated to an-Najashi. 'Umar, may Allah be pleased with him, came to Hafsah while Asma' bint 'Umais was with her. 'Umar, on seeing Asma' asked,

“Who is this?” She said, “Asma’ Bint ‘Umais”. ‘Umar said, “Is she the Abyssinian? Is she the sea-faring lady?” Asma’ replied, “Yes.” ‘Umar said, “We have migrated before you (people of the boat), so we have got more right than you over Allah’s Messenger, peace and blessings of Allah be upon him, “ On that Asma’ became angry and said, “No, by Allah, while you were with Allah’s Messenger who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Abyssinia, and all that was for the sake of Allah’s Messenger, peace and blessings of Allah be upon him. By Allah, I will neither eat any food nor drink anything till I

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inform Allah's Messenger of all that you have said. There we were harmed and frightened. I will mention this to the Prophet and will not tell a lie or curtail your saying or add something to it."

So when the Prophet, peace and blessing of Allah be upon him, came, she said, "O Allah's Messenger, 'Umar has said such-and-such." He said (to Asma'): "What did you say to him?" Asma said, "I told him such-and- such." The Prophet, peace and blessing of Allah be upon him, said: "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Moosa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet, peace and blessings of Allah be upon him, had said about them."

Narrated Abu Burdah: Asma' said, "I saw Abu Moosa requesting me to repeat this narration again and again."

Narrated Abu Burdah: Abu Moosa said, "The Prophet, peace and blessings of Allah be upon him, said: 'I recognize the voice of the group of Al-Ash'ariyoon; when they recite the Qur'an after entering their homes at night. I can recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen their houses when they come during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy): My companions order you to wait for them'."

Al-Bukhari related on the authority of Abu Moosa, may

Allah be pleased with him, who said, "We came upon the Prophet, peace and blessings of Allah be upon him, after he had conquered Khaibar. He then gave us a share (from the booty), meanwhile he never gave to anybody else who did not attend the Conquest aside from us."

Al-Bukhari related on the authority of Anbasah Ibn Sa'eed that Abu Hurairah, may Allah be pleased with him, came to the Prophet, peace and blessings of Allah be upon him, and asked him (for a share from the booty of Khaibar). On that, one of the sons of Sa'eed Ibn Al-'As said to him, "O

Allah's Messenger! Do not give him." Abu Hurairah, may Allah be pleased with him, then said (to the Prophet), "This is the murderer of Ibn Qawqal." Sa'eed's son said, "How strange! A guinea-pig coming from Qadoom AdDa'n!"

The Story of the Poisoned Lamb

Al-Bukhari related on the authority of Abu Hurairah, may Allah be pleased with him, who said: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Messenger."

Abu Hurairah, may Allah be pleased with him, also narrated: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet, peace and blessings be upon him, as a gift (by the Jews). The Prophet, peace and blessings of Allah be upon him, ordered:

"Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet, peace and blessings of Allah be upon him, said (to them): "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet, peace and blessings of Allah be upon him, asked: "Who is your father?" They replied, "So-and-so." He said: "You have told a lie; your father is so-and-so." They said, "You are right." He said: "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O Abul-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked: "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet, peace and blessings of Allah be upon him, said: "May you be cursed and humiliated in it! By Allah, we shall never replace you in

it.” Then he asked: “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Abul-Qasim.” He asked: “Have you poisoned this sheep?” They said, “Yes.” He asked: “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.”

Ibn Ishaq said: When Allah’s Messenger, peace and blessings of Allah be upon him, finished with Khaibar, he departed for Wadi Al-Qura and laid

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siege on its inhabitants for several nights. Thereafter, he returned homeward to Madinah.

Then he mentioned the incident of the stray arrow which killed Mid'am. The people said, "Congratulations to him for the martyrdom." Allah's Messenger, peace and blessings of Allah be upon him, said: "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the Day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him."

Muhammad Ibn Ishaq also mentioned in his biography that Allah's Messenger, peace and blessings of Allah be upon him, consummated his marriage with Safiyyah, may Allah be pleased with her, at Khaibar or while on the way. The person who embellished, combed her hair and beautified her for Allah's Messenger, peace and blessings of Allah be upon him, was Umm Sulaim Bint Milhan, Anas Ibn Malik's mother. The Messenger of Allah, peace and blessings of Allah be upon him, passed the night with her in his tent and Abu Ayyoob, may Allah be pleased with him, stood guard with his sword patrolling the tent throughout the night. When Allah's Messenger, peace and blessings of Allah be upon him, noticed his presence he asked: "What is the matter with you O Abu Ayyoob?" He responded: "I was afraid of your safety from this woman. You had killed her father and husband coupled with the fact that she had newly accepted Islam so I nursed fear of her concerning your safety." They claimed that Allah's Messenger, peace and blessings of Allah be upon him, supplicated: "O Allah, protect Abu Ayyoob as he protected me through the night."

Then he said: Az-Zuhri relate on the authority of Sa'eed Ibn Musayyab mentioning their oversleeping beyond the

time of Salat us-Subh on their way back from Khaibar and that Allah's Messenger, peace and blessings of Allah be upon him, was the first to wake up and said: "O Bilal, what did you do to us?" He responded, "O Messenger of Allah, the One who took your soul (in sleep) also took mine." And the Prophet, peace and blessings of Allah be upon him, said: "You have spoken the truth." The Prophet, peace and blessings of Allah be upon him, steered his camel a short while and then alighted, performed ablution and offered his prayer

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as he used to offer it before. This is how Malik has related on the authority of Az-Zuhri from Sa'eed in mursal form.

Abu Dawood has related on the authority of Abu Hurairah, may Allah be pleased with him, that while Allah's Messenger, peace and blessings of Allah be upon him, was returning from the Battle of Khaibar, he traveled through the night till sleep overtook us and he said to Bilal, may Allah be pleased with him: "Keep the vigil for us, Bilal." He (the narrator) added: sleep overtook Bilal, may Allah be pleased with him, while he was leaning against his riding animal. Neither did the Prophet, peace and blessings be upon him, nor Bilal, may Allah be pleased with him, nor anyone else among his companions wake up till the sun shone on them. Allah's Messenger, peace and blessings of Allah be upon him, was the first to awake and, being startled, he called to Bilal, may Allah be pleased with him, who said: "O Messenger of Allah, may my father and mother be offered as ransom for you, the same thing that overpowered me which overpowered you." He (the Messenger of Allah) then said: "Lead the beasts on." So they led their camels to some distance. The Messenger of Allah, peace and blessings of Allah be upon him, then performed ablution and gave orders to Bilal, may Allah be pleased with him, who pronounced the Iqamah and then led them in the morning prayer. When he finished the prayer he said: "When anyone forgets the prayer, he should observe it when he remembers it, for Allah has said: "and perform As-Salat (Iqamat us-Salat) for My Remembrance.'" (Soorah Ta Ha 20:14) Yoonus said: Ibn Shihab used to recite it in a similar manner.

On the authority of Ibn Mas'ood, may Allah be pleased with him, (who said): This occurred on their return from Al-Hudaibiyah and in his own version: that it was Bilal,

may Allah be pleased with him, who was guarding them. And in yet another narration from him, he was the one who was guarding them.”

Al-Hafiz Al-Baihaqi said: It is possible that this occurred twice. In the Hadith of ‘Imran Ibn Husain and Abu Qatadah, their sleep was beyond the time of Salat. There is the Hadith of Al-Meeda’ah concerning that and it is possible that this is one of those two times or the third time. Al-Waqidi said in the Hadith of Abu Qatadah, may Allah be pleased with him, that

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this occurred on their return journey from the Battle of Tabook. And Allah (SWT) knows best.

Then Al-Baihaqi cited a Hadith related by the author of Saheeh from the story of 'Awf, the bedouin on the authority of Abu Raja' from 'Imran Ibn Husain concerning the incident of his sleeping beyond the time of Salat and that of the woman with the two buckets and how he took the two buckets of water with which he watered the entire army and the water did not reduce from its original quantity even slightest. Then he also mentioned the incident related by Muslim from the Hadith of Thabit Al- Bunani on the authority of Abdullah bin Rabah from Abu Qatadah and it is a lengthy hadeeth, in which they slept beyond the time of Salat and the increment in water quantity from the water basin."

Al-Bukhari related on the authority of Abu Moosa Al-Ash'ari, may Allah be pleased with him, who said: When Allah's Messenger, peace and blessings of Allah be upon him, fought the Battle of Khaibar, or when he went toward it, (whenever) the people passed over a high place overlooking a valley, they raised their voices saying, "Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah." On that Allah's Messenger, peace and blessings of Allah be upon him, said (to them): "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Messenger, peace and blessings of Allah be upon him, and he heard me saying, "La ilaha ill-Allah wala hawla wala quwwata illa billah" (There is neither might, nor power but with Allah). On that he said to me: "O Abdullah Ibn Qais!" I said, "Labbaik, O Allah's Messenger!" He said: "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allah's Messenger! Let my father and mother be

sacrificed for your sake.” He said: “It is: ‘La hawla wa la quwwata illa billah.’” (There is neither might nor power but with Allah).”

The Prophet’s March Through Wadi Al-Qura and His Siege of the Jewish Inhabitants

Al-Waqidi related on the authority of Abu Hurairah, may Allah be pleased with him, that we went out along with Allah’s Messenger, peace and blessings of Allah be upon him, from Khaibar to Wadi Al-Qura.

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Meanwhile, Rifa' Ibn Zaid Ibn Wahb Al-Judhami had presented to the Messenger of Allah, peace and blessings of Allah be upon him, a gift of a black slave called Mid'am. He used to unsaddle the mount of Allah's Messenger, peace and blessings of Allah be upon him. When we got to the valley and came close to the Jews they greeted us with a shower of arrows. As the black slave began to unpack the saddle-bag, he was suddenly struck by a (stray) arrow which proved fatal. We said, "This is glad tidings for him, O Messenger of Allah, as he is a martyr." Upon this the Messenger of Allah remarked: "Not so. By Him in Whose hand is the life of Muhammad, the small garment which he stole from the booty on the Day of Khaibar, which did not (legitimately) fall to his lot is burning like the Fire (of Hell) on him." The people were greatly perturbed (on hearing this). A person came there with a lace or two laces and said, "O Messenger of Allah, I found (them) on the Day of Khaibar. He (the Prophet, peace and blessings be upon him) remarked: "This is a lace of fire or two laces of fire." This Hadith is recorded in the Saheehain on the authority of Abu Hurairah, may Allah be pleased with him, from the Prophet.

The Messenger of Allah, peace and blessings of Allah be upon him, prevented his Companions from fighting against them. Rather, he arrayed them and then invited them to Islam and informed them that if they accept Islam, they will be protecting their wealth and preserving their blood, and their accounting rests with Allah, the Almighty.

Nevertheless, one of them stepped forward throwing a challenge for a duel and Az-Zubair Ibn Al'Awwam, may Allah be pleased with him, stepped forward and killed him. Another person also stepped forward for a challenge and 'Ali, may Allah be pleased with him, also

stepped forward and finished him. Yet another person stepped forward from them and Abu Dujanah, may Allah be pleased with him, took up his challenge and killed him. This continued until eleven men were killed from their camp. Each time a person was killed, the rest were invited to Islam. On that day, when the time of Salat approached, the Messenger of Allah, peace and blessings of Allah be upon him, led his Companions in prayer and then resumed calling them to Islam, to Allah and His Messenger. In this manner, the Muslims killed them till nightfall.

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By the following morning, the sun had not even risen till the length of a spear before they surrendered. They were pressured into defeat and Allah, the Almighty, granted their wealth as booty and the Muslims captured a large amount of furnishings and personal effects. The Messenger of Allah, peace and blessings of Allah be upon him, remained in the valley for four days during which he divided the booty among his Companions and left the land and palm plantations in the hands of the Jews to work upon on a sharecropping agreement. When the Jews of Taima' got wind of what the Messenger of Allah, peace and blessings of Allah be upon him, meted out to Khaibar, Fadak and Wadi Al-Qura, they settled for conciliation with the Messenger of Allah, peace and blessings of Allah be upon him, upon the promise to pay the Jizyah. Thus, they retained their wealth. When 'Umar, may Allah be pleased with him, expelled the Jews of Khaibar and Fadak he did not expel the inhabitants of Taima' and Wadi Al-Qura for both of them were situated within the territory of Sham. He also opined that whatever is before Wadi Al-Qura up to Madinah is Hijaz and whatever is beyond that falls within Sham.

The narrator added: Afterwards, the Messenger of Allah, peace and blessings of Allah be upon him, withdrew on a returning journey back to Madinah after he had concluded the affairs of Khaibar and Wadi Al-Qura and Allah obtained for him considerable booty.

It is recorded in the Saheehain that Allah's Messenger, peace and blessings of Allah be upon him, conquered Khaibar and employed the Jewish inhabitants (of Khaibar) to cultivate it on the condition that they would have half of its yield. It is stated in some versions of this Hadith that the conditions include that they should work upon it with their own wealth (seeds, implements). In yet another version, the Prophet, peace and blessings of

Allah be upon him, said to them: "We will allow you to continue here, so long as we would desire."

It is recorded in As-Siyar that he would send to them 'Abdullah Ibn Rawahah, may Allah be pleased with him, to estimate the yield once the fruits had become fully grown and then, he would collect them together himself. When 'Abdullah Ibn Rawahah, may Allah be pleased with him, was killed at (the Battle of) Mu'tah, the Prophet, peace and blessings of

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Allah be upon him, would send Jabbar Ibn Sakhr, may Allah be pleased with him, instead.

I say: In different eras after three hundred (years), the Jews of Khaibar claimed they had in their possession a document from Allah's Messenger, peace and blessings of Allah be upon him, in which they were absolved from paying the Jizyah. They had deceived a number of scholars with this document till some of them opined that they had been truly absolved from paying the Jizyah among whom (from the Shafi'iyyah) was Shaikh Abu 'Ali Ibn Khairon. However, this document was forged, a lie and a fabrication without any basis whatsoever.

I have explained its futility from a number of angles in the Kitab Mufrad. A number of scholars have exposed the forgery of this document in their books such as Ibn As-Sibagh in his 'Masa'il', Ash-Shaikh Abu Hamid in his Ta'leeqat and Ibn Al-Maslamah authored a distinct volume dedicated to the refutation against the document. They (the Jews) stirred up the issue of the document after seven hundred years and displayed a document in which contains a transcription of the Ashab mentioned in their books and I came across it and found out it was all false.

Contained in it is the witnessing of Sa'd Ibn Mu'adh, may Allah be pleased with him, though he had died before the time of (the battle of) Khaibar. It also includes Mu'awiyah Ibn Abi Sufyan, may Allah be pleased with him, even though he had not even become Muslim at the time. At the end, it says: 'Ali Ibn Abi Talib, may Allah be pleased with him, wrote it and again this is an error for the Jizyah which the document claims had been absolved from them was not even legislated until after (Khaibar). The first time it was legislated and taken was from the people of Najran and they paid it at the end of the ninth

year. And Allah knows best.

The Military Expedition of Abu Bakr to Banu Fazarah

Imam Ahmad, may Allah have mercy upon him, related on the authority of Salamah, may Allah be pleased with him, who said: "We proceeded on a military expedition with Abu Bakr, may Allah be pleased with him, who

was appointed as the commander over us. He had been appointed by the Messenger of Allah, peace and blessings of Allah be upon him. When we were only at an hour's distance from the water of the enemy, Abu Bakr, may Allah be pleased with him, ordered us to attack. We made a halt during the last part of the night to rest and then we attacked from all sides and reached their wateringplace where a battle was fought. Some of the enemy was killed and others were taken prisoner.

The Military Expedition of Umar Ibn Al-Khattab to Turabah in the Territory of the Hawazin

Al-Baihaqi related through Al-Waqidi with his chains of narration that Allah's Messenger, peace and blessings of Allah be upon him, sent 'Umar Ibn Al-Khattaab at the command of thirty mounted soldiers with a guide from Banu Hilal. The army would travel by night and hide by daytime. When they returned to the enemy territory, they (the enemies) fled and 'Umar retreated back to Madinah. They asked him, "Do you have any interest in attacking Khath'am?" He responded, "The Messenger of Allah commanded me only to attack the Hawazin in their territory."

The Expedition of Abdullah Ibn Rawahah Against Yusair Ibn Rizam, the Jew

Al-Baihaqi related on the authority of 'Urwah and through Moosa Ibn 'Uqbah from Az-Zuhri that Allah's Messenger, peace and blessings of Allah be upon him, sent 'Abdullah Ibn Rawahah, may Allah be pleased with him, at the command of thirty horsemen, among them was 'Abdullah Ibn Unais, to march against Yusair Ibn

Rizam, the Jew at Khaibar. Allah's Messenger, peace and blessings of Allah be upon him, had been informed that he had been rousing and mobilizing the Ghatafan to wage war along with him (against the Muslims). The Muslim contingent came to him and said: Allah's Messenger, peace and blessings of Allah be upon him, has sent us to make you the ruler of Khaibar. They did not cease to convince him till he chose to follow them accompanied by thirty of his men. Each man had a Muslim riding behind him. When they reached Thibar, six miles from Khaibar, Yusair Ibn Rizam regretted falling for the Muslims' trick. He reached out for 'Abdullah Ibn Unais' sword but Ibn Unais

outsmarted him. He goaded his camel and rushed into the crowd till he overpowered Yusair then he struck his leg and amputated it. Yusair rushed with a splinter of rock in his hand and hit the face of 'Abdullah Ibn Unais smashing his forehead. Each Muslim also pounced on their riding partner among the enemies and killed them all with the exception of one man. None of the Muslims were killed. Allah's Messenger, peace and blessings of Allah be upon him, spat on the fracture of 'Abdullah Ibn Unais and it neither festered nor pained him till he died.

Another Expedition With Basheer Ibn Sa'd

Imam Ahmad, may Allah have mercy upon him, related on the authority of Usamah Ibn Zaid, may Allah be pleased with him, who said:

Allah's Messenger, peace and blessings of Allah be upon him, sent us (to fight) against Al-Huraqah (one of the sub-tribes) of Juhainah. We reached those people in the morning and defeated them. A man from the Ansar and I chased one of their men and when we attacked him, he said, "None has the right to be worshipped but Allah." The Ansari refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Madinah), this news reached the Prophet. He said to me: "O Usamah! You killed him after he had said, 'None has the right to be worshipped but Allah'?" I said, "O Allah's Messenger! He merely said in order to save himself." The Prophet, peace and blessing of Allah be upon him, said: "You killed him after he had said, 'None has the right to be worshipped but Allah.'" The Prophet, peace and blessing of Allah be upon him, kept on repeating that statement till I wished I had not become Muslim prior to that day."

The Military Expedition of Abu Hadrad to Al- Ghabah

Yoonus said on the authority of Ibn Ishaq, concerning the story of Abu Hadrad and his expedition to Ghaabah, that a man came from Jusham Ibn Mu'awiyah named Rifa'ah Ibn Qais or Qais Ibn Rifa'ah from Ju'sham till he arrived among his people along with those who had been with him at Al-Ghabah with the intent of mobilizing the Qais to wage war against Allah's Messenger, peace and blessings of Allah be upon him. He was a

popular and noble person among the Jusham. Thus, Allah's Messenger, peace and blessings of Allah be upon him, invited me and two other Muslims and said: "Go to this man and bring me information and intelligence reports."

So we proceeded with our weapons till we came close to their camp at dusk; we hid in a section and I gave instructions to my two Companions to hid in another section of their camp. I said to both of them: "Once you hear that I have shouted the Takbeer and I have charged against them then you too should echo my Takbeer and attack along with me." They had a shepherd who grazed their animals in the pasture of that territory. He passed by me and I aimed an arrow at him and drove it right into his heart. By Allah, he could not even make a single sound. I pounced on him and decapitated him and then I attacked a section of the army and I shouted the Takbeer and my two companions also followed suit. We captured a big herd of camels and a large amount of booty and we returned with them to Allah's Messenger, peace and blessings of Allah be upon him. I also came along with his head.

The Expedition in Which Muhallim Ibn Jaththamah Killed 'Amir Ibn AlAdbat

On the authority of Abu Hadrad, who narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent us to 'Idam among a group of Muslims among whom were Abu Qatadah Al-Harith Ibn Rib'i and Muhallim Ibn Jaththamah Ibn Qais. We proceeded till we got to the middle of 'Idam when we came across 'Amir Ibn Al-Adbat on his ride with his personal effects including a bottle of milk. He greeted us with the greeting of Islam, so we refrained from him but Muhallim Ibn Jaththamah bared his weapon against him

and killed him over a dispute which had occurred between them. He took his camel and personal belongings. When we returned to Allah's Messenger, peace and blessings of Allah be upon him, we informed him of the incident and Allah revealed (a portion of) the Qur'an concerning us:

"O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): 'You are not a believer'; seeking the perishable goods of the worldly life.

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*There are much more profits and booties with Allah.
Even as he is now, so were you
yourselves before till Allah conferred on you His
Favors (i.e. guided you to Islam), therefore, be
cautious in discrimination. Allah is Ever Well-Aware
of what you do." (Soorah An-Nisa' 4:94)*

The Expedition of Abdullah Ibn Hudhafah As-Sahmi

It is recorded in the Saheehain on the authority of 'Ali Ibn Abi Talib, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings of Allah be upon him, sent an army contingent (for some expedition) and appointed a man from the Ansar as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet, peace and blessings be upon him, order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it, they started looking at each other, and some of them said, "We followed the Prophet, peace and blessings be upon him, to escape from the fire how should we enter it now?" So while they were in that state, the fire extinguished and their commander's anger subsided. The incident was mentioned to the Prophet, peace and blessings of Allah be upon him, and he said: "If they had entered it (i.e. the fire) they would never have come out of it, for obedience is required only in what is good."

The 'Umrah of Redemption

It is also called "Al-Qisas" and As-Suhaili prefers it, it is also referred to as "'Umratul-Qadiyyah". As for the first appellation, it is concerning the access-blockade of the

year of Al-Hudaibiyah. As for the second (Al- Qisas), it is concerning the statement of Allah, the Almighty: "And for the prohibited things, there is the Law of Equality (Qisas)." (Soorah Al- Baqarah 2:194). The third name derives from the decision that was reached where [the Muslims would] return from them (the people of Makkah) that year [without performing] and return the following year with a small army, and not staying beyond three days. This is the 'Umrah referred to in the Verse of the Qur'an:

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“Indeed, Allah shall fulfill the true vision which He showed to His Messenger [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid Al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear.” (Soorah Al-Fat’h 48:27)

It was promised in the statement of Allah’s Messenger, peace and blessings of Allah be upon him, to ‘Umar Ibn Al-Khattab when he said to him, “Did you not tell us that we would go to the Ka’bah and perform Tawaf around it?” He said: “Yes, but did I tell you that you would visit the Ka’bah this year?” I said, “No.” He said: “So you will visit it, and perform Tawaf around it?”

Ibn Ishaq related that when Allah’s Messenger, peace and blessings of Allah be upon him, returned from the Battle of Khaibar, he stayed in Madinah through the two months of Rabee’ (ul-Awwal and ath-Thani), the two Jumadas (al-Oola and al-Akhir), the months of Rajab, Sha’ban, Ramadan and Shawwal sending his various military expeditions in between those months. Afterwards, he went out in the month of DhulQa’dah (the same month in which the Mushrikoon had held him back [from performing ‘Umrah]) intent upon the ‘Umrah of redemption in place of the one from which he was prevented (the previous year).

Ibn Hisham added: He (the Prophet) appointed Uwaif Ibn Al-Adbat Ad- Du’ili [in charge as Madinah]. It was referred to as the ‘Umratul-Qisas for they prevented the Messenger of Allah, peace and blessings of Allah be upon him, in Dhul-Qa’dah in the sacred month of the sixth year. In the seventh year, the Messenger of Allah, peace and blessings of Allah be upon him, entered Makkah in

Dhul-Qa'dah, the same sacred month in which he was previously prevented. It reached us on the authority of Ibn 'Abbas, may Allah be pleased with them both, that he said, Allah, the Almighty, revealed concerning that: "And for the prohibited things, there is the Law of Equality (Qisas)." (Soorah Al-Baqarah 2:194).

On the authority of Abdullah Ibn 'Abbas, may Allah be pleased with them both, who said: "They lined for him at the Darun-Nadwah to have a glimpse of him and his Companions. When the Messenger of Allah, peace

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and blessings of Allah be upon him, entered the Masjid, he did Idtiba' with his upper garment exposing his right shoulder and said: "Allah be pleased with a man in whom they can see strength." Then he touched the corner and started out walking briskly and his Companions followed suit and he proceeded till the House covered him away from them, he touched the Yemeni corner and walked till he touched the Black (Stone) corner. Then he walked briskly for three circuits and then walked normally through the remaining circuits."

Al-Bukhari related on the authority of Ibn 'Abbas, may Allah be pleased with them both, who said: "When Allah's Messenger, peace and blessings of Allah be upon him, and his Companions arrived in Makkah, the pagans circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Madinah). So the Prophet, peace and blessings of Allah be upon him, ordered his companions to do Ramal (brisk walking) in the first three rounds of Tawaf of the Ka'bah and to walk between the two corners (the Black Stone and Yemenite corner). Nothing stopped the Prophet, peace and blessings of Allah be upon him, from ordering them to do Ramal in all the rounds of Tawaf except out of pity for them."

Abu 'Abdullah narrated that Abu Salamah added on the authority of Ibn 'Abbas, may Allah be pleased with them both, who said: "When the Prophet, peace and blessings of Allah be upon him, came in the year agreed upon, he said: "Do Ramal (walk briskly) so that the pagans may observe your strength." Meanwhile, the Mushrikoon were in the direction of Qu'aiqi'an."

Imam Ahmad related on the authority of Ibn 'Abbas, may Allah be pleased with them both, that Allah's Messenger, peace and blessings of Allah be upon him, passed by

Marraz-Zahran during his lesser pilgrimage. Meanwhile, information reached the Companions of Allah's Messenger that the Quraish are saying: "They have become debilitated by emaciation." Thus the Companions said, "If we could slaughter some of our mounts, eat from its meat and drink from its broth, we would then enter upon the people (Mushrikoon) the following morning with some relief and being well-fed." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Do not do that, rather, gather for me all your

available provisions." So they gathered them for him and spread it out and they ate so much to their fill that there was leftover from which each one of them also filled his traveling bag. Thereafter, Allah's Messenger, peace and blessings of Allah be upon him, proceeded till he entered the Grand Mosque and the Quraish sat in the direction of Hijr. The Prophet, peace and blessings of Allah be upon him, did Idtiba' with his upper Rida' (i.e., covered his upper part such that his right shoulder was exposed) and then said: "Today, the pagans will not find any blemish in you." He touched the corner and then walked briskly till he was shielded away by the Yemeni corner and then he walked to the Black (Stone) corner. Then the Quraish said, "They are not even contented with walking, perhaps they will sprint in a manner similar to the antelope." And they did just that in three circuits and it became a practice. Abu Tufail added: Ibn 'Abbas, may Allah be pleased with them both, also informed me that Allah's Messenger, peace and blessings of Allah be upon him, did that during his Farewell Hajj.

The Story of the Prophet's Marriage to Maimoonah

Ibn 'Abbas, may Allah be pleased with them both, narrated that Allah's Messenger, peace and blessings of Allah be upon him, married Maimoonah, may Allah be pleased with her, in the course of that journey while he was in a sacral state. It was 'Abbas Ibn 'Abdul-Muttalib, may Allah be pleased with him, who married her to him. Ibn Hisham related: She had entrusted her affairs to her sister, Umm Fadhl, may Allah be pleased with her, and she in turn entrusted her to her husband 'Abbas, may Allah be pleased with him, and Allah's Messenger, peace and blessings of Allah be upon him, married her and gave her a dowry of four hundred dirhams.

As-Suhaili added that when the Prophet's proposal was conveyed to her she was riding a camel, she said, "The camel and whatever is on it are for Allah's Messenger, peace and blessings of Allah be upon him. It is concerning her that the following Verse was revealed: "...and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the Believers." (Soorah Al-Ahzab 33:50)

As-Suhaili added: Ad-Daraqutni related through Abul-Aswad, the orphan of 'Urwah, and through Matar Al-Warraaq on the authority of 'Ikrimah from Ibn 'Abbas, may Allah be pleased with them both, that Allah's Messenger, peace and blessings of Allah be upon him, married Maimoonah, may Allah be pleased with her, while he was in the state of Halal. Thus, they re-interpret the first version of Ibn 'Abbas' narration that he was in a state of Ihram i.e., in the sacred month.

I say: This interpretation is, however, questionable because that version has been frequently related from Ibn 'Abbas, may Allah be pleased with them both, especially his statement, "He married her while he was a Muhrim and consummated it while in the state of Halal."

It is also recorded in Saheeh Al-Bukhari on the authority of Ibn 'Abbas, may Allah be pleased with them both, that Allah's Messenger, peace and blessings of Allah be upon him, married Maimoonah while he was in the state of Ihram."

The Prophet's Departure From Makkah After Completing his 'Umrah

On the authority of Al-Bara' who narrated: When the Prophet, peace and blessings be upon him, went out for the 'Umrah in the month of Dhul- Qa'dah, the people of Makkah did not allow him to enter their city till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muhammad, the Messenger of Allah has concluded." The polytheists objected and said (to the Prophet), "We do not agree with you on this, for if we

knew that you are indeed a Messenger of Allah we would not have prevented you for anything (i.e. entering Makkah), but you are only Muhammad the son of 'Abdullah." Then he said to 'Ali, may Allah be pleased with him: "Erase (the title of) 'Messenger of Allah'." 'Ali, may Allah be pleased with him, objected and said, "No, by Allah, I will never erase you (i.e. your name)." Then Allah's Messenger, peace and blessings of Allah be upon him, took the writing sheet but since he did not know a better writing, so he wrote (or got the following written): "This is the peace treaty which Muhammad, the son of 'Abdullah, has concluded:

Muhammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah, even if such a person wants to follow him, and if any of his companions wants to stay in Makkah, he should not forbid him."

(The following year) when the Prophet, peace and blessings be upon him, entered Makkah and the allowed period of stay elapsed, the infidels came to 'Ali, may Allah be pleased with him, and said, "Tell your companion (Muhammad) to go out, as the allowed period of his stay has finished." So the Prophet, peace and blessings of Allah be upon him, departed (from Makkah) and the daughter of Hamzah, may Allah be pleased with him, followed him shouting, "O Uncle, O Uncle!" 'Ali, may Allah be pleased with him, took her by the hand and said to Fatimah, may Allah be pleased with her, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached Madinah) 'Ali, Zaid and Ja'afar, may Allah be pleased with them all, quarreled about her. 'Ali said, "I took her for she is the daughter of my uncle." Ja'afar said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet, peace and blessings of Allah be upon him, gave her to her aunt [the wife of Zaid] and said: "The aunt is of the same status as the mother." He then said to 'Ali: "You are from me, and I am from you," and said to Ja'far: "You resemble me in appearance and character," and said to Zaid: "You are our brother and our freed slave." 'Ali said to the Prophet, peace and blessings of Allah be upon him, "Will you marry the daughter of Hamzah?" The Prophet, peace and blessings of Allah be upon him, said, "She is the daughter of my foster brother." Al-Bukhari exclusively related it from this route.

The Acceptance of Islam of 'Amr Ibn

Al-‘As, Khalid Ibn Al-Waleed and ‘Uthman Ibn Talhah Ibn Abi Talhah

The Hadith concerning the story of ‘Amr Ibn Al-‘As’ acceptance of Islam after the Battle of Khandaq has been earlier cited under the heading: The story of ‘Amr Ibn Al-‘As and Najashi and his acceptance of Islam at his hand.

Al-Waqidi said: On the authority of his Shaikh, Abdul Hameed, who narrated that I said to Zaid Ibn Abi Habeeb: "Were you told of the time of the arrival of 'Amr and Khalid?" He said, "No, but he merely said it was before 'The Conquest'." So I said: "My father informed me that 'Amr, Khalid and 'Uthman Ibn Talhah arrived in the month of Safar, 8th year of Hijrah.

Shortly afterward, while recounting the event of his death (as contained in Saheeh Muslim), we shall relate the context of his acceptance of Islam, his good companionship to Allah's Messenger, peace and blessings of Allah be upon him, throughout his (the Prophet's) lifetime, and he died while feeling regret for his actions during his reign as governor shortly after the Prophet's death, along with a description of his death.

Khalid Ibn Waleed's Path to Islam

Al-Waqidi related: Yahya Ibn Al-Mugheerah Ibn 'Abdur-Rahman Ibn Al- Harith Ibn Hisham informed me saying: I heard my father narrating on the authority of Khalid Ibn Waleed, may Allah be pleased with him, that (he said): When Allah, the Almighty, fulfilled for me the good that He intended for me and Islam made inroads into my heart and my conscience prickled me, I said (to myself): "I have participated in all these battles against Muhammad and I did not return from any of them except that my mind tells me I am on a wrong side and that Muhammad will eventually prevail."

My brother, Al-Waleed Ibn Al-Waleed had participated with the Prophet, peace and blessings of Allah be upon him, in the 'Umrah of redemption and he had sought for me to no avail and then wrote a letter to me the content of which says:

“In the Name of Allah, the Beneficent the Merciful

*To proceed: I am astonished at your failure to see
(the Truth of) and accept Islam inspite of your
intelligence and is it Islam that anybody would feign
to be ignorant of? The Messenger of Allah, peace*

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and blessings of Allah be upon him, had asked me about you. He said: 'Where is Khalid?' I said, 'Allah will bring him (into Islam).' The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Someone like Khalid will not remain ignorant of Islam. It would be better for him to devote his power to inflict defeat and good fortune on the side of the Muslims against the idolaters and we would promote him over others.' Catch up with what you have missed; (for) righteousness has missed you in many battles."

"When I received his letter, I was goaded to leave (Makkah) and my desire for Islam was sharpened. The Prophet's asking of me pleased me so much I returned to my house, requested for my horse and set out till I came across 'Uthman Ibn Talhah, may Allah be pleased with him (on the way). I said (to myself): 'This is a friend of mine, I should inform him of my intention.' We proceeded till we reached Al-Hadah where we met 'Amr Ibn Al-'As. He said, 'Greetings to the people.' And we replied, 'And to you.' Then he asked, 'Where are you going?' We also asked him, 'What has brought you?' He repeated his own query and we answered, 'We seek to enter into (the fold of) Islam and to follow Muhammad.' He said, 'This is the same reason which has brought me'."

"So we all went together in company till we entered Madinah. We tethered our riding animals behind AlHarrah and the Messenger of Allah, peace and blessings of Allah be upon him, was informed of our arrival and he was pleased. I wore my best clothes and then proceeded toward Allah's Messenger, peace and blessings of Allah be upon him. My brother met me on the way and said, 'Hurry, for Allah's Messenger has been informed of and is pleased with your arrival. He is waiting for you right now.' We walked fast till I appeared

to him and he never ceased to smile at me till I got to him. I greeted him as the Prophet and he returned my greeting with a cheerful face. I said: 'I bear witness that none deserves to be worshipped in truth and that you are the Messenger of Allah.' 'Come (close),' the Messenger of Allah, peace and blessings of Allah be upon him, began and added: 'Praise be to Allah Who has guided you. I had always thought that you were intelligent and that it would lead you to good.' I said, 'You are aware of all the battles I have fought against you to impede the Truth, so please seek Allah's forgiveness for me over them.' He said: 'O Allah, forgive Khalid Ibn Al-Waleed all that he did to impede Your way.'

Khalid, may Allah be pleased with him, continued, “ ‘Uthman Ibn Talhah and ‘Amr, may Allah be pleased with them, also stepped forward and pledged their allegiance to Allah’s Messenger, peace and blessings of Allah be upon him. Our arrival was in Safar, 8th year of Hijrah. By Allah, on the day I became a Muslim, the Messenger of Allah, peace and blessings of Allah be upon him, did not make me equal to any of his Companions in what he repaid.”

The Expedition of Shuja’ Ibn Wahb Al-Asadi to a Group of Hawazin Tribe

Al-Waqidi related on the authority of ‘Umar Ibn Al-Hakam who said, Allah’s Messenger, peace and blessings of Allah be upon him, sent Shuja’ Ibn Wahb with twenty-four men to raid a group of Hawazin. They proceeded, traveling by night and hiding by day till they got to them and carried out the raid. Meanwhile, he had counseled his companions not to go to extremes in pursuit (of the enemies). They captured large number of herds of cattle and sheep which they herded back to Madinah. The portion given to each participant in the raid was fifteen camels. It is possible that this expedition is the same one mentioned in what was related by Ash- Shafi’i from Malik from Nafi’ on the authority of Ibn ‘Umar, may Allah be pleased with him, that Allah’s Messenger, peace and blessings of Allah be upon him, sent a raiding party in the direction of Najd. Among the raiding party was ‘Abdullah Ibin ‘Umar who said, “We gained a huge number of camels as war booty. The share of each one of us was twelve or eleven camels, and Allah’s Messenger, peace and blessings of Allah be upon him, gave us an extra camel each.”

Expedition of Ka’b Ibn ‘Umar

Against Banu Quda'ah of Sham

Al-Waqidi related: Muhammad Ibn 'Abdullah narrated to us from Az- Zuhri that Allah's Messenger, peace and blessings of Allah be upon him, sent Ka'b Ibn 'Umair Al-Ghifari with fifteen men (and they traveled) till they reached Dhat Atlah in Sham where they found a group among their numerous groups. They invited them to Islam but they declined and shot a hail of arrows at the Muslims. When the Companions of the Messenger

of Allah, peace and blessings be upon him, saw this, they fought a grim battle against them till they were all martyred except for one, who was injured and awoke under the calm of the night and managed to return to Allah's Messenger, peace and blessings of Allah be upon him,. He was prepared to send against them a punitive force but was informed that the enemy had moved on to another location.

The Battle of Mu'tah

On the authority of 'Urwah Ibn Az-Zubair who narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent him to Mu'tah in Jumada al-Oola in the 8th year (of Hijrah). He appointed Zaid Ibn Al- Harithah, may Allah be pleased with him, as their commander with the instructions: "If Zaid is killed, then Ja'afar should assume the mantle of command over the people, and if Ja'afar is also killed, then 'Abdullah Ibn Rawahah should command the people."

The people equipped themselves and in no time they were prepared to march forth. They numbered three thousand fighting men.

Ibn Ishaq related: When the time for their departure came, the people bade farewell to and greeted the commander of Allah's Messenger. When 'Abdullah Ibn Rawahah, may Allah be pleased with him, was bidden farewell among the others, he wept. When he was asked what made him weep, he said, "By Allah, I neither have an attachment to the world nor prefer remaining with you, rather, I heard Allah's Messenger, peace and blessings of Allah be upon him, reciting a portion of the Book of Allah in which Hellfire was mentioned: "There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished."

(Soorah Maryam 19:71) and I do not know what my fate will be when I come across it." The Muslims supplicated, "May Allah accompany you, protect you and bring you back to us in righteousness."

'Abdullah Ibn Rawahah, may Allah be pleased with him,
said in a poem:

*As for me, I ask Ar-Rahman for
forgiveness, And a wide cut
spouting out blood,*

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Or a mortal piercing,

*With a spear penetrating the intestines and the
liver,*

Such that whenever they come across my corpse,

they would say: Allah has guided him as a warrior

and he was indeed guided.

Ibn Ishaq also related: They proceeded till they encamped at Ma'an in Sham. Information reached the Muslim forces that Heraclius had also encamped at Balqa' with 100,000 Roman soldiers and yet another 100,000 men joined them from Lakhm, Judham, Al-Qain, Bahra' and Baliyy commanded by a man from Baliyy and another from Irashah named Malik bin Zafilah. In the narration of Yoonus from Ibn Ishaq (it says): Information got to them that Heraclius had encamped at Ma'ab with 100,000 Roman army and another 100,000 from the Arab tribes. It is also claimed that the Roman army was two hundred thousand while their opponents numbered 15,000 men. The least number that was reported is 100,000 Romans, and the Arabs numbered 50,000 men as narrated by As- Suhaili. When this information reached the Muslims, they remained in their camp at Ma'an for two days ruminating over their situation. Some of them suggested: "We should write to inform the Messenger of Allah, peace and blessings be upon him, of the number of the enemy forces so that he may either send us reinforcements or give us his orders which we can execute."

However, 'Abdullah Ibn Rawahah, may Allah be pleased with him, emboldened the people saying, "O men, by Allah what you dislike is exactly what you have come out seeking - martyrdom. We neither fight with number nor

with our power and multitude. We do not fight them except with this faith with which Allah The Almighty has ennobled us. So, proceed either of the two good outcomes shall be yours - victory or martyrdom." Then the men responded, "By Allah, Ibn Rawahah has spoken well."

Ibn Ishaq added: The Muslim army marched ahead till they reached Balqa' where they met a combined force of the Romans and the Arab tribes at a village called Masharif. The enemies moved closer and the

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Muslims positioned themselves at a village called Mu'tah where the two forces eventually met. The Muslims positioned themselves [in preparation] for the enemy. The right flank was manned by a member of Banu Udhrah named Qutbah Ibn Qatadah while the left flank was commanded by an Ansari called Abayah Ibn Malik.

Ibn Ishaq also related: When the two armies clashed, Zaid, may Allah be pleased with him, fought gallantly with the banner of Allah's Messenger until he was killed by a swarm of spears. Then Ja'afar, may Allah be pleased with him, took over the banner and fought as well till the battle became grim; he was alighted from his horse, so he hamstrung it and resumed fighting till he was killed. Ja'afar, may Allah be pleased with him, was the first Muslim ever to do this act in Islam.

When Ja'afar, may Allah be pleased with him, was killed, 'Abdullah Ibn Rawahah, may Allah be pleased with him, took over the banner and stepped forward upbraiding his soul and encouraging himself saying:

*O soul, I have sworn that you will fight in the
battle willingly, Or you shall be coerced to fight,
When the people assembled and shouted the war
cry,*

*Why do you not advance with them? Or do you hate to
enter Paradise?*

*No doubt, you have remained at ease
for so long, Were you not a lowly drop
of water in the womb?*

He also said:

*O soul, if you are not killed, still you
will die, And you will meet this bird
of death,*

*What you wished for has been
bestowed on you, If you can do what
your martyrs have done,*

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You will be guided.

Reciting these poems, he advanced and he fought strenuously till he was martyred. May Allah be pleased with him.

The Prophet, peace and blessings of Allah be upon him, had announced the death of Zaid, Ja'afar and Ibn Rawahah, may Allah be pleased with them, to the people before the news of their death reached them. He said with his eyes flowing with tears: "Zaid took the flag and was martyred; then Ja'afar took the flag and was martyred, and then Ibn Rawahah took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Waleed) and Allah gave them (i.e. the Muslims) victory."

Al-Bukhari related on the authority of 'Abdullah Ibn 'Umar, may Allah be pleased with them both, that, "Allah's Messenger appointed Zaid Ibn Harithah, may Allah be pleased with him, as the commander of the army during the Ghazwah of Mu'tah and said: "If Zaid is martyred, Ja'afar should take over his position, and if Ja'afar is martyred, 'Abdullah Ibn Rawahah should take over his position'." 'Abdullah Ibn 'Umar, may Allah be pleased with him, further said, "I was present amongst them in that battle and we searched for Ja'afar Ibn Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows)." Al-Bukhari related it exclusively.

Al-Bukhari also related from Nafi' that Ibn 'Umar, may Allah be pleased with them both, informed him that he (on the day of Mu'tah) stood beside Ja'afar, may Allah be pleased with him, who was dead (i.e. killed in the battle), and he counted fifty wounds on his body, caused by stabs or strokes, and none of those wounds was in his back.

This Hadith is also exclusively related by Al-Bukhari. A reconciliation between this narration and the one before it is that Ibn 'Umar, may Allah be pleased with them both, came upon these number while others counted more than that or that this number of wounds on his front side were the ones he sustained before he was killed. However, when he fell dead, they (the enemies) struck him several times on his back. Thus, Ibn 'Umar, may Allah be pleased with

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them both, counted the wounds sustained in his front while facing the enemy prior to his martyrdom, may Allah be pleased with him.

Al-Bukhari related on the authority of Qais Ibn Abi Hazim who said: I heard Khalid Ibn Waleed, may Allah be pleased with him, saying, "On the day (of the battle of) Mu'tah, nine swords were broken in my hand and nothing was left in my hand except a small Yemeni sword."

Ibn Ishaq related from Umm Ja'afar Bint Muhammad Ibn Ja'afar Ibn Abi Taalib on the authority of her grandmother, Asma' Bint 'Umais who narrated: "When Ja'afar was killed, the Messenger of Allah, peace and blessing of Allah be upon him, came to me while I had finished tanning, kneaded my flour, bathed, cleaned and embellished my children. He requested: "Bring me Ja'afar's children, I brought them to him. He leaned over and hugged them while tears flowed from his eyes. Apprehensive, I asked him: 'O Messenger of Allah, may my father and mother be sacrificed for you, why are you crying? Has any news reached you concerning Ja'afar and his Companions?" 'Yes,' he replied. "They were killed today." She added: "I got up and yelled and other women gathered round me and the Messenger of Allah, peace and blessing of Allah be upon him, left for his house and said: "Don't forget to prepare food for the family of Ja'afar for there came upon them an incident which has engaged them." This is how Imam Ahmad related it from the Hadith of Ibn Ishaq. Ibn Majah also related it through Muhammad Ibn Ishaq and from Ibn Abi Bakr from Umm 'Eesa from Umm Awn Bint Muhammad Ibn Ja'afar on the authority of Asma' and he mentioned the matter along with the provision of food. The correct view is that she is Umm Ja'afar and Umm Awn.

On the authority of Amrah who said: I heard 'A'ishah saying, "When the news of the martyrdom of Ibn Harithah, Ja'afar Ibn Abi Talib and 'Abdullah Ibn Rawahah was delivered, Allah's Messenger sat with sorrow explicit on his face." 'A'ishah added, "I was then peeping through a chink in the door. A man came to him and said, 'O Allah's Messenger! The women of Ja'afar are crying.' Thereupon the Prophet, peace and blessing of Allah be upon him, told him to forbid them to do so. So the man went away and returned saying, 'I forbade them but they did not listen to me.' The Prophet, peace and blessing of Allah be upon him, ordered him again

to go (and forbid them). He went again and came saying, 'By Allah, they overpowered me (i.e. did not listen to me).' 'A'ishah said that Allah's Messenger, peace and blessing of Allah be upon him, said (to him), 'Go and throw dust into their mouths.' 'A'ishah added, 'I said, May Allah rub your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah's Messenger of trouble.'"

'Urwah Ibn Az-Zubair related that when the returning army was close to entering Madinah, Allah's Messenger, peace and blessing of Allah be upon him, went to welcome them along with other Muslims. (The narrator added): The children also swarmed around the Messenger of Allah, peace and blessing of Allah be upon him, while he was accompanying the army back (into Madinah) on his animal. He said: "Take the children (let them ride with you) and give me Ja'afar's son." 'Abdullah Ibn Ja'afar was brought to him. He took him and placed him in his front (on the animal). (The narrator added): Meanwhile, the people were throwing dust at the returning army saying: "You deserters, you deserted (fighting in) the cause of Allah." The Messenger Allah however said: "They are not deserters rather they are resumes by Allah's wish." This narration is mursal.

Imam Ahmad has related on the authority of 'Abdullah Ibn Ja'afar who said: Whenever Allah's Messenger, peace and blessing of Allah be upon him, returned from a journey, he would be welcomed by the children of his household. He once returned from a journey and I was presented to him and he carried me in his front. Then one of the two sons of Fatimah, either Hasan or Husain was brought too and he also rode along with us at his back and three of us entered Madinah on a horse."

Virtues of These Three Commanders -

Zaid, Ja'afar and Abdullah

Zaid Ibn Harithah said the Messenger of Allah, peace and blessing of Allah be upon him, loved him greatly and he was the first among the freed slaves to accept Islam. A number of Verses of the Qur'an were revealed concerning him among which are: "...nor has He made your adopted sons your real sons." (Soorah Al-Ahzab 33:4); "Call them (adopted sons) by (the names of) their fathers, that is more just with Allah." (Soorah Al-

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Ahzab 33:5); "Muhammad is not the father of any man among you." (Soorah AlAhzab 33:40); "And (remember) when you said to him (Zaid Ibn Harithah the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favor (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage." (Soorah Al-Ahzab 33:37) There is a consensus that all these Verses were revealed concerning him. The grace which Allah bestowed on him is Islam and the grace which the Prophet bestowed on him is his manumission.

On the authority of Ibn 'Umar, Allah be pleased with him, who said that Allah's Messenger, peace and blessing of Allah be upon him, sent an army unit headed by Usamah Ibn Zaid and the people criticized his leadership. The Prophet, peace and blessing of Allah be upon him, said (to the people), "If you are criticizing his leadership now, then you used to criticize his father's leadership before. By Allah, he (Usamah's father) deserved the leadership and used to be one of the most beloved persons to me, and now his son (Usamah) is one of the most beloved persons to me after him."

Ja'afar Ibn Abi Talib: when he sent him to the Battle of Mu'tah the Messenger of Allah, peace and blessing of Allah be upon him, appointed him as the deputy of Zaid Ibn Harithah. When he was killed, about 90 wound could be counted on his body from stabs, strokes and piercing from spear. He was also shot by arrows all the while

facing the enemy valiantly, never turning his back to them. His right hand was amputated and then the left while holding the flag of Islam. When he lost his two hands, he clasped the flag to his bosom with the stumps of his hands till he was killed in that condition. It is said that a Roman struck him with a sword cutting him into two. May Allah be pleased with Ja'afar, and curse his killer. Allah's Messenger, peace and blessing of Allah be upon him, has attested to his martyrdom and he is among whom Paradise is categorically

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affirmed for. A number of hadeeth have been related nicknaming him as “the possessor of two wings”.

Al-Bukhari related on the authority of Ibn ‘Umar that whenever he greeted his son (i.e. Ja‘afar’s) ‘Abdullah Ibn Ja‘afar he would say to him: Peace be unto you the son of “the possessor of two wings.”

On the authority of Abu Hurairah who narrated (that Allah’s Messenger said): “I saw Ja‘afar flying in Paradise among the angels.”

Abu Hurairah intended his preference in nobility based on the evidence inherent in the narration of Bukhari on the authority of Abu Hurairah who said: The people used to say, “Abu Hurairah narrates too many narrations.” In fact I used to keep close to Allah’s Messenger and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur’anic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja‘afar Ibn Abi Talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.” Al-Bukhari related it exclusively.

Ibn Rawahah: He was one of the commanders that were martyred in the Battle of Mu’tah as pointed out earlier. He was the one who emboldened the Muslims to confront the Romans during their deliberation. He also embolden himself after the death of his two other Companions. Allah’s Messenger, peace and blessing of Allah be upon him, has affirmed martyrdom for him and

he is from those whom Paradise is affirmed for.

On the authority of 'Abdur Rahman Ibn Abi Laila who narrated that Abdullah Ibn Rawahah came while Allah's Messenger, peace and blessing of Allah be upon him, was giving sermon and he heard him say: "Sit down" so he sat down where he was, outside the Mosque till the Prophet, peace and blessing of Allah be upon him, concluded his sermon. When the Prophet, peace and blessing of Allah be upon him, heard of that

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he said: "May Allah increase you in obedience to Allah and His Messenger."

Al-Bukhari said in his Saheeh: Mu'adh said: "Sit with us for an hour so that we may (increase our) belief."

Al-Baihaqi related on the authority of Ata' Ibn Yasar that 'Abdullah Ibn Rawahah said to his companion: "Come so that we may believe for an hour." He responded: "Are we not believers?" he said: "True, but we can remember Allah and thus increase our Eeman."

It is recorded in Saheeh Al-Bukhari on the authority of Abu Darda' who said: "We were with Allah's Messenger on a journey during intense heat and none of us was fasting except Allah's Messenger and 'Abdullah Ibn Rawahah, may Allah be pleased with him.

He was also one of the popular poets among the Companions. Some of his poems about the Messenger of Allah, peace and blessing of Allah be upon him, as related by Al-Bukhari include: 'We have Allah's Messenger with us who recites His Book (the Qur'an) in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allah while the pagans are sound asleep in their beds. He came with guidance after our hearts had been blinded. Convinced that what he says shall come to pass'."

On the authority of Nu'man Ibn Basheer who narrated: 'Abdullah Ibn Rawahah fell down unconscious and his sister 'Amrah started crying and was saying loudly, "O Jabalah! Oh so-and-so! O so-and-so! And went on calling him by his (noble) qualities one after the other). When he came to his senses, he said (to his sister), "Whenever you

said something, I was asked, 'Are you really so (i.e. as she says)'?"

The Martyrs of the Muslims on the Day of Mu'tah

Among the Muhajiroon were Ja'afar Ibn Abi Talib, Zaid Ibn Harithah Al- Kalbi, Mas'ood Ibn Al-Aswad Ibn Harithah Ibn Nadlah Al-Adawi, Wahb Ibn Sa'd Ibn Abi Sarh, all making four martyrs. From the Ansar, the

martyrs include ‘Abdullaah Ibn Rawahah, ‘Abbad Ibn Qais Al- Khazrajiyan, Al-Harith Ibn AnNu‘man Ibn Isaf Ibn Nadlah An-Najjari and Suraqah Ibn ‘Amr Ibn Atiyyah Ibn Khansa’ Al-Mazini making four men. The aggregate of those who were killed from the Muslims on that day were just these eight men.

Meanwhile, a large number of the polytheists were killed. Here is Khalid himself saying thus: “On the day (of the Battle of) Mu’tah, nine swords were broken in my hand and nothing was left in my hand except a small Yemeni sword.” What (number of enemies) do you suppose he would have killed with those swords? Not to even talk of other brave heroes among the carriers of the Qur’an. This is subsumed in the statement of Allah: “There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the Battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the Believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand.” (Soorah Aal ‘Imran 3:13)

Hadeeth Indicating the Great Excellence of the Commanders of This Expedition

On the authority of Abu Umamah Al-Bahili who said: I heard Allah’s Messenger, peace and blessing of Allah be upon him, saying: “While I was sleeping, two men came to me (in my dream) and held me below my armpit and took me to a rough mountain and then asked me to climb. I said: ‘I can’t climb it.’ They insisted saying: ‘We shall make it easy for you.’ Then I climbed till I got to the

summit of the mountain and then I began to hear intense sounds and I asked: 'What are these sounds?' They said: 'These are the yelling of the inmates of Hellfire.' They proceeded with me till we saw some people hung with their Achilles tendon pierced through their cheeks and blood streaming from them (their cheeks). 'Who are these?' I asked and they said: 'These are people who break their fast before its due time.' He said: 'May the Jews and Christians be frustrated.'" Sulaim said: I do not know whether he heard it from Allah's Messenger or from his own opinion.

In The Defence Of the True Faith

“As they took me along I saw some people with exceedingly bloated bodies and exuding the most disgusting odor like that of a lavatory. I asked, ‘Who are these?’ They replied, ‘These are the polytheists killed (in battles)’. Then we proceeded till we saw another group of people with exceedingly bloated bodies and exuding the most disgusting of odor like that of a lavatory. I asked, ‘Who are these?’ They replied, ‘These are the male and female adulterers.’ They went ahead with me then we saw snakes biting the breasts of some women. I asked, ‘What happened to these ones?’ They replied, ‘These are women who prevented their children from their breast milk.’ We went ahead till we saw some young boys playing between two seas and I asked, ‘Who are these?’ They informed me, ‘These are children of the believers.’ Then I was directed to a direction and I saw three people drinking their wine and I asked who they are and they said, ‘these are Ja’afar Ibn Abi Talib, Zaid Ibn Harithah and Abdullah Ibn Rawahah.’ They directed me once again and I saw another group of three people and I asked, ‘Who are these?’ they responded, ‘These are Ibrahim, Moosa and Eesa, upon whom be Allah’s peace, waiting for you’.”

الدفاع عن العقيدة الصحيحة

(بالغة الإنجليزية)

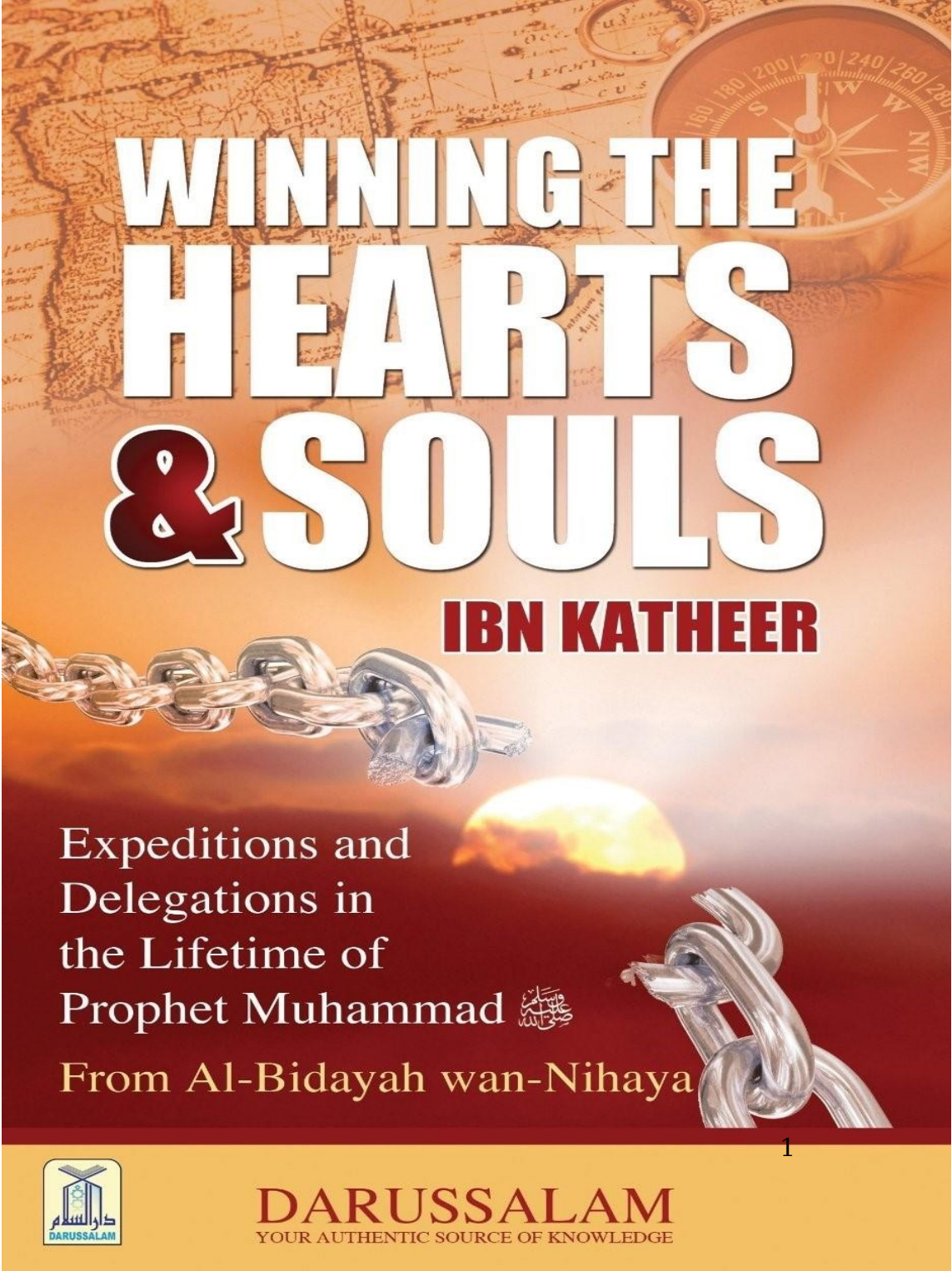
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Expeditions and delegations in lifetime of the prophet (Peace and Blessings of Allah be upon him)

Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

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Preface To The Revision

*In the Name of Allah, the Most Beneficent, the
Most Merciful*

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad - who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind - is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open

up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan- Nihayah*, by the Imam, the Hafiz, the master scholar of ahadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi - may Allah have Mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth

and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seera)

Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellfire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: An-Nihayah Fil- Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.

2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or Hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith - including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included

them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarised the asaneed present in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the Almighty, the All-Powerful, Most Wise and Most High.
7. In some instances, we have referred back to the original manuscript in order to verify the

wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al- Madinah Al-Munawwarah Printing Complex.
9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.
10. We mentioned the meters of the poetic verses between parentheses.
11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.
12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection - a Day on which neither wealth nor sons will benefit anyone - except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,
The humble slave of Allah.

Damascus, Ash-Sham
(Syria). 2nd of Dhul-
Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah. We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray.

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation - from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place

therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then

wrote a separate volume called *An-Nihayah Fil-Fitan Wal- Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim AlJaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid

Jumadal-Oola 1431 A.H.

The Messenger of Allah's Letters to Foreign Sovereigns Inviting Them to Allah and to Accept Islam

On the authority of Anas Ibn Malik who narrated that Allah's Messenger, peace and blessings of Allah be upon him, wrote to Kisra (Chosroes, King of Persia), Qaisar (Caesar, Emperor of Rome), An-Najashi (King of Abyssinia), and to every (other) ruler inviting them to Allah, the Exalted. The Najashi (Negus) mentioned here was not the same one for whom the Messenger of Allah offered the funeral prayers.

On the authority of 'Abdullah Ibn 'Abbas who said that Abu Sufyan narrated to me directly saying, "We were merchants and we had been strained by continual fighting until our wealth became depleted. After the armistice, i.e. the Treaty of Hudaibiyah, between us and the Messenger of Allah, peace and blessings of Allah be upon him, I went on a trade mission to Sham (Syria) along with a group (of people) from Quraish. We arrived in Sham when Qaisar, the king of Rome, had defeated and expelled the Persians who had occupied his territory. He also reclaimed the Cross that had previously been lost. When the news of the victory (and defeat of the Persians) reached him, he was residing in Hims, Sham, and walked to Bait Al-Maqdis to offer prayers as a token of his gratitude (for the victory). He was

welcomed by the people with great pomp and pageantry. A messenger from the king of Busra came to him with an Arab, whom he had brought, and said, 'O King, this man is an Arab from the people of sheep and camels; he brings you news of events that have occurred in his land,' and in the king's presence he asked his translator to tell the Arab to deliver the news. The man said, 'An Arab from the Quraish has appeared claiming to

be a Prophet; some of the people have followed him while others have opposed him. Bloody confrontations have occurred between them in a number of battles, and I left them in that condition.'

The king summoned the head guard and ordered, 'Comb through every part of Sham and bring me someone from this man's country to verify his story'."

Abu Sufyan said, "When we came to him, he said to his translator: 'Ask them who amongst them is the closest in relation to the one who claims to be a Prophet'." Abu Sufyan added, I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin, and there was no one from Banu 'Abd Manaf in the caravan except myself.' The king said, 'Let him approach me.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Relate to his companions that I am going to ask him about the man who claims to be a Prophet. If he lies, they should oppose him immediately'."

Abu Sufyan added, "By Allah! Had it not been shameful that my companions would label me a liar, I would not have spoken the truth about him when asked, so I spoke the truth. He said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family from amongst us.' He asked, 'Has anyone else

from amongst you ever claimed the same prior to him?' 'I replied, 'No.' He asked, 'Have you ever censured him for telling lies prior to what he claimed?' 'I replied, 'No.' He asked, 'Was anyone from amongst his ancestors a king?' I replied, 'No.' He asked, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He asked, 'Are

they increasing or decreasing?' I replied, 'They are increasing.' He asked, 'Has anyone from amongst those who have embraced his religion become displeased with it and discarded it?' I replied, 'No.' He asked, 'Does he break his promises?' I replied, 'No, but we are now at truce with him and we are afraid that he may betray us'." Abu Sufyan added, "Other than the last sentence, I could not say anything against him."

Caesar then asked, 'Have you ever fought a battle with him?' I replied, 'Yes.' He asked, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and other times we were.' He asked, 'What does he order you to do?' I said, 'He tells us to worship Allah, Alone, not to worship anything along with Him, and to abandon all that our forefathers worshipped. He orders us to pray, give in charity, be chaste, maintain our promises, and return whatever is entrusted to us.' When I said that, Qaisar said to his translator, 'Say to him: I asked you about his lineage and your reply was that he belonged to a noble family. In truth, all the Messengers came from the noblest lineage of their nations. Then I asked you whether anyone else from amongst you had ever claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever censured for telling lies, your reply was in the negative, so I take it for

granted that a person who did not lie about others could never lie about Allah. Then I asked you whether any of his ancestors were kings. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

When I asked you if he is followed by the rich or the poor, you replied that it was the poor who follow him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith until it is complete (in all respects). I asked you whether there was anyone who, after embracing his religion, became displeased with it and discarded it, your reply was in the negative. In fact, this is the sign of true faith, for, when its goodness enters and mixes in the heart, no one will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. Such are the Prophets, they never break their promises. When I asked you whether you fought against one another, you replied in the affirmative and (you also said) that sometimes he was victorious and sometimes you were. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs.

Then I asked you what he orders you with. You replied that he orders you to worship Allah, Alone, not to worship others along with Him, to leave all that your forefathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are truly the qualities of a Prophet, who I knew (from the previous Scriptures) would appear, but I did not know that he would be from among you. If what you say is true, he will, very

soon, occupy the ground beneath my feet; if I knew that I would reach him, I would go immediately to meet him; were I with him, then I would certainly wash his feet'." Abu Sufyan added, "Qaisar then asked for the letter of Allah's Messenger, which was read."

Abu Sufyan added, "When Heraclius finished his speech, a great hue and cry was caused by the Byzantine courtiers surrounding

him; there was so much noise that I did not understand what they said. Thereafter, we were turned out of the court. When I left with my companions and we were alone, I said to them, 'Verily, Ibn Abi Kabsha's (i.e. the Prophet's) affair has gained power. This is the king of Banu Al-Asfar fearing him.' Abu Sufyan added, "By Allah, I remained low and was sure that his religion would be victorious until Allah converted me to Islam, though I disliked it."

Ibn Ishaq said that Az-Zuhri narrated to me saying that a Christian prelate who had witnessed that event informed me that it was Dihyah Ibn Khaleefah who came to Heraclius with the letter from the Messenger of Allah, which contained the following words: "In the Name of Allah, the Most Beneficent, the Most Merciful. (This letter is) from Muhammad, the slave of Allah and His Messenger, to Heraclius, the ruler of the Byzantine. Peace be upon the followers of guidance.

"I invite you to Islam; embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation)."

Upon reading the contents of this letter, he slipped it between his thighs and shank and then wrote to a man from Turkey, who was well-versed in Hebrew, asking him to inform him about what

he had just received from Allah's Messenger, peace and blessings of Allah be upon him. The man wrote back saying, "He is undoubtedly the Prophet that is being awaited, so follow him." He then invited the Roman nobles and assembled them at the colosseum, which he ordered locked. He told them of the

rationale behind his action and then he said, "O company of Romans, a letter has reached me from Ahmad, and, by Allah, he is the Prophet that we have been waiting for. He is mentioned in our Book and his signs and time have become discernable (to us), so accept Islam and follow him and you will find peace in this world and in the Hereafter."

Upon hearing this address, the congregation objected and they all unanimously made for the exit, but found the gates of the colosseum locked. The king became apprehensive of their reaction and ordered, "Bring them back to me." When they returned to his presence he said to them, "O company of Romans, I gave that address in order to test your loyalty to your religion and I have seen in you what pleases me." On the king's volte face, they all prostrated before him and then the gates of the colosseum were opened for them and they left.

The Prophet's Letters to the Christian Arab Kings in the Region of Syria

Ibn Ishaq related: Afterward, Allah's Messenger, peace and blessings of Allah be upon him, sent Shuja' Ibn Wahb from Banu Asad Ibn Khuzaimah to AlMundhir Ibn Al-Harith Ibn Abi Shamir Al-Ghassani, the ruler of Damascus. Al-Waqidi adds that he sent a letter with him (saying): "Peace on

those who follow the guidance and believe in it. I invite you to believe in Allah, Alone, and to not associate any partners with Him. (If you do so) your authority will remain." When Shuja'delivered the letter and the Ghassanid ruler read it, he asked indignantly: "Who will dispossess me of my authority? I will be the first to march against him."

The Prophet's Deputation to Kisra (Chosroes), the King of Persia

Al-Bukhari related on the authority of Ibn 'Abbas that Allah's Messenger, peace and blessings of Allah be upon him, sent a man with a letter addressed to Kisra. He ordered him to first give it to the ruler of Bahrain and tell him to deliver it to Kisra. When Kisra read it, he tore it into pieces. (Az-Zuhri said): I think Ibn Al- Musaiyyab said: "Allah's Messenger invoked Allah to tear them (Kisra and his followers) into pieces."

The Messenger of Allah, peace and blessings of Allah be upon him, also sent Hudhafah Ibn Qais Ibn 'Adiyy Ibn Sa'd Ibn Sahm with a letter to Kisra saying:

"In the Name of Allah, the Beneficent,
the Merciful. From Muhammad, the
Messenger of Allah

To Kisra, the king of Persia

Peace be upon those who follow the guidance and believe in Allah and His Messenger; bearing witness that none deserves to be worshipped except Allah, Alone, with Whom there is no partner, and that Muhammad is His slave and Messenger. I invite you with Allah's invitation, for I am truly His Messenger sent to the entire

humanity, to give warning to the living and justify the Word against the disbelievers. If you submit (to Islam), you will be safe but if you decline, the sin of (all) the Magians will be upon you.”

(The narrator added): When he read the letter, he tore it and said, “He writes this type of letter to me, while he is my slave?” Then

Kisra wrote to Badham, his viceroy over Yemen, ordering him to "send two men to arrest this man in Hijaz and bring him to me." Badham sent his steward along with two Persians. When they reached the Messenger of Allah, peace and blessings of Allah be upon him, with their clean-shaven beards and bushy mustaches, Allah's Messenger, peace and blessings of Allah be upon him, detested looking at them. He asked, "Woe be to you, who ordered you to do this?" They responded, "Our lord (Kisra)." The Messenger of Allah, peace and blessings of Allah be upon him, said, "Rather, my Lord commands me to keep the beard and trim the mustache." He then said, "Go back and return to me tomorrow." Meanwhile, Divine revelation was sent to Allah's Messenger, peace and blessings of Allah be upon him, informing him that Sheerawaih, Kisra's son, had overthrown him, and killed him (his father) in such-and-such month on such- and-such night. Allah's Messenger, peace and blessings of Allah be upon him, invited the two emissaries and informed them of the news. They said: "Are you aware of what you are saying? The one who has sent us against you is more vulnerable than that. Should we write this against you and inform King Badham about what you have said?"

The Messenger of Allah, peace and blessings of Allah be upon him, said: "Yes, inform him on my behalf" and add: "Certainly, my religion and my authority shall subsume the extent of Kisra's authority and it will terminate at the limit of

where the hooves (of riding animals) can cover. Also tell him: If you submit, I shall leave your territory with you and preserve your authority over your people."

Badham had not tarried long before Sheerawaih's letter reached him saying: "I have killed Kisra in vengeance for deeming it

permissible to assassinate noblemen and slaughtering them. So once you receive my letter, take allegiance on my behalf from those in your direction and then proceed to that man about whom Kisra had written an edict and do not provoke him until you receive my order concerning him."

When Sheerawaih's letter was delivered to Badham, he cried out: "This man is truly a Messenger (from Allah)." He accepted Islam and all those Persians who were with him in Yemen also followed suit. Badhawaih said to Badham: "I have never spoken to a more awe-inspiring person than him." Badham asked him: "Did he have a guard with him?" He said, "No."

Imam Ash-Shafi'i related on the authority of Abu Hurairah that Allah's Messenger, peace and blessings of Allah be upon him, said: "Kisra will die and there would be no Kisra after him. Qaisar (king of Rome) will die and there would be no Qaisar after him; by the One in Whose Hands is my life, you will spend their treasures in the cause of Allah." Related by Muslim from the Hadith of IbnUyainah and they narrated it from the Hadith of Az- Zuhri.

I say: In this is an implicit tiding that the king of Rome shall never return to Sham. The Arabs used to give the appellation of Qaisar to the Roman rulers of Sham and the peninsula. Similarly, they referred to each person that ruled Persia as Kisra

and the ruler of Abyssinia as Negus. They also gave the title of Muqawqis to every ruler of Alexandria, Fir'awn (Pharaoh) to the non-Muslim ruler of Egypt, and Batlaimoos to the ruler of Hind. They also had peculiar titles other than these. We have mentioned this at other places also. And Allah (SWT) knows best.

Muslim related on the authority of Jabir Ibn Samurah who said: Allah's Messenger, peace and blessings of Allah be upon him, said: A small force of Muslims will capture the treasure of Kisra in the White Palace."

Deputation to Muqawqis, Juraij Ibn Meena Al-Qibti, the Monarch of the City of Alexandria

On the authority of Ibn Ishaq who said that "Az-Zuhri narrated to me from 'Abdur Rahman Ibn 'Abdul-Qari that Allah's Messenger, peace and blessings of Allah be upon him, sent Hatib Ibn Abi Balta'ah to Muqawqis, the ruler of Alexandria, with the Prophet's letter. When he received the letter, he kissed it, conferred an honor on Hatib and treated him hospitably. He sent Hatib back with gifts to the Prophet including clothes, white mules, and two slave girls. One of the two slave girls would become the mother of Ibrahim and Allah's Messenger, peace and blessings of Allah be upon him, gave the other to Muhammad Ibn Qais Al-Abdi." This narration is related by Al-Baihaqi.

I say: Included in these gifts were a black eunuch slaveboy named Maabur, two unique black mules, and a white mule named Ad-Duldul. Maabur's condition as a eunuch was not well-known to the people. So, when he started to enter upon

Mariyah, as they used to do in their land, some people began to insinuate concerning both of them as they were unaware of him being an eunuch. Allah's Messenger, peace and blessings of Allah be upon him, commanded 'Ali Ibn Abi Talib to execute him, but when it was discovered that he was an eunuch, he was released. The Hadith is recorded in Saheeh Muslim.

Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, sent Saleet Ibn 'Amr Ibn 'Abd Wudd from Banu 'Amir Ibn Lu'ay to Hawdhah Ibn 'Ali, the ruler of Al-Yamamah, Al-'Ala Ibn Al-Hadrami to Al-Mundhir Ibn Sawa of Banu 'Abdul Qais, the ruler Bahrain, and 'Amr Ibn Al-'As to Jayfar Ibn Al-Julanda and Ammar Ibn Al-Julanda Al-Azdiyyin the two rulers of Amman.

The Battle of Dhat us-Salasil

Al-Baihaqi cited it here before the Battle of the Conquest (of Makkah). He related it through Moosa Ibn 'Uqbah and 'Urwah Ibn Az-Zubair, both of whom narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent 'Amr Ibn Al-'As and 'Abdullah along with those who followed him from Quda'ah to Dhat us-Salasil in the vicinity of Sham in Baliyy. 'Urwah added: Banu Baliyy are the maternal uncles of Al-'As Ibn Wa'il. Upon seeing the enemies' numbers, 'Amr sought reinforcement from the Messenger of Allah, peace and blessings of Allah be upon him. The Messenger of Allah, peace and blessings of Allah be upon him, sent reinforcements which included some of the early Emigrants, such as Abu Bakr and 'Umar, may Allah be pleased with them. He gave the command to Abu 'Ubaidah Ibn Al-Jarrah over them.

Moosa Ibn 'Uqbah related that when they arrived, 'Amr said: "I am your commander as I requested

your reinforcement from the Messenger of Allah.” The Emigrants said: “Rather, you are the commander of your companions while Abu ‘Ubaidah is the commander of the Emigrants.” ‘Amr insisted: “You were merely sent as a reinforcement (for me).” Observing his insistence, Abu ‘Ubaidah, who was a good-natured and soft-hearted man, said:

"The last pledge that Allah's Messenger took from me is that we both acquiesce. So if you disobey me, I will obey you." Thus, Abu 'Ubaidah handed over the reign of the command to 'Amr Ibn Al-'As.

On the authority of 'Amr Ibn Al-'As who narrated: "I had a wet-dream on a cold night in the Battle of Dhat us-Salasil. I was afraid that if I took a bath I would die. I, therefore, performed tayammum (dry ablution) and led my companions in the dawn prayer. They mentioned that to the Messenger of Allah, peace and blessings of Allah be upon him, and he said: 'Amr, did you lead your companions in prayer while you were sexually defiled?' I informed him of the cause which impeded me from taking a bath. And I said: 'I heard Allah say: And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.'" (Soorah An-Nisa' 4:29) The Messenger of Allah laughed and did not say anything."

Imam Malik related on the authority of Jabir who narrated: "Allah's Messenger sent an army consisting of three hundred men toward the east coast and appointed Abu 'Ubaidah Ibn Al-Jarrah as their commander." Jabir continued, "I was part of it. We marched until our food was about to finish.

Abu 'Ubaidah ordered us to collect all the remaining provisions which was done. Our provisions were dates. Abu 'Ubaidah kept giving us our daily ration in small amounts from it, until

it was exhausted. The share of each one of us would be one date only." I (the sub- narrator) asked, "How could one date suffice you?" Jabir replied, "We came to know its value when that too finished." Jabir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from

it for eighteen days. Then Abu 'Ubaidah ordered that two of its bones be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the two ribs (which formed an arch) without touching them."

The Conquest of Makkah

The Conquest of Makkah occurred in the month of Ramadan, 8th year (of Hijrah), and Allah has referred to it at various places in the Qur'an. Allah, the Almighty, says:

"Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterward. But to all, Allah has promised the best (reward). (Soorah Al-Hadeed 57:10)

Allah (SWT) also says:

"When comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives."
(Soorah An-Nasr 110:1-3)

The reason for the Conquest, after the Treaty of Hudaibiyah, is related in the narration of Muhammad Ibn Ishaq from Az-Zuhri on the authority of 'Urwah Ibn Az-Zubair, who said that Al- Miswar Ibn Makhramah and Marwan Ibn AlHakam jointly

informed him that the Treaty of Hudaibiyah stipulated that anyone who wished may enter into a treaty either with Muhammad or with the Quraish; the terms (of the treaty) shall be applicable to them as well. Banu Khuza'ah said: "We are entering into a treaty with Muhammad," and Banu Bakr quickly aligned themselves with Quraish.

This status quo, as stipulated by the treaty, remained for 17 or 18 months.

Afterward, Banu Bakr betrayed the treaty by attacking Banu Khuza'ah at night near a watering place called Al-Wateer, which was close to Makkah. Quraish said: "Muhammad will not come to know of these events as it occurred at night and no one will see us." They supported their allies with men and weapons and fought against Banu Khuza'ah, because of their malice toward the Messenger of Allah, peace and blessings of Allah be upon him.

However, after the incident between Banu Khuza'ah and Banu Bakr at AlWateer, 'Amr Ibn Salim rode to inform Allah's Messenger, peace and blessings of Allah be upon him, of the incident.

The Messenger of Allah, peace and blessings of Allah be upon him, said: "O 'Amr Ibn Salim, you will be aided." A cloud appeared in the sky and he said: "This cloud will pour down with the victory

of Bani Ka'b." Allah's Messenger, peace and blessings of Allah be upon him, ordered the people to make preparations (to march out) as stealthily as possible and supplicated to Allah to hide the news (of their preparation) from Quraish until they are able to reach their land.

Abu Sufyan went to see Allah's Messenger, peace and blessings of Allah be upon him, in Madinah, but first he went to see his daughter, Umm Habeebah, the wife of the Prophet. As he tried to sit on the bed of the Prophet, she pulled it from underneath him. He asked: "My daughter, do you consider this bed unfit for me or me unfit for this?" She said: "It is the bed of Allah's Messenger and you are an unclean polytheist, and I do not wish for you to sit on it." Abu Sufyan said: "My daughter, you have been afflicted with evil after (you left) me." He then went to speak with Allah's Messenger, peace and blessings of Allah be upon him, but he did not get any response (from him). So he went to Abu Bakr, may Allah be pleased with him, requesting him to mediate with Allah's Messenger, peace and blessings of Allah be upon him, on his behalf. Abu Bakr's response was brief and he said, "I will not do so." He then went to 'Umar, may Allah be pleased with him, with the same request, and he said: "Would I intercede on your behalf with Allah's Messenger? By Allah, even if I found nothing more than motes, I shall still fight against you with it." Undaunted, Abu Sufyan went to 'Ali, may Allah be pleased with him, with whom he found Fatimah, the daughter of Allah's Messenger, and with her was Hasan, who was a toddler crawling in front of them.

Abu Sufyan said: "'Ali, you are the closest person to me in kinship and relation. I have come for a need and I shall not return frustrated. Would you

please intercede for me with Allah's Messenger?" 'Ali said: "Abu Sufyan, Allah's Messenger has decided upon a matter concerning which we cannot speak to him." Then he (Abu Sufyan) turned to Fatimah and said: "O daughter of Muhammad, would you ask this son of yours to intercede between the people so that he becomes a leader of the Arabs until the end of time?" She said: "My son cannot intercede

between the people and no one can grant protection against the Prophet."

Then Abu Sufyan said: "Abu Al-Hasan, it appears that matters have really become difficult for me, so please advise me." 'Ali said: "By Allah, I know nothing that will suffice you, except that you are the leader of Banu Kinanah; you may hold discussions among the people and then return to your land." Abu Sufyan asked: "Do you foresee any benefit in that for me?" 'Ali replied: "No, I do not think so, but I have no other advice to give you other than that."

Abu Sufyan rose and went to the Mosque and addressed the people: "O People, I have been given protection," and then rode his camel and left. On his return back to Makkah, the Quraish asked: "What news did you leave behind?" He said: "I went to Muhammad, spoke with him but he did not give me any response. Then I went to Ibn Abi Quhafah but, by Allah, I did not find any good in him. Then I went to 'Umar and found him most hostile. I went to 'Ali and I found him to be the gentlest of them. He is the one who directed me to a course of action and I do not know whether it will be of any benefit or not." They asked: "What did he advise you to do?" He replied: "He asked me to intercede between the people and I complied." They said: "It will not add up to anything, for the man merely played on your intelligence. Your feedback will not be of any benefit to us." Resignedly, Abu Sufyan said: "I did

not find a better option other than that.”

After Abu Sufyan left, Allah’s Messenger, peace and blessings of Allah be upon him, remained for as long as Allah wished and then he resumed preparation for the invasion of Makkah. He

asked 'A'ishah (May Allah be pleased with her) to prepare his personal effects for the journey and told her to be quick about it.

Afterward, Allah's Messenger, peace and blessings of Allah be upon him, went to the Mosque or to satisfy a need when Abu Bakr came and found 'A'ishah (May Allah be pleased with her) sifting and picking wheat. He asked: "Does Allah's Messenger intend a military expedition?" She kept silent. Abu Bakr probed further, "Perhaps he intends to invade the Romans?" 'A'ishah (May Allah be pleased with her) remained quiet. "Perhaps he intends the inhabitants of Najd?" Abu Bakr inquired further mentioning some of their misdeeds. 'A'ishah (May Allah be pleased with her) gave no information to her father. Undaunted, Abu Bakr prodded further: "Perhaps he intends the Quraish?" 'A'ishah (May Allah be pleased with her) still did not respond.

Soon after, Allah's Messenger, peace and blessings of Allah be upon him, came back and he asked the same questions to him: "Allah's Messenger, do you intend to go on a military expedition?" "Yes," Allah's Messenger, peace and blessings of Allah be upon him, replied. "Perhaps it is against the Romans?" Abu Bakr asked. "No," the Messenger of Allah said. "Perhaps you intend the inhabitants of Najd?" he further asked. The Prophet, peace and blessings of Allah be upon him, answered in the negative. "Perhaps it is against the Quraish?" Abu Bakr asked. Finally, the

Prophet, peace and blessings of Allah be upon him, said: "Yes." Alarmed at the Prophet's response, Abu Bakr asked: "But isn't there a treaty between you and them?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "Haven't you been informed of what they did to Banu Ka'b?" Thereafter, Allah's Messenger, peace and blessings of Allah be upon him, announced to the people to prepare for an

invasion. Then Hatib Ibn Abi Balta'ah wrote to Quraish (betraying the Prophet's secret). Allah exposed the incident of the letter to His Messenger and the story is related as follows:

The Story of Hatib Ibn Abi Balta'ah

On the authority of 'Ali, may Allah be pleased with him, who narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent Az-Zubair, Miqdad, and me on an errand, saying, "Go until you reach the Rawdat Khakh where there is a pagan woman carrying a letter from Hatib Ibn Abi Balta'ah to the pagans of Makkah." We jumped on our horses and raced until we got to the meadow where we found her at the place which Allah's Messenger, peace and blessings of Allah be upon him, had described. We said (to her): "Bring forth the letter." She said: "I have no letter." We said, "Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she took out the letter from her hair braid and we brought it to Allah's Messenger, peace and blessings of Allah be upon him. When it was opened, it contained correspondence between Hatib Ibn Abi Balta'ah and some of the Makkan polytheists disclosing to them some of the Messenger of Allah's plans.

The Prophet, peace and blessings of Allah be upon him, invited Hatib and asked: "Hatib, what made you do this?" Hatib replied, "O Messenger of Allah, please do not be hasty in passing judgment

on me; there is none of your Companions but has relatives in Makkah who look after their families and property, while I have nobody there. I wanted to do them a favor (so that they might look after my family and property). I did not do so this as a consequence of apostatizing from my faith or from being pleased with disbelief after I had believed." The Messenger of

Allah, peace and blessings of Allah be upon him, said: "He is truthful (in what he has said)." 'Umar said, "O Messenger of Allah, allow me to chop off the neck of this hypocrite." Allah's Messenger, peace and blessings of Allah be upon him, said: "He participated in the Battle of Badr. Who knows, perhaps Allah has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you'." Then Allah revealed the chapter: "O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends," up to "then indeed he has gone (far) astray, (away) from the Straight Path." (Soorah AlMumtahinah 60:1)

On the authority of Ibn 'Abbas, who narrated that afterward Allah's Messenger, peace and blessings of Allah be upon him, departed on his journey, and he appointed Abu Ruhm Kulthoom Ibn Husain Ibn 'Utbah Ibn Khalaf Al-Ghifari over Madinah. He departed ten days into the month of Ramadan. The Messenger of Allah, peace and blessings of Allah be upon him, fasted and the people also did the same along with him until they reached Al-Kadeed (a place) between 'Usfan and Amaja, where he broke his fast. He proceeded until he disembarked at Marraz-Zhahran along with 10,000 Muslims.

Al-Bukhari related on the authority of Ibn 'Abbas who narrated that Allah's Messenger traveled in the month of Ramadan and he fasted until he reached (a place called) 'Usfan. He asked for a

tumbler of water and drank from it during the daytime, so that the people might see him. He broke his fast until he reached Makkah. Ibn 'Abbas used to say, "Allah's Messenger fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys)."

Az-Zuhri said: The Prophet, peace and blessings of Allah be upon him, went on the expedition of the Conquest, i.e. the conquest of Makkah. He set out of Madinah in Ramadan along with ten thousand Muslims, and that was exactly eight and a half years after his arrival in Madinah. He conquered Makkah thirteen days into the month of Ramadan.

Al-Baihaqi related on the authority of Abu Sa'eed Al-Khudri who narrated that Allah's Messenger, peace and blessings of Allah be upon him, announced to us to march out in the Year of the Conquest, two nights into the month of Ramadan. We set out while fasting until we reached Al-Kadeed where Allah's Messenger, peace and blessings of Allah be upon him, ordered us to break our fast. Thus, the people broke into two factions - a faction fasting and the other, not fasting. This was the situation until we reached the location where we encountered the enemy and then we were all ordered to break our fast. Thus we broke our fast altogether.

I say: based on what Az-Zuhri mentioned that the Conquest occurred on the 13th of Ramadan coupled with Abu Sa'eed's narration that they departed from Madinah on the 2nd of Ramadan, it indicates that their journey between Makkah and Madinah took 11 nights.

The Acceptance of Islam of the Prophet's Uncle, 'Abbas Ibn 'Abdul Muttalib, Abu Sufyan Ibn Al-Harith Ibn 'Abdul Muttalib, the Prophet's cousin, and 'Abdullah Ibn Abi Umayyah Ibn Al-Mugheerah Al - Makhzoomi

Ibn Ishaq related that 'Abbas Ibn 'Abdul Muttalib met Allah's Messenger, peace and blessings of Allah be upon him, along the way. Ibn Hisham said that he met him at Juhfah while he was migrating on his horse. Meanwhile, he had stayed in Makkah overseeing his watering place, with the Messenger of Allah's consent, as mentioned by Ibn Shihab Az-Zuhri.

Ibn Ishaq added: Abu Sufyan Ibn Al-Harith Ibn 'Abdul Muttalib and 'Abdullah Ibn Umayyah also met Allah's Messenger, peace and blessings of Allah be upon him, on the way at Neeq-il-'Uqab, somewhere between Makkah and Madinah, at which point they sought an audience with him. Umm Salamah spoke to him on their behalf. She said: "Allah's Messenger, your cousin and your brother-in-law (would like to have your audience)." He said: "I do not have any need for them. As for my paternal cousin, he has denigrated me and it was my maternal cousin who said what he said concerning me in Makkah." When the comment of the Messenger of Allah was

conveyed to them, Abu Sufyan, who was with his son, said: "By Allah, he either grants me permission or I shall hold the hand of this son of mine and wander in the land until we both die of thirst and hunger." When the news of his threat was conveyed to the Prophet, he became compassionate toward them and gave them permission. They were admitted into his presence and they both accepted Islam.

When Allah's Messenger, peace and blessings of Allah be upon him, arrived at Marraz-Zahran, he camped there as related by Al-Bukhari on the authority of Jabir, who said: "We were with Allah's Messenger collecting Al-Kabathat Marraz-Zahran. The Prophet, peace and blessings of Allah be upon him, said, "Collect the black ones, for they are better." Somebody said, "O Allah's Messenger! Have you ever shepherded sheep?" He said, "Yes, every Prophet has been a shepherd."

Al-Baihaqi related on the authority of Abul-Waleed Sa'eed Ibn Meena, who said that when the warriors (sent to) Mu'tah were finished with their engagement, Allah's Messenger, peace and blessings of Allah be upon him, turned their attention toward Makkah. When they arrived at Marraz-Zahran, he alighted at Al-'Aqabah and sent a group of harvesters to harvest Al-Kabath. "What is that?" I asked Sa'eed and he said: "It is the fruit of Al- Arak." (The narrator continued): Ibn Mas'ood also went with the harvesters. Whenever anyone of them picked a good seed, he tossed it in his mouth. The people began to laugh at Ibn Mas'ood's shanks as he climbed a tree. Allah's Messenger, peace and blessings of Allah be upon him, said: "Do you marvel at the thinness of his shanks? By Him in Whose Hands is my soul, they are heavier than Uhud on the scale. It is recorded in the Saheehain on the authority of Anas, who said: Once we came upon a rabbit at Marraz-Zahran. The people chased it until they

became tired. I caught it and brought it to Abu Talhah, who slaughtered it and sent both its pelvic pieces (or legs) to the Prophet, which he accepted.

Al-Bukhari related from Ibn Hisham (who narrated) from his father that: When Allah's Messenger, peace and blessings of Allah be upon him, set out (toward Makkah) during the Year of

the Conquest (of Makkah) and this news reached (the polytheists of Quraish), Abu Sufyan, Hakeem Ibn Hizam and Budail Ibn Warqa' came out to gather news about Allah's Messenger, peace and blessings of Allah be upon him. They proceeded on their way until they reached Marraz-Zahran. There they saw many fires as if they were the fires of 'Arafah. Abu Sufyan said: "What is this? It looks like the fires of 'Arafah." Budail Ibn Warqa' said, "(Perhaps) it is the fires of Banu 'Amr." Abu Sufyan interjected: "Banu 'Amr are less in number than that." Some of the guards of Allah's Messenger, peace and blessings of Allah be upon him, saw them, caught up with them, captured them and brought them to Allah's Messenger, peace and blessings of Allah be upon him,. Then Abu Sufyan embraced Islam.

When the Prophet, peace and blessings of Allah be upon him, proceeded, he said to 'Abbas: "Keep Abu Sufyan standing at the top of the mountain so that he may look upon the Muslims." So 'Abbas kept him standing (at that place) and the tribes accompanying the Prophet began to pass in front of him. A group passed by and Abu Sufyan asked: "'Abbas, who are these?" 'Abbas said: "They are (Banu) Ghifar." Abu Sufyan said: "I have nothing to do with Ghifar." Then (a group from) Juhainah passed by and he said something similar as above. Then (a group from) Sa'd Ibn Hudhaim passed by and he said something similar. Then (Banu) Sulaim passed by and he said something similar. Then came a group, the like of which Abu Sufyan

had never seen before, so he asked: "Who are they?" 'Abbas said: "They are the Ansar headed by Sa'd Ibn 'Ubadah, the one holding the flag." Sa'd said: "Abu Sufyan! Today is the day of a great battle, and today (what is prohibited in) the Ka'bah will be permissible." Abu Sufyan said: "O 'Abbas! How excellent the day of destruction is!"

Then came another group (of warriors), which was the smallest; in it was Allah's Messenger, peace and blessings of Allah be upon him, and his Companions and the flag of the Prophet was carried by Zubair Ibn Al'Awwam. When Allah's Messenger, peace and blessings of Allah be upon him, passed by Abu Sufyan, the latter said, (to the Prophet): "Do you know what Sa'd Ibn 'Ubadah said?" The Prophet, peace and blessings of Allah be upon him, asked: "What did he say?" Abu Sufyan said: "He said such-and- such." The Prophet, peace and blessings of Allah be upon him, said: "Sa'd told a lie. Today Allah will give superiority to the Ka'bah, and today the Ka'bah will be covered with a covering." Allah's Messenger, peace and blessings of Allah be upon him, ordered that his flag be hoisted at Al-Hajoon.

'Urwah narrated Nafi' Ibn Jubair Ibn Mut'im said: I heard 'Abbas asking Zubair Ibn Al-'Awwam: "O Abu 'Abdullah! Did Allah's Messenger order you to hoist the flag here?" He replied, "Yes," and added: "Allah's Messenger ordered Khalid Ibn Al-Waleed to enter Makkah from its upper part, Kada', while the Prophet himself entered from Kuday. Two men from the cavalry of Khalid Ibn Al-Waleed named Hubaish Ibn Al-Ash'ar and Kurz Ibn Jabir AlFihri were martyred on that day.

Abu Dawood related on the authority of Ibn 'Abbas who narrated that in the Year of the Conquest, that 'Abbas Ibn 'Abdul- Muttalib came to Allah's Messenger, peace and blessings of Allah

be upon him, with Abu Sufyan Ibn Harb who accepted Islam at Marraz-Zahran. 'Abbas said to him: "O Messenger of Allah, Abu Sufyan loves pride, would you grant him something (to boost his ego) ?" Allah's Messenger, peace and blessings of Allah be upon him, replied: "Whoever enters Abu Sufyan's house is safe and whoever remains indoors is safe (as well)."

The Description of the Prophet's Entrance into Makkah

It is recorded in the Saheehain on the authority of Anas that on the Day of the Conquest, Allah's Messenger, peace and blessings of Allah be upon him, entered Makkah, wearing a helmet on his head. When he took it off, a man came and said: "Ibn Khatal is clinging to the curtain of Ka'bah." The Prophet, peace and blessings of Allah be upon him, said: "Kill him." Malik (a sub-narrator) said: "On that day the Prophet, peace and blessings of Allah be upon him, was not in a state of Ihram, as it appeared to us. And Allah (SWT) knows best."

Ahmad related on the authority of Jabir that Allah's Messenger, peace and blessings of Allah be upon him, entered Makkah on the Day of the Conquest wearing a black turban.

Muslim related on the authority of 'Amr Ibn Huraith, who narrated: "As if I am seeing Allah's Messenger, peace and blessings of Allah be upon him, on the Day of the Conquest of Makkah with a pitch-black turban on his head, and its two ends hanging between his shoulders."

The compilers of the four Sunan related on the authority of Jabir that the flag of the Messenger of Allah was white on the day he entered Makkah.

Al-Bukhari related on the authority of Mu'awiyah Ibn Qurrah, who narrated that I heard 'Abdullah

Ibn Mughaffal said: "I saw Allah's Messenger, peace and blessings of Allah be upon him, on the Day of the Conquest of Makkah riding his she-camel, reciting Surah Al-Fat'h in a vibrant quivering tone." The sub-

narrator added: "Were I not afraid that the people would gather around me, I would recite in a vibrant quivering tone just as he did."

Al-Bukhari related on the authority of Hisham Ibn 'Urwah from his father that 'A'ishah (May Allah be pleased with her) informed him that on the Day of the Conquest, Allah's Messenger, peace and blessings of Allah be upon him, entered through Kada' in the upper part of Makkah. Abu Usamah and Wuhaib followed him concerning the wording Kada'.

'Ubaid Ibn Isma'eel narrated from Abu Usamah from Hisham on the authority of his father that in the Year of the Conquest, Allah's Messenger, peace and blessings of Allah be upon him, entered from the upper part of Makkah through Kada'. This is more authentic.

Ibn Ishaq related that Ibn Abi Najeesh stated in his Hadith that Allah's Messenger, peace and blessings of Allah be upon him, ordered Khalid Ibn AlWaleed to enter from Al-Leet, in the lower part of Makkah with a group of people. At that time, Khalid was on the right flank, which included the tribes of Aslam, Sulaim, Ghifar, Muzainah, Juhainah and a number of other Arab tribes. Abu 'Ubaidah Ibn Al-Jarrah approached with the Muslim column to lay ambush to Makkah. The Messenger of Allah, peace and blessings of Allah be upon him, entered from Adhakhir until he disembarked at the upper part

of Makkah where his tent was pitched.”

Al-Bukhari related that Usamah Ibn Zaid asked the Messenger of Allah, peace and blessings of Allah be upon him, at the time of the Conquest: “O Allah’s Messenger! Where will we camp tomorrow?” The Prophet, peace and blessings of Allah be upon

him: said, "Has 'Aqeel left for us any house to lodge in?" He then added, " (Anyway) No Believer will inherit an infidel's property, and no infidel will inherit the property of a Believer."

Al-Bukhari also related on the authority of Abu Hurairah that the Prophet, peace and blessings of Allah be upon him, said: "If Allah makes us victorious, our camping place will be Al-Khaif, the place where the infidels took an oath of dedication to kufr."

Ibn Ishaq said that 'Abdullah Ibn Khatal belonged to Banu Taim Ibn Ghalib.

I say: His name was probably 'Abdul 'Uzza Ibn Khatal and when he became Muslim, his name was changed to 'Abdullah. After he accepted Islam, the Messenger of Allah, peace and blessings of Allah be upon him, sent him to collect Zakah and sent an Ansari along with him. Ibn Khatal also had with him his mawla (freed slave). On the way, he became extremely angry with the mawla, killed him and then apostatized. He had two female singers, Fartana and her friend, both of whom used to satirize the Messenger of Allah, peace and blessings of Allah be upon him, and the Muslims in their songs. It is for this reason that his blood and that of the two female singers were permitted to be shed. He was killed while hanging on the drapes of Ka'bah. Abu Barzah Al-Aslami and Sa'eed Ibn Huraith Al-Makhzoomi jointly executed him. One of the two female singers was

also executed while security was requested (and granted) for the other.

The narrator added: Al-Huwairith Ibn Nuqaidh Ibn Wahb Ibn Abd Ibn Qusayy was one of those who used to harm the Messenger of Allah, peace and blessings of Allah be upon him, in Makkah. When 'Abbas carried Fatimah and Umm Kulthoom so that they may join their father, Allah's Messenger, peace and

blessings of Allah be upon him, in Madinah during the first Hijrah, AlHuwaitirith poked the camel on which the Prophet's daughters were riding and they both fell off the animal. Thus, when the permission for his killing was given, 'Ali Ibn Abi Talib executed him.

He also added that Miqyas Ibn Subabah was also killed because he killed someone who mistakenly killed his brother after he had collected the blood money (for his brother) and also apostatized.

A member from his clan named Numailah Ibn 'Abdullah carried out his execution. Another person who was permitted to be killed was Sarah, the female client of Banu 'Abdul-Muttalib and of 'Ikrimah Ibn Abi Jahl as she would harm the Prophet while she was in Makkah.

I say: It has been expressed earlier that she is the same person who was carrying the letter of Hatib Ibn Abi Balta'ah. It appears that she was forgiven or perhaps she fled. Later, the order for her execution was given. And Allah (SWT) knows best. She fled again until her protection was sought from the Messenger of Allah, peace and blessings of Allah be upon him, and it was granted. She lived until the rule of 'Umar; someone ran over her with a horse after which she died. As-Suhaili mentioned that Fartana also accepted Islam.

On the authority of Mus'ab Ibn Sa'd from his father that on the Day of the Conquest of Makkah,

Allah's Messenger, peace and blessings of Allah be upon him, granted amnesty to the people with the exception of four men and two women. The Prophet, peace and blessings of Allah be upon him, gave the command: "Kill them even if you find them hanging to the drapes of the Ka'bah." They included: 'Ikrimah Ibn Abi Jahl, 'Abdullah Ibn

Khatal, Miqyas Ibn Subabah, and 'Abdullah Ibn Sa'd Ibn Abi Sarh. As for 'Abdullah Ibn Khatal, he was found hanging on the drape of the Ka'bah, Sa'eed Ibn Huraith and 'Ammar Ibn Yasir raced toward him, but Sa'eed was faster for he was the younger of the two, and he killed him. Miqyas was found in the market and he was killed. 'Ikrimah fled to the high sea, where they were caught in a storm. The occupants of the ship said to one another, "Worship Allah sincerely for all your (false) deities will not suffice you in the least in this precarious situation." 'Ikrimah said: "By Allah, if one cannot be saved on the high sea except through sincerity to Allah, then one cannot possibly be saved (at any othertime) by other than Him. O Allah, I give You my solemn pledge that if You deliver me from this situation I will go to Muhammad and place my hand in his." True to his vow, 'Ikrimah came and accepted Islam.

'Abdullah Ibn Sa'd Ibn Abi Sarh was with 'Uthman. When Allah's Messenger, peace and blessings of Allah be upon him, invited the people to pledge allegiance, 'Uthman brought him to the presence of the Prophet, peace and blessings of Allah be upon him, and said: "O Messenger of Allah, take 'Abdullah's (pledge of) allegiance." The Prophet, peace and blessings of Allah be upon him, lifted his gaze to look at him three times, each time refusing (to accept) his allegiance. After the third time, he accepted his pledge of allegiance and then turned to his Companions and said: "Wasn't there any intelligent person who

would have killed him when you saw that I tarried in accepting his allegiance?" They said: "We did not know what you intended. Why didn't you wink at us (to give a sign) ?" The Prophet, peace and blessings of Allah be upon him, said: "It is not fitting for a Prophet to kill by gestures." Related by Abu Dawood and An- Nasa'i also related a similar narration.

Ibn Ishaq related on the authority of Abu Murrah, the freed slave of 'Aqeel Ibn Abi Talib that Umm Hani, the daughter of Abi Talib, said that when the Messenger of Allah, peace and blessings of Allah be upon him, disembarked at upper Makkah, two men from my in-laws among Banu Makhzoom fled to me. Ibn Hisham added: They were Al-Harith Ibn Hisham and Zuhair Ibn Abi Umayyah Ibn Al-Mugheerah. She was married to Hubairah Ibn Abi Wahb AlMakhzoomi.

Umm Hani continued: "My brother, 'Ali Ibn Abi Talib, came in to see me and insisted: 'I shall kill both of them.' So I locked the door of my house on both of them and went to Allah's Messenger, peace and blessings of Allah be upon him, at the upper part of Makkah. I found him taking a bath from a bowl with dough stain and Fatimah was hiding him with a cloth. When he finished his bath, he donned his cloth and offered eight units of Dhuha prayer and then came to meet me, and said: 'Welcome, O Umm Hani, what brought you here?' I informed him about the two men and 'Ali's insistence (on killing them). He said: 'I have granted asylum to whoever you grant asylum and safety to whom you grant safety. He shall not kill them'."

Al-Bukhari related on the authority of Ibn Abi Laila that no one narrated to us that he saw the Prophet, peace and blessings of Allah be upon him, offering the Salat ud-Dhuha other than Umm Hani. She mentioned that on the Day of the

Conquest of Makkah the Prophet, peace and blessings of Allah be upon him, took a bath in her house and then offered eight units of prayer. She added: "I never saw him offering a lighter prayer than that, even though he completed the bowing and prostration properly."

Ibn Ishaq related on the authority of Safiyyah Bint Shaibah that when Allah's Messenger, peace and blessings of Allah be upon him, arrived in Makkah and the people settled down, the Prophet, peace and blessings of Allah be upon him, came to the House (Ka'bah) and circumambulated it seven times while riding his animal touching the corner with a staff in his hand. When he completed his tawaf, he called 'Uthman Ibn Talhah and took the key to the Ka'bah and opened it. When he entered it, he found a wooden pigeon which he broke and threw it (out). Then he stood by the door of the Ka'bah while the people gathered around him in the Grand Mosque.

Ibn Ishaq said that some people of knowledge informed him that Allah's Messenger, peace and blessings of Allah be upon him, stood by the door of the Ka'bah and said: "I bear witness that none is worthy of worship (in truth) except Allah, He is Alone without any associate. He has fulfilled His promise and helped His slave and routed the confederates. Take note! All the merits mentioned in pre-Islamic times, and the claims made for blood or property are now under my feet, except the custody of the Ka'bah and the supply of water to the pilgrims.

"Take note! The blood-money for unintentional murder, which appears intentional — such as those murdered with a whip or a stick — is one hundred camels, forty of which should be pregnant. O company of the Quraish, Allah has

eliminated the haughtiness of the time of ignorance and pride in ancestry. Every man is from Adam and Adam is from dust.”

Then he recited this Verse: “O mankind! We have created you from a male and a female...” (Soorah Al-Hujurat 49:13) in its entirety, and then said: “O people of Quraish! What do you think

of the treatment that I am about to accord on you?" They replied: "We expect nothing but goodness from you, (you are a) noble brother and the son of a noble brother!" Upon this the Messenger of Allah, peace and blessings of Allah be upon him, said: "Go, for you are free."

Then the Messenger of Allah, peace and blessings of Allah be upon him, sat in the Mosque. 'Ali Ibn Abi Talib went up to him bearing the key to the Ka'bah and said: "Grant us the custody (of Ka'bah) and the (job of the) supplying water to the pilgrims, Allah's peace be upon you." Upon that Allah's Messenger, peace and blessings of Allah be upon him, said: "Where is 'Uthman Ibn Talhah?" He was called and the Messenger of Allah, peace and blessings of Allah be upon him, said to him: "O 'Uthman, this is your key. Today is a day of benevolence and fealty."

Ibn Hisham related that some people of knowledge informed me that Allah's Messenger, peace and blessings of Allah be upon him, entered the Ka'bah on the Day of the Conquest and saw the pictures of angels and others. He also saw a picture of Ibrahim with divining arrows in his hand. The Messenger of Allah, peace and blessings of Allah be upon him, said: "May Allah kill them all! They turned our chief into an arrow diviner! What has Ibrahim got to do with divining arrows?" and recited the Verse, "Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Haneef (Islamic Monotheism - to worship

none but Allah Alone) and he was not of Al-Mushrikoon.” (Soorah Aal Imran 3:67) Then he commanded that the pictures be destroyed.

Al-Bukhari related that ‘Abdullah Ibn Mas’ood said: When the Messenger of Allah entered Makkah on the Day of Conquest, there were 360 idols around the Ka’bah. He started striking them

with a stick, which he had in his hand, and kept saying, "The truth has come, and falsehood can neither create anything nor resurrect (anything)."

Ibn 'Abbas narrated that Allah's Messenger, peace and blessings of Allah be upon him, entered Makkah on the Day of the Conquest riding his camel and circumambulated the House on it. Surrounding the Ka'bah were idols bound with lead. The Prophet, peace and blessings of Allah be upon him, began to point to the idols with a something in his hand, saying: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish." He did not point at the face of any of the idols except that it fell on its back, and he did not point at its back except that it fell on its face, until all the idols fell down. Tameem Ibn Asad Al-Khuza'i said in a verse of poetry:

*In the (fate of the) idols are lessons and
knowledge For he who hopes for
reward or punishment*

Abu Hurairah narrated in the Hadith of the Conquest of Makkah saying: The Messenger of Allah, peace be upon him, proceeded until he approached the (Black) Stone. He kissed it and circumambulated the Ka'bah. He approached an idol by the side of the Ka'bah which was worshipped by the people. The Messenger of Allah, peace and blessings of Allah be upon him,

had a bow in his hand, and he was holding it from a corner. When he came near the idol, he began to pierce its eyes with the bow saying: "Truth has been established and falsehood has perished." When he finished the circumambulation, he came to Safa, ascended it to a height from where he could see the Ka'bah, raised his hands (in prayer) and began to praise Allah and supplicate as much as he wanted.

Al-Bukhari related on the authority of Ibn ‘Abbas that upon the arrival of Allah’s Messenger, peace and blessings of Allah be upon him, in Makkah, he refused to enter the Ka’bah while idols still remained inside it. He commanded that they be thrown out. Then they brought a picture of Ibrahim and Isma’eel, peace be upon both of them, with divining arrows in their hands to which he said: “May Allah ruin them! They knew that both of them never divined by arrow.” He then entered the Ka’bah and extolled the Greatness of Allah by all its sides and he came out without offering any prayer in it.

Imam Ahmad related on the authority of Ibn ‘Abbas that when Allah’s Messenger, peace and blessings of Allah be upon him, entered the Ka’bah, he supplicated by its corner and then came out to offer two units of prayer.

Al-Bukhari related on the authority of ‘Abdullah Ibn ‘Umar that Allah’s Messenger, peace and blessings of Allah be upon him, entered Makkah on the Day of the Conquest from its upper part while riding his she-camel, and Usamah was riding behind him. Bilal and ‘Uthman Ibn Talhah, one of the servants of the Ka’bah, were also accompanying him until he made his camel kneel in the Mosque and asked the latter to bring the key of the Ka’bah. He opened the door of the Ka’bah and Allah’s Messenger, peace and blessings of Allah be upon him, entered in the company of Usamah, Bilal and ‘Uthman, and

stayed in it for a long time. When he came out, the people rushed to it, and 'Abdullah Ibn 'Umar was the first to enter it and found Bilal standing behind the door. He asked Bilal: "Where did the Prophet offer his prayer?" He pointed to the place where he had offered his prayer. 'Abdullah said: "I forgot to ask him how many Raka'hs he had performed."

It is mentined in Saheeh Bukhari and others that the Messenger of Allah, peace and blessings of Allah be upon him, prayed in the Ka'bah, with his back to the door between the two pillars, one on the right and the other on his left and three other pillars toward his back. At the time, the House had six pillars. Between him and the western wall (of the Ka'bah) was a distance of three arms length.

Yoonus Ibn Bukair related on the authority of Ibn Ishaq who said: "My father informed me that a member of the household of Jubair Ibn Mut'im informed him that when Allah's Messenger, peace and blessings of Allah be upon him, entered Makkah, he ordered Bilal to climb the roof of the Ka'bah and give the call to prayer, to whichh he complied." One of Banu Sa'eed Ibn Al-'As said: "Allah has conferred honor on Sa'eed for he died before he could witness the spectacle of this black man on the rooftop of the Ka'bah."

Al-Baihaqi related on the authority of Ibn 'Abbas that Abu Sufyan saw Allah's Messenger, peace and blessings of Allah be upon him, walking while the people were trailing behind him. He said to himself: "What if I were to renew fighting with this man?" Then Allah's Messenger, peace and blessings of Allah be upon him, came and struck me on the chest with his hand and said: "Then you will be disgraced." Then Abu Sufyan said: "I repent to Allah and seek His forgiveness for what I have uttered."

Al-Bukhari related on the authority of Mujahid that Allah's Messenger, peace and blessings of Allah be upon him, said: Allah's Messenger got up on the Day of the Conquest of Makkah and said: "Allah has made Makkah a sanctuary since the day He created the heavens and the Earth, and it will remain a

sanctuary by virtue of the sanctity Allah has bestowed on it until the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted; its Luqatah (i.e. lost things) should not be picked up except by the one who makes a public announcement of it.” ‘Abbas Ibn ‘Abdul- Muttalib interjected: “Except the Idhkhir, O Allah’s Messenger, as it is indispensable for blacksmiths and houses.” On that, the Prophet, peace and blessings of Allah be upon him, kept quiet and then said: “Except the Idhkhir as it is lawful to cut.”

Imam Ahmad related on the authority of ‘Amr Ibn Shu’aib from his grandfather through his father that when Allah allowed His Messenger to conquer Makkah, he said: “All hostilities must cease except for the Khuza’ah against Banu Bakr.” He gave them permission until he offered the ‘Asr prayer. He then said: “All hostilities should cease.” The following day a man from Khuza’ah came across another man from Banu Bakr at Muzdalifah and killed him. When the news of that (incident) reached the Messenger of Allah, peace and blessings of Allah be upon him, he rose to address the people. (The narrator added: I saw him while his back was against the Ka’bah saying): “The one who transgressed most against Allah is he who killed in the sacred precinct or

murdered one not guilty of murder or took vengeance of the time of ignorance.”

On the authority of Al-Harith Ibn Malik Ibn Al-Barsa' Al-Khuza'i who narrated: I heard Allah's Messenger say on the Day of the Conquest of Makkah: "After this day, this (city) shall not be invaded again (forever) till the Day of Resurrection."

It is recorded in Saheeh Muslim on the authority of Mutee' Ibn Al-Aswad AlAdawi who narrated that Allah's Messenger, peace and blessings of Allah be upon him, said on the Day of the Conquest of Makkah: "The Quraish shall not be killed helplessly after this day until the Day of Resurrection." This statement is similar to the previous one.

Ibn Hisham related that "some people of knowledge informed me that Fadalrah Ibn 'Umair Ibn Mulawwah, that is, Al-Laithi, wanted to kill the Prophet while he was circumambulating the Ka'bah in the Year of the Conquest. When he approached him, Allah's Messenger, peace and blessings of Allah be upon him, said (to him): "Is this Fadalrah?" He replied: "Yes, it is Fadalrah, O Messenger of Allah." The Prophet, peace and blessings of Allah be upon him, then asked: "What are you nursing in your mind?" Fadalrah said: "Nothing. I am merely remembering Allah." The Prophet, peace and blessings of Allah be upon him, smiled and said: "Seek Allah's forgiveness." Then he placed his hand on his bosom and his heart became calm. Fadalrah used to say: "He had hardly removed his hand from my bosom when I felt that there was no one more beloved to me than he."

Fadalrah added: "Thereafter, I returned to my family. On the way, I came across a woman with whom I used to have an affair (during Jahiliyyah). She said: 'Come over so that we may chat'." He

(Fadalah) declined and then began to say (in verse):

She said: come so that we may chat

I said: No, Allah and Islam forbid

it to me If you had seen

Muhammad and his tribe

*On the Day of the Conquest when the idols
were shattered You would have seen the
religion of Allah becoming manifest And the
face of idolatry being smothered in darkness*

Ibn Ishaq related on the authority of 'Urwah from 'A'ishah (May Allah be pleased with her) who narrated: Safwan left for Juddah with the intention of boarding (a ship) to Yemen. 'Umair Ibn Wahb said: "O Allah's Prophet, Safwan Ibn Umayyah is the chief of his people but he has left in flight from you so as to plunge himself into the sea, please grant him amnesty." The Prophet, peace and blessings of Allah be upon him, said: "He is granted amnesty." Again he asked: "Messenger of Allah, give me a sign for your amnesty." Allah's Messenger, peace and blessings of Allah be upon him, gave him his turban which he had put on when he entered Makkah.

So 'Umair left in search of Safwan. He found him while he was trying to go to sea. He caught him and said: "O Safwan, may my father and mother be sacrificed for you! Allah has saved your soul from perdition. Here is an amnesty that I obtained from Allah's Messenger (for you)." He said: "Stay away from me and don't talk to me." 'Umair insisted: "Safwan, may my mother and father be sacrificed for you, your cousin is the best of men, the most benevolent, most forbearing. His glory is equally yours, his honor is yours and his reign is

yours as well." Safwan said: "I am afraid for my life." 'Umair insisted: "He is far more forbearing and nobler than that." Finally, he conceded and returned with him. When he came to the Messenger of Allah, peace and blessings of Allah be upon him, Safwan said: "This one claims that you have given me amnesty." "He has spoken the truth," the Prophet, peace and blessings of Allah be upon him, replied. Then

Safwan requested: "Can you give me two months to choose?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "You can have four months to choose."

Ibn Ishaq related on the authority of Az-Zuhri that Fakhitah Bint Al-Waleed, Safwan's wife, and Umm Hakeem Bint Al-Harith Ibn Hisham, 'Ikrimah Ibn Abi Jahl's wife, had gone after him to Yemen and brought him back, and he accepted Islam. When both of them (Safwan and 'Ikrimah) accepted Islam, Allah's Messenger, peace and blessings of Allah be upon him, allowed their wives to remain with them (in marriage) with the first contract."

Ibn Ishaq also related that the number of those who witnessed the Conquest of Makkah among the Muslims were 10,000. Banu Sulaim contributed 700 while another opinion put their contribution at 1,000. Banu Ghifar had 400 men. As many as 400 men were from Banu Aslam. Banu Muzainah contributed 1,003 men while the rest of the army was from the Quraish, the Ansar and their allies from the various Arab tribes of Tameem, Qais, and Asad. 'Urwah, Az-Zuhri and Moosa Ibn Uqbah narrated: the number of the Muslims with the Messenger of Allah, peace and blessings of Allah be upon him, on the Day of the Conquest was 12,000. And Allah (SWT) knows best.

The Prophet's Dispatching of Khalid Ibn Al- Waleed to Bani

Jadheemah of Kinanah After the Conquest

Ibn Ishaq related that Hakeem Ibn Hakeem Ibn 'Abbad Ibn Hunaif said on the authority of Abu Ja'afar Muhammad Ibn'Ali, who said: When he conquered Makkah, Allah's Messenger,

peace and blessings of Allah be upon him, dispatched Khalid Ibn Al-Waleed for the purpose of inviting him (to Islam) and not to fight. He sent along with him some Arab tribes from Sulaim Ibn Mansoor and Mudlij Ibn Murrah. They calmed Banu Jadheemah Ibn 'Amir Ibn 'Abd Manaf Ibn Kinanah. When they saw him coming they drew their weapons, but Khalid said: "Drop your weapons for the people have accepted Islam."

Ibn Ishaq also said that some people of knowledge from our companions among Banu Jadheemah informed me that when Khalid ordered us to drop our weapons, a person from among us named Jadham said: "O Banu Jadheemah, woe be to you, this is Khalid, by Allah, nothing will follow your laying down your weapons except strapping (cuffs) and nothing more will come after except the striking of your necks. By Allah, I shall never lay down my weapon."

(The narrator added): Some men from his tribe spoke to him saying: "Jadham, do you wish for our blood to be spilled? The people have accepted Islam and have laid down their weapons, war has ended and there is now pervading security." They kept pressurizing him until they took away his weapons and all the people laid down their weapons (relying) on the statement of Khalid.

Ibn Ishaq related that Hakeem Ibn Hakeem related that Abu Ja'afar said that when they laid down their weapons, Khalid ordered that they be

shackled and then put a number of them to the sword. When the news of his action reached the Messenger of Allah, peace and blessings of Allah be upon him, he raised his hand to the sky and said: "O Allah, I am innocent of what Khalid Ibn AlWaleed has done."

Ibn Ishaq also said that Jadham had said to them when he saw what Khalid had done to Banu Jadheemah: "The striking (of the necks) has manifested itself. I had warned you concerning what you have fallen victim to." Ibn Ishaq related that some altercation occurred between Khalid and 'Abdur Rahman Ibn 'Awf on the same issue. The latter asked: "Did you carry out an act from the period of Ignorance?" Khalid replied: "I took revenge for your father." 'Abdur Rahman responded: "You have lied, you have killed my father's murderer previously; rather, you have taken revenge for your uncle Al-Fakih Ibn AlMugheerah." There was an altercation between them which came to the attention of Allah's Messenger, so he said: "Khalid, take your time, and let my Companions be (i.e. none should revile my Companions), for if you have as much gold as Uhud and you were to spend it (all) in charity, it would (still) not amount to as much as the early morning striving or evening striving of one of my Companions."

The Dispatch of Khalid Ibn Al-Waleed to Destroy Al'Uzza

Ibn Ishaq related that afterward, Allah's Messenger, peace and blessings of Allah be upon him, dispatched Khalid to destroy Al- 'Uzza, which was an idol housed surrounded by palm groves and venerated by Quraish, Kinanah and Mudar. Its custodian and its drapers were from Banu Shaiban from the clan of Banu Sulaim who were

allies of Banu Hashim. When its custodian, AsSulami, heard of Khalid's movement toward the idol, he hung his sword on the Al-'Uzza and then rushed to the hill where it was located while saying:

O 'Uzza, in a manner that is unprecedented, be prepared

*For Khalid, jettison your veil and be
prepared For O 'Uzza, if you do not
kill a man like Khalid*

You will be displaced and cut short in haste

When Khalid came to the idol, he destroyed it and returned to Allah's Messenger, peace and blessings of Allah be upon him.

The Length of the Prophet's Stay in Makkah

There is no disagreement that he spent the remainder of the month of Ramadan shortening prayers and not fasting. This is a proof for some of the scholars who argue that if a traveler does not intend residency, then he may shorten the prayers and refrain from fasting for 18 days according to one of the two opinions.

Al-Bukhari related that Anas Ibn Malik said: "We stayed with Allah's Messenger, peace and blessings of Allah be upon him, (in Makkah) for ten (days) and we were shortened the prayers."

Al-Bukhari related that Ibn 'Abbas said: Allah's Messenger stayed (in Makkah) for 19 days offering prayers of two raka'ahs (i.e. shortening them).

'Imran Ibn Husain said: "I participated in military expeditions with the Messenger of Allah, peace and blessings of Allah be upon him, and I witnessed the Conquest along with him. Hestayed for 18 nights offering two raka'ahs of (shortened) prayers. He would say: 'O residents, pray four (units) for we are travelers'." This is how At-Tirmidhi related it and he said: This Hadith is hasan saheeh.

Judgment Passed by Allah's Messenger in Makkah

'Utbah Ibn Abi Waqqas authorized his brother, Sa'd, to take the son of the slave-girl of Zam'ah into his custody. 'Utbah said (to him) "he is my son."

When Allah's Messenger, peace and blessings of Allah be upon him, arrived in Makkah during the Conquest (of Makkah), Sa'd Ibn Abi Waqqas took the son of the slave-girl of Zam'ah to the Prophet. 'Abd Ibn Zam'ah too came along with him. Sa'd said, "This is the son of my brother and the latter has informed me that he is his son." 'Abd Ibn Zam'ah said, "O Allah's Messenger! This is my brother who is the son of the slave-girl of Zam'ah and was born on his (i.e. Zam'ah's) bed." Allah's Messenger looked at the son of the slave-girl of Zam'ah and noticed that he, of all the people, had the greatest resemblance to 'Utbah Ibn Abi Waqqas. Allah's Messenger, peace and blessings of Allah be upon him, then said (to 'Abd), "He is yours; he is your brother, O 'Abd Ibn Zam'ah, he was born on the bed (of your father)."

(At the same time) Allah's Messenger, peace and blessings of Allah be upon him, said (to his wife, Sawdah): "O Sawdah, veil yourself before him (i.e. the son of the slave-girl)," because of the resemblance he noticed between him and 'Utbah Ibn Abi Waqqas. Allah's Messenger, peace and blessings of Allah be upon him, added, "The boy is for the bed (i.e. for the owner of the bed where he

was born), and stoning is for the adulterer.” Ibn Shihab said: “Abu Hurairah used to say that publicly.”

Al-Bukhari also related that Ibn Shihab said: ‘Urwah Ibn Az- Zubair narrated to me that a lady committed theft during the lifetime of Allah’s Messenger, peace and blessings of Allah be

upon him, in the Ghazwah of Al-Fat'h, (i.e. the Conquest of Makkah). Her folk went to Usamah Ibn Zaid to intercede for her (with the Prophet). When Usamah interceded for her with Allah's Messenger, peace and blessings of Allah be upon him, the color of his face changed and he said: "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usamah said: "O Allah's Messenger! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Messenger, peace and blessings of Allah be upon him, got up and addressed the people. He praised Allah as He deserved and then said: "The nations before you were destroyed because if a noble from among them were to steal, they would excuse him, but if a poor person from among them were to steal, they would apply (Allah's) legal punishment on him. By Him in Whose Hand is Muhammad's soul, if Fatimah, the daughter of Muhammad, were to steal, I would cut her hand." Then Allah's Messenger, peace and blessings of Allah be upon him, gave his order in the case of that woman and her hand was amputated. Afterward, her repentance proved sincere and she was married. 'A'ishah (May Allah be pleased with her) said: "That lady used to visit me and I used to convey her demands to Allah's Messenger, peace and blessings of Allah be upon him."

It is recorded in Saheeh Muslim from the Hadith of Sabrah Ibn Ma'bad AlJuhani who said: "Allah's Messenger ordered us to do Mut'ah (temporary marriage) in the Year of the Conquest (ofMakkah)

when he entered Makkah. Then he prohibited before he left (Makkah).”In another version, the Messenger of Allah, peace and blessings of Allah be upon him, said: “Beware, it is prohibited from this day (of yours) until the Day of Resurrection.”

I say: the most emphatic prohibition of it occurred in the Battle of Khaibar. It is said that he permitted it twice and prohibited twice. Ash-Shafi'i and others prefer this opinion. It is also argued that it was prohibited only once, which was after the Conquest.

It is also said that it was permitted due to necessity. Based on this, once necessity calls for it, then it becomes permissible. This is a reported opinion from Imam Ahmad. Another opinion argues that it was not absolutely prohibited and it is still under permissibility. This opinion is well-known from Ibn 'Abbas and some of his companions.

Ibn Jareer related that the people then gathered in Makkah to pledge allegiance to Allah's Messenger, peace and blessings of Allah be upon him, upon Islam. According to what was related to me, he sat for that purpose on Mount Safa while 'Umar sat below him and he began to accept from people their oath to listen and obey Allah and His Messenger in whatever way they are able to. When he finished taking the pledge from the men, he then took the pledge from the women. Among them was Hind Bint 'Utbah who came veiled because of the (evil) that she had perpetrated on Hamzah and therefore fearing that Allah's Messenger, peace and blessings of Allah be upon him, might apprehend her. When the women moved closer to Allah's Messenger, peace and blessings of Allah be upon him, to give their

pledge, he said (to them): "Do you give me your pledge that you will not associate any partner with Allah?" Hind said: "Would you take from us what you did not take from the men?" The Messenger of Allah, peace and blessings of Allah be upon him, continued: "That you will not steal," again she interjected: "I took something from the wealth of Abu Sufyan, but I do not know whether that is permissible for us or not." Abu Sufyan, who

was witnessing all that she was saying, said: "As for what you had taken in the past, it is permitted to you." Allah's Messenger, peace and blessings of Allah be upon him, asked: "Are you Hind Bint Utbah?" She replied in the affirmative and she entreated: "Overlook what has gone by, may Allah overlook for you (your mistakes)."

The Messenger of Allah, peace and blessings of Allah be upon him, then continued: "That you will not commit adultery." Again Hind interjected: "O Allah's Messenger, does a woman born free commit adultery?" The Prophet, peace and blessings of Allah be upon him, continued: "That you will not kill your children." She said: "We had nurtured them in their infancy, while you and your Companions killed them in adulthood at the Battle of Badr." At this, 'Umar Ibn Al-Khattab laughed heartily. Again, Allah's Messenger, peace and blessings of Allah be upon him, said: "That you shall not peddle slander." She said: "Peddling rumor is indeed a despicable thing." He said: "That you shall not disobey me." She interjected: "In righteousness." Allah's Messenger, peace and blessings of Allah be upon him, said to 'Umar: "Accept their pledge and seek Allah's forgiveness for them for He is Oft-Forgiving and Merciful." 'Umar took their pledge. Allah's Messenger, peace and blessings of Allah be upon him, neither shook the hands of women nor did he touch any woman other than the one whom Allah had permitted for him or those who were Dhat Mahram (those close relatives to whom marriage

was permanently forbidden for him).

It is recorded in the Saheehain on the authority of 'A'ishah (May Allah be pleased with her) that: "By Allah, the hand of Allah's Messenger never touched that of any (strange) woman." In another version: "He never used to accept their pledge except by

word of mouth and he would say: 'My address to one woman is similar to addressing a hundred women'."

It is recorded in the Saheehain on the authority of 'A'ishah (May Allah be pleased with her) that Hind Bint 'Utbah said: "O Allah's Messenger! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take from his wealth without his knowledge?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "Take what is sufficient for you and your children, and the amount should be just and reasonable."

On the authority of Ibn 'Abbas who narrated that Allah's Messenger, peace and blessings of Allah be upon him, said on the Day of the Conquest of Makkah: "There is no migration (after the Conquest), but (there is still) Jihad and good intentions; when you are called for Jihad, you should respond to the call immediately."

Al-Bukhari related on the authority of Majashi' Ibn Mas'ood who said: "I took Abu Ma'bad to the Prophet so that he might give him the pledge of allegiance for migration." The Prophet, peace and blessings of Allah be upon him, said: "Migration has ended, but I take the pledge from him (i.e. Abu Ma'bad) for Islam and Jihad." (The sub-narrator said): "Then I met Abu Ma'bad and I asked him and he said: 'Majashi' has spoken the truth'." Khalid related on the authority of Abu

'Uthman from Majashi' that he came with his brother Mujalid.

These Ahadeeth indicate that Hijrah, either in its entirety or absolutely, has ceased after the Conquest of Makkah, because people entered the religion of Allah in throngs, Islam prevailed (and become manifest), and its pillars and beams became well-

entrenched so there was no more Hijrah except in a situation which requires migration as a consequence of living in proximity with war-mongers and one does not have the power to openly practice the religion among them. In that situation, migration becomes obligatory from there to Dar Al-Islam (the land of Islam). There is no difference among the scholars on this issue. However, this Hijrah is not similar to the one that occurred before the Conquest. Similarly, Jihad and spending in the path of Allah are both legislated and highly recommended until the Day of Resurrection, but they are not similar to Jihad and spending in the path of Allah before the Conquest of Makkah. Allah says: "Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward)." (Soorah Al-Hadeed 57:10)

Al-Bukhari also related on the authority of Ibn 'Abbas that 'Umar used to admit me (into his house) along with the older men who fought in the Battle of Badr. Some of them said (to 'Umar): "Why do you allow this young man to enter with us, while we have sons of his own age?" 'Umar said: "Do you know who he is?" One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e. my knowledge). 'Umar asked them: "What do you say about (the Soorah):

'When comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives. '" (Soorah An-Nasr 110:1-3)

Some of them replied: "We are ordered to praise Allah, and repent to Him if we are helped and granted victory." Some said: "We do not know." Others remained silent. 'Umar then said to me: "Do you say similarly?" I said: "No." 'Umar said: "What do you say then?" I said: "This Verse indicates the approaching death of Allah's Messenger, which Allah informed him about. 'When comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah) ' that will be the sign of your (Prophet's) approaching death, 'So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.' On that, 'Umar, may Allah be pleased with him, said: "I do not know about it anything other than what you say."

On the authority of 'Amr Ibn Salimah who narrated that AbuQilabah said to me: "Shouldn't you meet him and ask him?" so I met him and asked him and he said: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them: "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allah has sent him (as a Messenger), that he has been Divinely inspired, and that Allah has revealed to him such-and-such." I used to memorize that (Divine) speech, and felt as if it was ingrained in my heart. The 'Arabs (other than Quraish) delayed their conversion to Islam until the Conquest (of

Makkah). They used to say: "Leave him (i.e. Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet."

So, when Makkah was conquered, every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the

Prophet) to his tribe, he said: "By Allah, I have surely come to you from the Prophet." The Prophet, peace and blessings of Allah be upon him, afterward said to them: "Offer such-and-such prayer at such-and-such time, and when the time for the prayer comes, then appoint someone to pronounce the Adhan (for the prayer), and let someone from among you, who knows the most Qur'an, to lead the prayer." So they looked for a person and found none who knew more Qur'an than I because of the Qur'anic portions which I would learn from the caravans. They made me their Imam (to lead the prayer) and at that time I was a boy of six or seven years. I would wear a Burdah (i.e. a black square garment) which proved to be very short for me (and my body became partly naked). A lady from the tribe said: "Won't you cover the backside of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I have never been so happy with anything before as I was with that shirt.

The Expedition of Hawazin on the Day of Hunain

Allah, the Almighty, says: "Truly, Allah has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the Earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakinah (calmness, tranquility and reassurance, etc.) on the Messenger

(Muhammad), and on the Believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allah will accept the repentance of whom He will. And Allah is OftForgiving, Most Merciful." (Soorah At-Tawbah 9:25-27)

Muhammad Ibn Ishaq Ibn Yasar has mentioned in his book that the Messenger of Allah's march to Hawazin took place after the Conquest (of Makkah) on the 5th of Shawwal, in the 8th year. He also claimed that the Conquest occurred ten days toward the end of the month of Ramadan and 15 days before his march against them.

Ibn Ishaq related that when the Hawazin heard that Allah's Messenger, peace and blessings of Allah be upon him, had conquered Makkah, its ruler, Malik Ibn 'Awf An-Nasri, convened a meeting which was attended by all the Hawazin of Thaqeef, the people of Nasr and Ju'sham, Sa'd Ibn Bakr and a few from Banu Hilal. None was present from Qais of Ailan aside from these. Ka'b and Kilab of the Hawazin stayed away and no one of repute attended. Among Banu Ju'sham was Duraid Ibn As-Simmah, an elderly and experienced man who was known for his valuable advice and experience in warfare.

Thaqeef had two chiefs: Qarib Ibn Al-Aswad Ibn Mas'ood Ibn Mu'attib, who was the leader of Al-Ahlaf, and Dhul-Khimar Subai' Ibn Al-Harith, who was the leader of Bani Malik and his brother Ahmar Ibn Al-Harith. However, the overall affairs were in the hands of Malik Ibn 'Awf An-Nasri. When he decided to march against the Messenger of Allah, peace and blessings of Allah be upon him, he was accompanied with his men, their wealth, women and children. When he camped at Awtas, the people gathered around him and

included in them was Duraid Ibn As-Simmah, who was sitting in a hawdaj (howdah-like carriage) in which he was carried. As soon as he dismounted he asked: "In what valley are you?" They said: "Al-Awtas." So he said: "It is suitable for the horse. Neither a rocky mount nor a dusty plain, but why do I hear the growl of camels, the braying of asses, the

cries of children, and the bleating of sheep?" They informed him: "Malik brought the army with their wealth, wives, and children." Duraid asked: "Where is Malik?" Malik was summoned for him and he said to him: "Malik, you have become the leader of your people and today will be a precipitation of events of the subsequent days. Why do I hear the growl of camels, the braying of asses, the cries of children, and the bleating of sheep?" Malik answered: "I have brought the army along with their children, wives, and wealth." Duraid asked: "Why did you do such a thing?" Malik replied: "I want to place behind every soldier his family and wealth so that they might encourage him to fight without thinking of retreat." Duraid said exasperatedly: "You are no more than a shepherd of sheep! By Allah, do you think anything will change the situation of a defeated man? In case things go well nothing will help but a man with a sword and spear; and in case it goes against you, you will be debased in your family and wealth."

He then asked: "What happened to Ka'b and Kilab?" He was told: "No one is present from them." So he said: "Boldness and might are absent. If it were a day of sublimity, Ka'b and Kilab wouldn't have been absent. I wish you would act in a similar manner as Ka'b and Kilab. Who among your clan is present?" They informed him: "'Amr Ibn 'Amir, 'Awf Ibn 'Amir." He said: "Those two weak branches of 'Amir who can neither benefit nor harm." Then he turned to

Malik and said: "Malik, you have erred. When you advance the mass of the Hawazin to encounter the cavalry, let them ascend to a high and inaccessible part of their land and confront the Subayy riding your horses. In case the fight is to your advantage, those in the back can proceed and join you, and in the event that it goes against you, you would have rescued your families and property." Malik said: "By Allah, I will not do

what you have asked. It appears you have grown old both physically and mentally." Then Malik said: "Hawazin, you will either follow me or I will pierce myself with this sword until it comes out from my back." He simply detested to allow Duraid have a say in the matter. When Hawazin chose to follow Malik, Duraid said: "This is a day I will neither witness nor miss." Then Malik addressed his men: "Once you see them, break your scabbard and assault them as a single man."

Imam Ahmad related on the authority of Umayyah Ibn Safwan Ibn Umayyah from his father that Allah's Messenger, peace and blessings of Allah be upon him, borrowed some armor (from Safwan). He asked: "O Muhammad, do you wish to take them by force?" The Prophet, peace and blessings of Allah be upon him, replied: "No, they are warranted loans until we return them to you." Eventually, some of them were lost and the Messenger of Allah went to compensate him for them, but Safwan said: "O Messenger of Allah, I have never had a desire for Islam more than today."

Abu Dawood related on the authority of 'Abdul-Azeez Ibn Rufai' from some people from the descendants of 'Abdullah Ibn Safwan who reported that the Messenger of Allah, peace and blessings of Allah be upon him, asked: "O Safwan, do you have any weapons?" He (Safwan) asked: "As a loan or (will you take them) by force?" He replied: "As a loan." So he lent him between thirty

to forty coats of mail. The Messenger of Allah, peace and blessings of Allah be upon him, fought in the Battle of Hunain. When the polytheists were defeated, Safwan's coats of mail were collected and it was noticed that some of them were lost. The Messenger of Allah, peace and blessings of Allah be upon him, said to Safwan: "We have lost some of your coats of mail. Should

we compensate you for them?" He replied: "No, O Messenger of Allah, for I have in my heart today what I did not have that day."

I say: Based on the statement of 'Urwah, Az-Zuhri and Moosa Ibn 'Uqbah the total number of the two armies which he (the Prophet) took to the Hawazin was 14,000 soldiers. This is because he arrived in Makkah with 12,000 men (according to their own opinion) and 2,000 more joined them from the freed (people of Makkah).

Ibn Ishaq related that he (the Messenger of Allah) left Makkah on the 5th of Shawwal and added that he appointed 'Attab Ibn Aseed Ibn Abul-Ees Ibn Umayyab Ibn Abd Shams Al-Umawi to oversee the affairs of the people of Makkah on his behalf.

I say: His age (i.e. 'Attab's) was close to twenty. Allah's Messenger, peace and blessings of Allah be upon him, proceeded to confront the Hawazin, and he cited the poem of 'Abbas Ibn Al-Mirdas:

Inform the Hawazin, the high and the low

of them From me is a letter, a clear

counsel

I think Allah's Messenger will reach you in the

morning With an army like pillars in the

expanse of the land

*Among them is Sulaim, your brother, who would
not let you be And the Muslims who are ardent
servants of Allah
On his right flank is Banu Asad*

*The land itself trembles in awe of him In his front
are 'Aws and 'Uthman*

Abu Dawood related on the authority of As-Salooli that Sahl Ibn AlHanzaliyyah narrated to him that on the Day of Hunain we traveled with the Messenger of Allah, peace and blessings of Allah be upon him, for a long time until evening came and I attended the prayer along with the Messenger of Allah.

A horseman came and said: "O Messenger of Allah, I went ahead of you and climbed a certain mountain where I saw the Hawazin gathered together with their women, cattle, and sheep at Hunain."

The Messenger of Allah, peace and blessings of Allah be upon him, smiled and said: "That will be the booty of the Muslims tomorrow, if Allah wills." He then asked: "Who will be on guard tonight?" Anas Ibn Abu Marthad AlGhanawi said: "I shall, O Messenger of Allah." He said: "Then mount your horse." He mounted his horse, and came to the Messenger of Allah, peace and blessings of Allah be upon him.

The Messenger of Allah said to him: "Proceed to the top of this ravine. We should not be exposed to danger from your side." In the morning, the Messenger of Allah, peace and blessings of Allah be upon him, came out to his place of prayer, and offered two raka'ahs. He then asked: "Have you

seen any sign of your horseman?" The people said: "We have not, O Messenger of Allah." The announcement of the time for prayer was then made, and while the Messenger of Allah, peace and blessings of Allah be upon him, was praying, he glanced toward the ravine. When he finished his prayer with the utterance of the salutation, he said: "Be cheerful, for your horseman has returned." We began to look between the trees in the ravine, and there he was.

He stood beside the Messenger of Allah, peace and blessings of Allah be upon him, greeted him, and said: "I continued until I reached the top of this ravine, where the Messenger of Allah commanded me, and in the morning I looked down into both ravines but saw no one."

The Messenger of Allah, peace and blessings of Allah be upon him, asked him: "Did you dismount during the night?" He replied: "No, except to pray or to relieve myself." The Messenger of Allah, peace and blessings of Allah be upon him, said: "You have ensured your entry to (Paradise). No blame will be attached to you from this day onward."

The Description of the Battle: Initial Fleeing and the Event Victory of Al- Muttaqoon

Jabir Ibn 'Abdullah related from his father that Malik Ibn 'Awf with and his army advanced to Hunain and arrived before Allah's Messenger, peace and blessings of Allah be upon him. They hid themselves in the crevices and curvatures along the mountain pass, well-prepared (for a surprise attack). Allah's Messenger, peace and blessings of Allah be upon him, and his Companion then approached and he (the Prophet) climbed down with them into the valley in the early morning. Soon, the horses became agitated and the enemy inundated them from all sides, dealing them a surprise attack. The people

scampered as they fled in a hasty retreat, with no one caring for another. Allah's Messenger, peace and blessings of Allah be upon him, withdrew to the right flank saying: "Where are the people? Come around me, I am the Messenger of Allah, I am Muhammad Ibn 'Abdullah." But there were only carriages of camels scattered about topsyturvy. The people had fled. Only a few stood firmly

with the Prophet. Some of them were members of his household and included: 'Ali Ibn Abi Talib, Abu Sufyan Ibn Al-Harith Ibn 'Abdul-Muttalib and his brother, Rabee'ah Ibn Al-Harith Ibn 'Abdul-Muttalib, Fadl Ibn 'Abbas (it is claimed that it was Al- Fudail Ibn Abi Sufyan), Aiman Ibn Umm Aiman, Usamah Ibn Zaid. Also among the others who remained with him was Qutham Ibn 'Abbas, and a group among the Muhajiroon which included Abu Bakr, 'Umar and 'Abbas.

The narrator added: A man from Hawazin riding a red-stained camel held a black flag fixed to the end of a long spear and rode in the vanguard of the Hawazin. Whenever he came across a Muslim he would stab him and if he escaped he would raise his spear as a signal to those behind and they would pursue him. While he was devastating the ranks of the Muslims, 'Ali Ibn Abi Talib and an Ansari man went toward him with the intention of killing him. 'Ali approached him from behind and severed the two achilles' tendons of the camel causing it to fall backward. The Ansar pounced on the man and dealt him a big blow which severed his foot and half his shank, making them fly high (in the air), causing him to fall from his saddle. The warriors did their best in the fight. When those who had fled came back, they found prisoners fettered with the Messenger of Allah, peace and blessings of Allah be upon him.

Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, turned to Abu

Sufyan Ibn Al-Harith Ibn 'Abdul-Muttalib, who was among those who remained steadfast with him on that day and demonstrated his sincerity in his Islam. He held on to the rein of the mule of Allah's Messenger and when he asked: "Who is that?" Abu Sufyan replied: "O Allah's Messenger, It is I, your cousin."

Ibn Ishaq related that when the people were routed and beat a hasty retreat, a number of Bedouins betrayed the Muslims because of some enmity that still lurked in their hearts. Abu Sufyan Sakhr Ibn Harb, who had recently embraced Islam, said, "Their retreat will not stop until they reach the sea." Kaladah Ibn Al-Hanbal who came along with his half-brother, Safwan Ibn Umayyah, yelled: "Surely magic has grown inactive today." Safwan retorted back at him: "Keep quiet, May Allah break your mouth! By Allah, it is more beloved for me to be ruled by a man from Quraish than by a man from Hawazin."

Anas Ibn Malik reported that the Hawazin came with their children, women, camels and sheep and they arranged them in rows. When the two forces clashed, the Muslims fled as Allah said (in the Qur'an). Allah's Messenger, peace and blessings of Allah be upon him, called them: "O servants of Allah, I am the servant of Allah and His Messenger." Then he said: "O Ansar! I am the servant of Allah and His Messenger." Thereafter, Allah routed the polytheists. 'Affan added: "He (the Prophet) was not struck by a sword nor was he shot by an arrow." On that day the Messenger of Allah, peace and blessings of Allah be upon him, said: "Whoever kills a polytheist, for him is his spoils." On that day, Abu Talhah killed twenty men and he took possession of all their spoils.

Abu Qatadah said: "O Allah's Messenger, I struck a man on his neck tendon (i.e. I killed him) and he

had an armor on him but my attention was taken away from him (by other combatantss) so please check who took it." A man got up and said: "I have the loot of that slain person with me, so give him compensation for it, O Messenger of Allah." The character of the Messenger of Allah, peace and blessings of Allah be upon him, was such that

he was not asked for anything except that he gave it or he remained quiet, so Allah's Messenger, peace and blessings of Allah be upon him, remained silent. 'Umar then said: "No, by Allah! Allah will not allow that one of His lions should fight and then give you his spoils." The Messenger of Allah, peace and blessings of Allah be upon him, smiled and said: "'Umar has spoken the truth."

Abu Talhah saw Umm Sulaim with a small dagger and he asked her: "What is this in your possession?" She replied: "I am holding a dagger in case a polytheist comes close to me so I can rip open his bowels with it." Abu Talhah said: "O Messenger of Allah, do you not hear what Umm Sulaim is saying?" She turned to Allah's Messenger, peace and blessings of Allah be upon him, and said: "O Messenger of Allah, kill those who fled from you just as you killed those who fought against you, for they are deserving of that." He replied: "O Umm Sulaim, Allah has sufficed us and has been good to us (i.e. there is no need for that)."

Imam Ahmad related on the authority of Anas Ibn Malik who narrated that part of the supplication of the Messenger of Allah, peace and blessings of Allah be upon him, on the day of Hunain was: "O Allah, if You wish, You will not be worshipped after today." Its chain is threefold on the standard of the two Shaikhain.

Abu Ishaq related that he heard a man from Qais ask Al-Bara' Ibn 'Azib: "Did you desert Allah's Messenger during the Battle of Hunain?" Al-Bara' replied: "But Allah's Messenger, peace and blessings of Allah be upon him, did not flee. The people of

the tribe of Hawazin were good archers, so when we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans barraged us with arrows, but Allah's Messenger, peace and blessings of Allah be upon him, did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins. The Prophet, peace and blessings of Allah be upon him, was saying: 'I am the Prophet in truth'."

Al-Bara' said: "Whenever we were hard-pressed by fright we would take recourse with Allah's Messenger, and it is indeed a brave person that people take recourse to."

Sayabah Ibn 'Asim As-Sulami narrated that Allah's Messenger, peace and blessings of Allah be upon him, said on the Day of Hunain: "I am the son of Al-Awatik."

Abu Qatadah related: "We set out along with the Prophet during the year of (the Battle of) Hunain, and when we confronted the enemy, the Muslims (with the exception of the Prophet and some of his Companions) retreated. I saw one of the polytheists overpowering one of the Muslims, so I struck the polytheist from behind his neck causing his armor to break loose. The polytheist turned toward me and pressed me so forcibly that it was as if I could perceive the odor of death. Then death took him and he released me. Afterward, I followed

'Umar and said to him: 'What is wrong with the people?' He said: 'It is the order of Allah.' The Muslims then returned (to the battle after retreating) and (after overcoming the enemy) the Prophet, peace and blessings of Allah be upon him, sat and said: 'Whoever killed an infidel and has evidence to this, will have the spoils (of the deceased).' I (stood up) and said: 'Who will be my witness?' and then sat down. The Prophet, peace and blessings of Allah be

upon him, repeated his question, and then did so again (a third time). I got up and asked: 'Who will be my witness?' and then sat down. The Prophet, peace and blessings of Allah be upon him, asked his question again, so I got up. The Prophet, peace and blessings of Allah be upon him, said: 'What is the matter, Abu Qatadah?' I narrated the whole story. A man said: 'Abu Qatadah has spoken the truth, and the spoils of the deceased are with me, so please compensate Abu Qatadah on my behalf.' Abu Bakr said: 'No, by Allah, it will never happen that the Prophet will leave a lion of Allah who fights for the sake of Allah and His Messenger and give his spoils to you.' The Prophet, peace and blessings of Allah be upon him, said: 'Abu Bakr has spoken the truth. Give it (the spoils) back to him!' So he gave it to me and I bought a garden in (the land of) Banu Salimah with it; that was the first property I got after embracing Islam."

Jabir Ibn 'Abdullah narrated that Allah's Messenger, peace and blessings of Allah be upon him, said on the day of (the Battle) of Hunain when he saw how the people had scattered in disarray: "'Abbas, call out: 'O company of Ansar! The people who pledged fealty under the tree!'" When 'Abbas carried out the command of Allah's Messenger, they responded to the call saying: "Here we are, at your service. Here we are." You would see them trying to goad their camels back to the battlefield unsuccessfully. Hastily dismounting, they would snatch their armor from

their necks, take their shield and sword and then head in the direction of the call until close to one hundred of them gathered around the Messenger of Allah, peace and blessings of Allah be upon him. The people were arrayed and a grim battle ensued. The first call was for the Ansar and the other for the Khazraj. They persevered, displaying prodigious stamina in the heat of the battle. The Messenger of Allah, peace and blessings

of Allah be upon him, commanded the Muslim army from his mount and when he observed the place where a grim and furious swordfight was taking place, he said: "Now the fight has grown fierce." By Allah, when those who had fled came back, they found prisoners fettered with the Messenger of Allah, peace and blessings of Allah be upon him. Allah caused some of the enemy to be killed, while others were routed. Allah granted their property and children as booty to His Messenger.

Moosa Ibn 'Uqbah mentioned in his History of Military Expeditions on the authority of Az-Zuhri that when Allah delighted His Messenger with the Conquest of Makkah, he marched on to the Hawazin. The people of Makkah also went along with him. A large number of them went, not minding whether they were riding or walking until even women marched out, not for the religious intention, but as spectators and in quest for war booty.

Accompanying him was Abu Sufyan Ibn Harb and Safwan Ibn Umayyah; the latter's wife had accepted Islam but he had still remained upon polytheism. It is also said that the leader of the polytheists on that day was Malik Ibn 'Awf An-Nasri and alongwith him was Duraid Ibn As-Simmah who was trembling from old age. With him were women, children and livestock. Allah's Messenger, peace and blessings of Allah be upon him, dispatched 'Abdullah Ibn Abi Hadard to spy

on them. He spent the night in their camp and heard Malik address his men: "In the morning, attack them as a single man (i.e. in one swoop) and break the scabbards of your swords and arrange your livestock and your women in different rows." The following morning, Abu Sufyan, Safwan and Hakeem Ibn Hizam withdrew to the rear of

the battle to observe which of the opposing forces would eventually prevail.

When the two armies were arrayed against each other, Allah's Messenger, peace and blessings of Allah be upon him, rode his female donkey toward the lines. He inspected his men, gave them instructions and urged them to fight, promising them victory if they persevered. Unexpectedly, the polytheists attacked the Muslim lines in one swoop. The Muslims dispersed and took flight.

Harithah Ibn Nu'man said: "I estimated those who remained with Allah's Messenger, peace and blessings of Allah be upon him, to be a hundred men." A man came across Safwan Ibn Umayyah and said: "Glad tidings of the defeat of Muhammad and his Companions, by Allah, they can never reverse it." Safwan said: "You are giving tidings of the victory of the Arabs (Bedouins), by Allah, a lord from the Quraish is far more beloved to me than a lord from the Arab tribesmen," demonstrating his anger at the information.

Moosa said: Safwan dispatched one of his slave boys to find out whose war cry was heard on the battlefield. The boy came back to him and said: "I heard them say: Banu 'Abdur Rahman, Banu 'Abdullah, Banu 'Ubaidullah." Upon hearing this, he said: "Muhammad has prevailed for that is their usual slogan on the battlefield." When the battle enveloped him, Allah's Messenger, peace

and blessings of Allah be upon him, stood between two riders on his female donkey and he raised his hands to Allah in supplication saying: "O Allah, I beseech You to fulfill Your promise to me. It is not fitting that they should prevail over us." Then he called out to his Companions: "O compatriots of the

pledge of fealty on the Day of Hudaibiyah, by Allah, they are assaulting your Messenger!”

It is also said that he spurred them by saying: “Helpers of Allah and His Messenger! Banu Al-Khazraj! Companions of Soorah Al- Baqarah!” He also ordered someone from among his Companions to make a similar call. (Narrators also say): The Messenger of Allah, peace and blessings of Allah be upon him, took a handful of earth and he hurled it at the faces of the polytheists and their collective forelocks while saying: “May your faces be humiliated!” Instantly, his Companions began to hasten back to him. It is stated that Allah’s Messenger, peace and blessings of Allah be upon him, said: “Now the fight has grown fierce.” Allah then defeated the enemy from every angle where the pebbles from the handful of earth had gone. The Muslims pursued them and killed them. Allah granted their women and children as booty and Malik Ibn Awf fled to the fortress of Ta’if along with some noblemen from his tribe. Consequently, upon seeing the victory of Allah and His Messenger, and the honor of his religion, many people of Makkah accepted Islam.” Related by Al-Baihaqi.

‘Abbas narrated: I witnessed the Battle of Hunain with Allah’s Messenger, peace and blessings of Allah be upon him, and I remained with him along with Abu Sufyan Ibn Al-Harith without abandoning him. The Messenger of Allah, peace and blessings of Allah be upon him, was riding a

white mule presented to him by Farwah Ibn Nufathah Al-Judhami. When the two armies clashed, the Muslims turned in flight but the Messenger of Allah, peace and blessings of Allah be upon him, kept goading his mule in the direction of the polytheists. 'Abbas added: "I was holding the rein of the mule to restrain it so as to prevent it from running,

while Abu Sufyan held on to the stirrup of Allah's Messenger. Allah's Messenger, peace and blessings of Allah be upon him said: 'O 'Abbas, call the companions of As-Samurah.' By Allah, it was as if I motivated them. The moment they heard my voice, they (took heed like a) cow motivated with compassion to its calves. They chorused: 'Here we are, at his service. Here we are.' They clashed with the polytheists. The clarion call was also directed to the Ansar: 'O Company of the Ansar! O company of the Ansar!' The call was then restricted to Banu Al-Harith Ibn Al-Khazraj: 'Banu Al-Harith Ibn AlKhazraj!' While still on his mule, Allah's Messenger, peace and blessings of Allah be upon him, was observing the course of the battle and said: 'Now the fighting has grown fierce.' He took a handful of pebbles and threw it at the faces of the disbelievers and said: 'You will be routed, by the Lord of Muhammad.' I went to observe the proceedings of the battle, and, by Allah, the moment the Messenger flung those pebbles at them, I never ceased to see them being incapacitated and their initial advantage was reversed."

On the authority of Salamah Ibn Al-Akwa' who narrated: "We fought by the side of the Messenger of Allah, peace and blessings of Allah be upon him, in the Battle of Hunain. When we encountered the enemy, I advanced and ascended a hill. A man from the enemy turned toward me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he

did, but (all of a sudden) I saw a group of people appearing from the other hill. They and the Companions of the Prophet met in combat, but the Companions of the Prophet turned back and I too turned back defeated. I had two mantles, one of which I had wrapped round the waist (covering the lower part of my body) and the other I had put around my shoulders.

My waistwrapper got loose and I held the two mantles together. (In this downcast condition) I passed by the Messenger of Allah, peace and blessings of Allah be upon him, who was riding on his white mule. He said: 'The son of Akwa' finds himself to be utterly perplexed.' When the Companions rallied around him, the Messenger of Allah, peace and blessings of Allah be upon him, dismounted from his mule, picked up a handful of dust from the ground, threw it at the (enemies') faces and said: 'May these faces be deformed!' There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back in flight and Allah defeated them. The Messenger of Allah, peace and blessings of Allah be upon him, distributed their booty among the Muslims."

On the authority of 'Abdur Rahman Al-Fihri who narrated: "We were with the Messenger of Allah at Hunain. We marched under sweltering weather and we camped under the shadows of As- Samur (trees). When the sun declined from its zenith, I donned my armor, jumped on my horse and came to Allah's Messenger, peace and blessings of Allah be upon him, while he was in his tent. I said to him: 'Peace and mercy of Allah be on you, Allah's Messenger, the time for departure has come.' He responded: 'Certainly! get up, Bilal.' So he roused from under As-Samurah whose shadow was no more than that of a bird. Bilal said: 'Here I am at your service and may I be ransomed for you.' So the Prophet, peace and blessings of Allah be

upon him, instructed him: 'Saddle my horse for me.' So he brought him two sheets of palm fiber bereft of glamor or haughtiness. We traveled that day and we clashed with the enemy while each side was confident of victory.

"We fought against them and the Muslims turned on their heels in flight as Allah mentioned (in the Qur'an). The Messenger kept shouting: 'O servants of Allah, I am the slave of Allah and His Messenger!' The Messenger of Allah, peace and blessings of Allah be upon him, dismounted from his horse and someone who was closer to him than I was, informed me that he took a handful of earth and threw it at the face of the enemy saying: 'May these faces be deformed!' Ya'la Ibn 'Ata' added: Some of their children related to us from their father that there was no one (among the enemy) whose eyes and mouth were not filled with the dust (from this handful). We heard clanging sounds from the sky similar to the clanging of steel when two forces confident of victory clash. Then Allah, the Exalted, defeated them."

Abdullah Ibn Mas'ood narrated: "I was with Allah's Messenger, peace and blessings of Allah be upon him, at the Battle of Hunain when the people turned on their heels in flight. However, 80 men among the Ansar and the Muhajiroon remained steadfast with him. Though we retreated backward for a distance of 80 steps, we did not turn our backs to the enemy. These were the people upon whom Allah sent down tranquility. Allah's Messenger, peace and blessings of Allah be upon him, who was on his female mule lunged forward and he tilted toward the ground from his saddle so I said to him: 'Rise, may Allah elevate you.' He said to me: 'Scoop for

me a handful of dirt.' He threw it at the faces of the enemy and their eyes were filled with dust. He then asked: 'Where are the Muhajiroon and the Ansar?' I said: 'Here they are.' He said: 'Call out to them.' So I called out to them (in a loud voice) and they came with their swords in their right hands like meteors. Soon after, the polytheists turned on their heels in flight."

On the authority of 'Abdullah Ibn Iyyad Ibn Al-Harith Al-Ansari, narrating from his father, said: Allah's Messenger, peace and blessings of Allah be upon him, went to the Hawazin with 12,000 men, and the number of the dead from the people of Taif in the Battle of Hunain was similar to that of the Battle of Badr. He also added: "Allah's Messenger, peace and blessings of Allah be upon him, took a handful of pebbles and threw it at our faces and we were defeated in the Battle of Hunain."

On the authority of 'Abdur Rahman Mawla Umm Burthun who narrated from someone who witnessed the Battle of Hunain as a polytheist. He said: "When we clashed with Allah's Messenger, peace and blessings of Allah be upon him, the Muslims were unable to withstand our onslaught even for the moment within which a goat is milked. We advanced brandishing our swords in front of Allah's Messenger, peace and blessings of Allah be upon him, until we overwhelmed him. Just then, some men with handsome faces stood between us and him. They said: 'May these faces be deformed! Go back!'" We were defeated owing to that statement."

On the authority of Mus'ab Ibn Shaibah, narrating from his father, said: "I advanced with Allah's Messenger, peace and blessings of Allah be upon him, on the day of the Battle of Hunain. Neither Islam nor its cognizance impelled my going with them, but I detested that the Hawazin should

prevail over Quraish. While I was standing by his side, I said: 'O Messenger of Allah, I see that the horses are few in numbers.' He said: 'O Shaibah, no one sees that except a disbeliever.' So he struck my chest with his hand and supplicated: 'O Allah, guide Shaibah.' He struck the second time and repeated the supplication: 'O Allah, guide Shaibah.' Then a third time he struck my chest and said: 'O Allah, guide

Shaibah.' (1) By Allah, he had barely raised his hand from the third strike when no one became dearer to me from the creatures of Allah than him."

On the authority of Shaibah Ibn 'Uthman who narrated: "When I saw that Allah's Messenger, peace and blessings of Allah be upon him, became vulnerable on the Day of Hunain, I remembered the killing of my father and uncle at the hands of Hamzah. So I said to myself: 'Today I will exact my revenge from Allah's Messenger.' So I snuck in on him from the right and found 'Abbas Ibn 'Abdul- Muttalib standing over him with a white silver-like shield. I said to myself: His uncle will never abandon him. I then approached him from his left and found Abu Sufyan Ibn Al-Harith Ibn 'Abdul- Muttalib. Again I said to myself: His cousin will never abandon him. Then I came from behind him and I was just about to rush with my sword when a blaze of fire, like a lightening, crossed between me and him. I was scared that it might incinerate me, so I covered my face with my hands and retreated. The Messenger of Allah, peace and blessings of Allah be upon him, turned to me and said: 'O Shaibah! O Shaibah! Come close to me. O Allah, estrange Shaitan from him.' I raised my gaze to look at him and he became more beloved to me than my hearing and sight. Then he said: 'O Shaibah, fight against the disbelievers'."

When the Hawazin were defeated, their leader,

Malik Ibn 'Awf An-Nasri stood on a hill with a section of his men and said: "Wait for your weak ones to pass and those in the rear to catch up with you."

Ibn Ishaq related: "It has reached me that when the horses appeared while Malik and his companions were on the hill, he

said to them: 'What can you see?' They replied: 'We can see a group of people whose spears are placed between the ears of their horses with long forearms.' He then said: 'They are Banu Sulaim, no harm will come to you from them.' When they approached, they went through the valley. Then another group of horsemen appeared in quick succession. Again, Malik asked his companions: 'What can you see?' They replied: 'A group of people bearing their spears in an unassuming manner on their horses.' He said: 'These are the Aws and Khazraj, but no harm will come to you from them.' When they got to the foot of the hill, they also went in the direction of Banu Sulaim. A horseman appeared, and he once again he asked his companions: 'What can you see?' They said: 'We can see a horseman with long forearms carrying his spear on his shoulder with a red band wrapped around his head.' He said: 'That is Az-Zubair Ibn Al-'Awwam. I swear by Al-Lat, he will attack you so persevere against him." When AzZubair got to the foot of the hill and saw the enemy, he confronted them and kept shooting at them until were neutralized and deserted the hill.

"Allah's Messenger, peace and blessings of Allah be upon him, ordered that the booty be gathered and be herded to Ji'ranah where it would be kept. He appointed Mas'ood Ibn 'Amr Al- Ghifari incharge of the booty."

On the authority of Rabah Ibn Rabee', brother of Hanzalah Al- Katib, who narrated that he

informed him that he marched along with Allah's Messenger, peace and blessings of Allah be upon him, in one of the battles he participated in. In the vanguard (of the Muslims) at that battle was Khalid Ibn Al-Waleed. Rabah and some of the Companions of Allah's Messenger came across a woman who was killed by the vanguard of the Muslim army. So

they stopped and marveled at the features of the woman until Allah's Messenger, peace and blessings of Allah be upon him, caught up with them on his mount and they dispersed from her. Allah's Messenger, peace and blessings of Allah be upon him, stood by her and said: "This is not the manner of fighting," and he said to one of them: "Catch up with Khalid and inform him not to kill children and slaves."

The Expedition of Awtas

The reason for this expedition was that when Hawazin were defeated, a group from them, which included Malik Ibn 'Awf An- Nasri, went to Ta'if and entrenched themselves in a fortress, while another group fled to a place called Awtas. Allah's Messenger dispatched against the latter group a raiding contingent from his Companions, and appointed Abu 'Amir Al- Ash'ari as their commander. They fought and conquered them. Allah's Messenger, peace and blessings of Allah be upon him, himself went to lay siege to the inhabitants of Ta'if.

Al-Bukhari related on the authority of Abu Moosa Al-Ash'ari who narrated that "when the Messenger of Allah, peace and blessings of Allah be upon him, finished from the Battle of Hunain, he sent Abu 'Amir at the head of an army to Awtas. He (i.e. Abu 'Amir) met Duraid Ibn As-Simmah. Duraid was killed and Allah defeated those who were with him. The Messenger of

Allah, peace and blessings of Allah be upon him, sent me with Abu 'Amir. Abu 'Amir was shot in his knee with an arrow that became fixed in it by a man from Ju'sham. I went to him and said, 'O uncle! Who shot you?' He pointed me out (to his killer) saying: 'That is my killer who shot me (with an arrow).' I headed toward him and overtook him, and when he saw me, he fled; I

followed him and shouted at him saying: 'Won't you be ashamed? Won't you stop?' So that person stopped, and we exchanged two strokes of the swords and I killed him. Then I said to Abu 'Amir: 'Allah has killed your attacker.' He said: 'Take out this arrow.' I removed it, and water oozed out of the wound. He then said: 'O son of my brother! Convey my compliments to the Prophet and request him to ask Allah's forgiveness for me.'

"Abu 'Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet at his house, and found him lying on a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had left their traces over his back and sides. I told the Prophet about our and Abu 'Amir's news and how he had said: 'Tell him to ask Allah's forgiveness for me.' The Prophet, peace and blessings of Allah be upon him, asked for water, performed ablution and then raised his hands, saying: 'O Allah! Forgive 'Ubaid, Abu 'Amir.' At that time I saw the whiteness of the Prophet's armpits. The Prophet, peace and blessings of Allah be upon him, then said: 'O Allah, make him (i.e. Abu 'Amir) on the Day of

Resurrection, superior to many of Your human creatures.' I said: 'Will you ask Allah's forgiveness for me?' (On that) the Prophet, peace and blessings of Allah be upon him, said: 'O Allah, forgive the sins of 'Abdullah Ibn Qais and admit

him to a nice entrance (i.e. Paradise) on the Day of Resurrection.' Abu Burdah said: 'One of the prayers was for Abu 'Amir and the other was for Abu Moosa (i.e. 'Abdullah Ibn Qais) '."

On the authority of Abu Sa'eed Al-Khudri who narrated: "We obtained some women from the captives of the Battle of Awtas

who had husbands and we detested having relations with them while they had husbands. So we asked the Prophet, peace and blessings of Allah be upon him, and this Verse was revealed: "Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess." (Soorah An-Nisa' 4:24) So they were made permissible.

A group of the pious predecessors have advanced this Verse as evidence that the sale of a slave-girl is her divorce. This opinion is related from Ibn Mas'ood, Ubayy Ibn Ka'b, Jabir Ibn 'Abdullah, Ibn 'Abbas, Sa'eed Ibn AlMusayyab and Al-Hasan Al-Basri. However, a majority of scholars oppose them using as evidence the Hadith of Bareerah when she was sold and she was given the choice either to dissolve her marriage or sustain it. If her sale was her divorce, she would not have been given a choice. We have extensively explored this issue in the Tafseer in a manner that suffices.

Martyrs of the Battle of Hunain and the Expedition of Awtas

They include Aiman Ibn Umm Aiman, the freed slave of Allah's Messenger. He is the same person as Aiman Ibn 'Ubaid, Yazeed Ibn Zam'ah Ibn AlAswad Ibn Al-Mutallib Ibn Asad who was thrown by his horse named Wings resulting in his death. The list also includes Suraqah Ibn Malik

Ibn Al-Harith Ibn 'Adiyy Al- Ansari from Banu Ajlan, Abu 'Amir Al-Ash'ari, the commander of the military detachment to Awtas. May Allah be pleased with them all.

Ghazwah At-Ta'if

'Urwah and Moosa Ibn 'Uqbah related from Az-Zuhri that Allah's Messenger, peace and blessings of Allah be upon him, fought the Battle of Hunain and besieged Ta'if in Shawwal of the 8th year. 'Urwah narrated: Afterward, Allah's Messenger, peace and blessings of Allah be upon him, marched to

Ta'if and left the captives at Al-Ji'ranah and their number filled the entrepot of Makkah. He dismounted at the hill by the fort of Ta'if and fought them for about 10 days while they also fought back from behind their fortress. None of them ventured out except Abu Bakrah Ibn Masrooh, Ziyad's half-brother from his mother. Allah's Messenger, peace and blessings of Allah be upon him, manumitted him. There were a considerable number of injured. They cut some of their vineyards to infuriate them. The Thaqeef protested: "Do not destroy the property for it is either for us or for you."

'Urwah added: Allah's Messenger, peace and blessings of Allah be upon him, commanded each man to cut down five date-palm trees. Then he dispatched someone to announce: "Whoever comes out to us is free." A group of them broke through among whom was Abu Bakrah Ibn Masrooh, Ziyad Ibn Abi Sufyan's half-brother from his mother. So he freed them and put each of them under the charge of one Muslim, both for sustenance and care.

Muhammad Ibn Ishaq related: Two of the wives of Allah Messenger were with him; one was Umm Salamah. A tent was erected for each of them and the Messenger of Allah, peace and blessings of Allah be upon him, would take turns praying in them. He besieged (the fort) and fought against them (the

inhabitants) a grim battle. They pelted one another with hails of arrows. Ibn Hisham added: They also shot at them with a ballista. Someone whom I trust narrated to me from the Prophet, peace and blessings of Allah be upon him, that the first person to shoot with a ballista in Islam was against the people of Ta'if.

Ibn Ishaq mentioned that a group of the Companions ducked under a wooden tank and then crept toward the wall of the people of Ta'if intent on burning it. Unfortunately, the people of Thaqeef poured molten hot iron down on them and they scampered out from under the tank and again they were pelted with a flurry of arrows; a number of them were killed.

At that point, in order to force the enemy to surrender, Allah's Messenger, peace and blessings of Allah be upon him, ordered that their crops be cut. The Muslims swarmed in on their vineyards in order to cut their vines. Abu Sufyan Ibn Harb and Al-Mugheerah Ibn Shu'bah stepped forward and requested Thaqeef to agree to a cease-fire so that he could talk to them. They granted the cease-fire and requested that some women from Quraish and Banu Kinanah be sent to them (as pawns). Both of them feared that they could be taken hostage in the event of downfall of the fortress so they refused the request. Abul-Aswad Ibn Mas'ood said to both of them: "Should I not direct you to what is better than what hasbrought you both? The property of Abul-Aswad

is located where you two are aware of and Allah's Messenger, peace and blessings of Allah be upon him, has camped at a valley called 'Al-Aqeeq' which is between the property of Banu Al-Aswad and that of Ta'if. The people of Ta'if do not have a property to which they are more attached or which is more valuable to them than that. If Muhammad were to cut that, then they will never prosper again forever. So speak with

him and let him take it for himself or leave it (for them) for the sake of Allah and out of the ties of kinship." They claimed that Allah's Messenger, peace and blessings of Allah be upon him, left it for them.

Al-Waqidi also related a similar narration on the authority of his Shaikh, saying in his narration that it was Salman Al-Farisi who suggested the idea of the ballista and he himself operated it. It is also said that he was presented with it and two wooden tanks. And Allah (SWT) knows best.

Umm Salamah narrated: "Allah's Messenger, peace and blessings of Allah be upon him, came to visit me while an eunuch was with me and he heard him say to 'Abdullah Ibn Abu Umayyah: If Allah grants you victory in Ta'if the next day, I will show you the daughter of Ghailan for she has four folds (upon her body) on the front side of her stomach and eight folds on the back. Allah's Messenger, peace and blessings of Allah be upon him, said: 'Such (people) should not visit you'."

On the authority of 'Abdullah Ibn 'Amr who narrated: When Allah's Messenger, peace and blessings of Allah be upon him, besieged Ta'if and could not conquer it, he said: "We will return, if Allah wills." That distressed the Companions (of the Prophet) and they said: "Shall we go away without conquering it (i.e. the fort of Ta'if) ?" The Prophet, peace and blessings of Allah be upon him, then said (to them): "Fight tomorrow." They

fought and (many of them) were wounded, whereupon the Prophet, peace and blessings of Allah be upon him, said: "We will return tomorrow, if Allah wills." That delighted them, whereupon the Prophet, peace and blessings of Allah be upon him, smiled. The sub-narrator, Sufyan said once: " (The Prophet) smiled."

Following is a list of the Muslims who were martyred in the campaign of Ta'if as related by Ibn Ishaq. Among the Quraish were: Sa'eed Ibn Sa'eed Ibn Al'As Ibn Umayyah, Urfutah Ibn Janab, an ally of Banu Umayyah from Al-Asad Ibn Al-Ghawth, 'Abdullah Ibn Abu Bakr As-Siddiq, who was shot with an arrow and later died in Madinah from the injury after the death of Allah's Messenger, peace and blessings of Allah be upon him. It also included 'Abdullah Ibn Abu Umayyah Ibn Al-Mugheerah Al- Makhzoomi who was among the casualties of the hails of arrows. Among them were also 'Abdullah Ibn 'Amir Ibn Rabee'ah, an ally of Banu 'Adiyy; As-Sa'ib Ibn Al-Harith Ibn Qais Ibn 'Adiyy As-Sahmi and his brother 'Abdullah; Julaihah Ibn 'Abdullah from Banu Sa'd Ibn Laith.

The martyrs from the Ansar and the Khazraj were: Thabit Ibn Al- Jidh' AsSulami, Al-Harith Ibn Sahl Ibn Abi Sa'sa'ah Al-Mazini and Al-Mundhir Ibn 'Abdullah from Banu Sa'idah. Only Ruqaim Ibn Thabit Ibn Tha'labah Ibn Zaid Ibn Lawdhan Ibn Muawiyah was martyred from the Aws. Thus, the aggregate number of those who were martyred on that day were twelve: seven from Quraish, four from the Ansar and a man from Banu Laith. May Allah be pleased with them all.

I say: Divine wisdom dictates that perhaps the victory was delayed that year so as to prevent a large number of casualties from them. It has been mentioned earlier that Allah's Messenger, peace

and blessings of Allah be upon him, had gone to Ta'if to invite them to Allah and to grant him protection so that he could deliver the Message of his Lord, the Exalted. This incident occurred after the death of his uncle, Abu Talib. The people of Ta'if rejected and belied him. The Messenger of Allah, peace and blessings of Allah be upon him, returned with distress. He had

not gone beyond Qarn Tha'alib when he saw Jibraeel in the clouds and the two angels in charge of the mountain called out to him saying: "o Muhammad, your Lord conveys His greetings of peace, and He has heard what your people have said to you and their response to your call. Do you desire that the two mountains be overturned on them?" Allah's Messenger, peace and blessings of Allah be upon him, said: "No, grant them respite instead, perhaps Allah will bring from their loins those who would worship Him alone without associating any partner with Him whatsoever." Thus, in harmony with the statement of the Messenger of Allah, peace and blessings of Allah be upon him, "No, grant them respite instead," Allah prevented the conquest of their fortress so that they may not be killed (cutting short their progeny whom the Prophet hoped would practice Islam). Thus Allah delayed their conquest so that they may declare their Islam in Ramadan of the following year, as shall be related shortly, if Allah willing.

The Return of the Prophet From Ta'if and the Distribution of the Booty Gained From the Battle of Hunain

Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, withdrew from Ta'if and proceeded to Ji'ranah accompanied by the Muslims who were with him, along with a

considerable number of the captives of Hawazin. A man from his Companions said to him when they were retreating from the Thaqeef: "O Messenger of Allah, curse them." The Messenger of Allah, peace and blessings of Allah be upon him, instead said: "O Allah guide Thaqeef and bring them (to Islam)."

Ibn Ishaq added that the delegates of the Hawazin came and met the Messenger of Allah, peace and blessings of Allah be upon him, at Ji'ranah and he had with him from the captives of Hawazin, 6,000 of their children and women as well as sheep and camels, the number of which I could not count.

Al-Bukhari related on the authority of Al-Miswar Ibn Makhramah and Marwan Ibn Al-Hakam that when the delegates of the tribe of Hawazin came to the Messenger of Allah, peace and blessings of Allah be upon him, they requested him to return their properties and captives. The Messenger of Allah, peace and blessings of Allah be upon him, stood up and said to them: "I have other people with me in this matter (as you see), and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet, peace and blessings of Allah be upon him, had waited for them for about ten days since his arrival from Ta'if. So, when it became evident to them that the Messenger of Allah, peace and blessings of Allah be upon him, was not going to return to them no more than one of the two, they said: "We choose our prisoners." Allah's Messenger, peace and blessings of Allah be upon him, got up among the people, glorified and praised Allah as He deserved and said: "These brethren of yours have come to us in repentance, and I see it logical to return to them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes

to stick to his share until we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said: "We (return the captives) willingly." The Messenger of Allah, peace and blessings of Allah be upon him, said: "We do not know which of you has agreed to it and which have not, so go back and let your

leaders forward to us your decision.” So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin.

Al-Bukhari did not contradict the objection to Al-Aqra’ and Uyainah and their people; rather he was silent concerning them and affirmation takes precedence over negation, how much more this is true of a silent situation.

Abu Wajzah Yazeed Ibn Ubaid As-Sa’di related that Allah’s Messenger, peace and blessings of Allah be upon him, gave ‘Ali Ibn Abi Talib a slave-girl named Raitah Bint Hilal Ibn Hayyan Ibn Umairah. He gave to ‘Uthman Ibn ‘Affan a slave-girl called Zainab Bint Hayyan Ibn ‘Amr Ibn Hayyan and he gave to ‘Umar another slave-girl whom he in turn gave as a gift to his son ‘Abdullah. The import of this is that Allah’s Messenger, peace and blessings of Allah be upon him, returned to the Hawazin their captives after he had apportioned them as clearly indicated by this and other statements. The apparent importance of the Hadith of ‘Amr Ibn Shu’aib which Muhammad Ibn Ishaq cited from him through his father from his grandfather is that Allah’s Messenger, peace and blessings of Allah be upon him, returned to the Hawazin their captives before their distribution. Therefore, when he returned the captives and set out on his

mount, the Arab tribesmen snatched his garment saying: "Distribute to us our booty of camels and herds." The Prophet, peace and blessings of Allah be upon him, snatched his garment and said: "Return my garment! O people, by Him in Whose Hands is my soul, if your sheep were as many as the trees of Tihamah, I would share it among you and you would not find me to be niggardly, cowardly

or a liar.” It is related by AlBukhari on the authority of Jubair Ibn Mut’im.

It was as if he was wary of returning to the Hawazin their properties as he returned their women and children. Thus they asked about the distribution and he shared (amongst them) as Allah, the Exalted, has commanded. He gave preference to some people in the distribution and consequently people gathered among the leaders and chiefs of the tribes. Some of the Ansar made apparent their displeasure and the Prophet addressed them explaining the wisdom behind his action, in such a way that they were pleased with it. Some ignorant fellows among the Khawarij like Dhul-Khuwaisirah, may Allah disfigure him, and his likes remained critical of the Prophet’s action.

On the authority of Abu Sa’eed Al-Khudri who narrated: When Allah’s Messenger, peace and blessings of Allah be upon him, obtained booty of livestock in Hunain, he gave a large portion to those whose hearts needed to be reconciled (to Islam) among the Quraish and other Arab tribes, and he allotted nothing to the Ansar. A group from the Ansar felt so uneasy about it that a lot of ill-statements against the Prophet were spread among them to the extent that one of them said: “By Allah, the Messenger of Allah, peace and blessings of Allah be upon him, was ill-spoken of by his folkmen!” Those illstatements went on spreading until Sa’d Ibn ‘Ubadah went to the Messenger of Allah, peace and blessingsof Allah

be upon him, said: "O Messenger of Allah, this group of the Ansar are unhappy with you." Allah's Messenger, peace and blessings of Allah be upon him, asked: "Concerning what?" Sa'd replied: "About the distribution of the booty that you have won. You have allotted shares to your own kinsmen and allotted lots of gifts to the Arab tribes. But they (the Ansar) have

received nothing." The Messenger of Allah, peace and blessings of Allah be upon him, then asked Sa'd: "Sa'd, what is your opinion of this matter?" Sa'd replied: "O Messenger of Allah. I am no more than a member of my people." The Prophet, peace and blessings of Allah be upon him, said: "Call out to your people and bring them forth to me and when they have gathered, let me know."

So Sa'd went out and summoned them and when they gathered, an Emigrant came, he let him in but debarred others. None of the Ansar remained without being in attendance. When they were all gathered together, he informed the Prophet saying: "The Ansar have gathered where you have commanded me." Then the Messenger of Allah, peace and blessings of Allah be upon him, went out to address them. After he thanked Allah and praised Him, as is due, he said: "O Ansar, did I not come to you when you were astray and Allah guided you? You were poor and Allah gave you wealth. Were you not foes and Allah reconciled your hearts?" They said: "Yes." Allah's Messenger, peace and blessings of Allah be upon him, said: "What prevents you from replying to me?" They said: "What should we say? With what should we reply to you, O Messenger of Allah, while to the Lord and to his Messenger belong all benevolence and grace."

The Prophet, peace and blessings of Allah be upon him, again said: "But, by Allah, you might have answered and answered truly, for I would have

testified to its truth myself: 'You came to us belied and rejected and we accepted you; you came to us helpless and we helped you; a fugitive, and we granted you asylum; poor and we comforted you'."

The Messenger of Allah, peace and blessings of Allah be upon him, also added: "O Ansar, do you feel anxious for the things of this world, with which I have sought to incline these people to the Faith, which is already established in you? O Ansar, are you not satisfied that the people go with ewes and camels while you return with the Messenger of Allah to your homes. By Him in Whose Hands is my life, had there been no migration, I would have been one of the Ansar. If the people would go through a valley and passage, and the Ansar were to go through another valley and passage, I would go through the valley and passage of the Ansar. O Allah! Have mercy on the Ansar, their children and their children's children." The audience wept until tears moistened their beards as they said: "Yes, we are satisfied, O Messenger of Allah with our lot and share." The Prophet, peace and blessings of Allah be upon him, then left the gathering and the people also dispersed.

On the authority of Abu Moosa who narrated: "I was with the Messenger of Allah when he was camping at Ji'ranah (a place) between Makkah and Madinah and Bilal was with him. A Bedouin came to the Prophet, peace and blessings of Allah be upon him, and said: 'Will you not fulfill what you have promised me?' The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Rejoice (at what I will do for you).' The Bedouin said: ' (You have said to me) rejoice too often.' Then the Prophet, peace and

blessings of Allah be upon him, turned to me and Bilal in an angry mood and said: 'The Bedouin refused the good tidings, so you both accept them.' Bilal and I said: 'We accept them.' The Messenger of Allah, peace and blessings of Allah be upon him, then asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and

threw it therein saying (to us): 'Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings.' So they both took the drinking bowl and did as instructed. Umm Salamah called from behind a screen: 'Keep something (of the water) for your mother.' So they left some of it for her."

On the authority of Anas who narrated: "I was once walking with Allah's Messenger while he was wearing a Najrani Burd with a thick margin. A Bedouin caught up with him and tugged at his Burd so violently that I noticed the side of the shoulder of Allah's Messenger, peace and blessings of Allah be upon him, which was bruised by the violent pull of the Burd. The Bedouin said: 'Order that I be given from Allah's wealth that is with you.' Allah's Messenger, peace and blessings of Allah be upon him, turned to look at him and smiled and then he ordered that he be given something."

In an authentic Hadith on the authority of Safwan Ibn Umayyah who narrated: "Even when he was the most detestable person to me, the Messenger of Allah, peace and blessings of Allah be upon him, never ceased to give me from the booty of Hunain until he became the most beloved person to me."

The Coming of Malik Ibn 'Awf An-Nasri to Allah's Messenger

Ibn Ishaq related that when the delegates of the Hawazin came to Allah's Messenger, peace and blessings of Allah be upon him, he asked them about Malik Ibn 'Awf and they said: "He is in Ta'if with the Thaqeef." The Messenger of Allah, peace and blessings of Allah be upon him, then said: "Inform him that if he

comes to me as a Muslim, I shall return to him his family and property and I shall grant him 100 camels.” When the message was delivered to Malik, he sneaked away from Thaqeef and came to Allah’s Messenger, peace and blessings of Allah be upon him, while he was still (either) at Ji’ranah or Makkah, and he accepted Islam and his family and property were returned to him (as promised), and he was given an additional 100 camels.

Ibn Ishaq added that Allah’s Messenger, peace and blessings of Allah be upon him, appointed (him) the leader of those who accepted Islam from his people which consisted of Thumalah, Salimah and Fahm tribes.

‘Amr Ibn Taghlib narrated that Allah’s Messenger, peace and blessings of Allah be upon him, gave (gifts) to some people to the exclusion of others, who seemed to be displeased of that. The Prophet, peace and blessings of Allah be upon him, said: “I give to some people lest they should deviate from the true faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, and ‘Amr Ibn Taghlib is amongst them.” ‘Amr Ibn Taghlib said: “The statement of Allah’s Messenger is dearer to me than red camels.”

The Objection to the Fair Distribution of the Messenger of Allah by Some Ignoramuses From

the People of Schism and Hypocrisy

Al-Bukhari related on the authority of Abdullah who narrated: "When Allah's Messenger, peace and blessings of Allah be upon him, distributed the war booty of Hunain, a man from the Ansar said: 'He (i.e. the Prophet), did not intend to please Allah in this distribution.' So I came to the Prophet, peace and blessings of

Allah be upon him, and informed him of that (statement) whereupon the color of his face changed and he said: 'May Allah bestow His Mercy on Moosa, for he was troubled with more than this, but he remained patient'."

It is recorded in the Saheehain from the Hadith of Abu Sa'eed who narrated: "While we were with the Messenger of Allah, peace and blessings of Allah be upon him, when he was distributing (the booty), there came DhulKhuwaisirah, a man from the tribe of Bani Tameem, who said: 'O Allah's Messenger! Do justice.' The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Woe to you, who could do justice if I were not to? I would be a desperate loser if I did not do justice.' 'Umar said: 'O Allah's Messenger! Allow me to chop his head off.' The Prophet, peace and blessings of Allah be upon him, said: 'Leave him, for he has companions who pray and fast in such a way that you would consider your fasting negligible in comparison to theirs. They recite the Qur'an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its Rusaf (arrow head) and see nothing; he would look at its Nadiyy (arrow shaft) and see nothing, and he would look at its Qudhaddh (arrow vanes) and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will

be recognized is that among them will be a black man, one of his arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences among the people.' I testify that I heard this narration from Allah's Messenger and I testify that 'Ali Ibn Abi Talib fought with such people, and I was in his company. He ordered that the

man (described by the Prophet) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet described him."

The Arrival of Ash-Shaima', the Foster Sister of Allah's Messenger, at Ji'ranah

Ibn Ishaq related that some of the members of Banu Sa'd Ibn Bakr narrated to me that Allah's Messenger, peace and blessings of Allah be upon him, said on the day (of the Battle) of Hawazin: "If you happen upon Bijad, a man from Banu Sa'd Ibn Bakr, do not let him run away from you for he had committed an evil act. When the Muslims seized him, they took him away along with his family and Ash-Shaima' Bint Al-Harith Ibn 'Abdul 'Uzza, the foster sister of Allah's Messenger. They were tough with her on their way. She said to the Muslims: 'By Allah, do you know that I am the foster sister of your Companion (i.e. the Prophet) ?' but they did not believe her until they brought her to the Messenger of Allah, peace and blessings be upon him."

Ibn Ishaq also related that Abu Wajzah, Yazeed Ibn 'Ubaid As- Sa'di narrated to me that when they brought her to Allah's Messenger, peace and blessings of Allah be upon him, she said: "O Messenger of Allah, I am your foster sister." He asked: "What is the proof of that?" She said: "A

bite which you bit me on my back while I was carrying you on my hip." Allah's Messenger, peace and blessings of Allah be upon him, recognized the sign and spread out his mantle for her and asked her to sit on it. Then he gave her a choice: "If you wish, you may stay with me in endearment and honor or return to your people with plentiful presents." She said: "Give me the presents and return me to my family." The Messenger of Allah returned her to her people and

gave her a slave-boy named Makhool and a slave-girl whom he gave in marriage to the former (the slave-boy) and their progeny continued.

The 'Umrah of Ji'ranah in Dhul-Qa'dah

Imam Ahmad related on the authority of Qatadah who narrated that "I asked Anas Ibn Mallik: 'How many Hajj did Allah's Messenger perform?' He said: 'He performed Hajj once and 'Umrah four times; one 'Umrah at the time of Hudaibiyah, one in Dhul-Qa'dah from Madinah and yet another from Ji'ranah in Dhul-Qa'dah when he distributed the booty of Hunain and the fourth one was with his Hajj'."

On the authority of Ibn 'Abbas who narrated that Allah's Messenger, peace and blessings of Allah be upon him, performed four 'Umrahs; the 'Umrah of Hudaibiyah, the 'Umrah of redemption, the third is the 'Umrah from Ji'ranah and the fourth was the one he performed along with his Hajj.

I say: Nafi' and his teacher, Ibn 'Umar, used to object to the claim that Allah's Messenger, peace and blessings of Allah be upon him, performed 'Umrah from Ji'ranah at all and that is contained in what Al-Bukhari related on the authority of Ibn 'Umar that 'Umar Ibn Al-Khattab said: "O Allah's Messenger! I vowed to observe I'tikaf for one day during the pre-Islamic period." The Prophet, peace and blessings of Allah be upon him, ordered

him to fulfill his vow. 'Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Makkah. When Allah's Messenger, peace and blessings of Allah be upon him, freed the captives of Hunain without ransom, they came out walking in the streets. 'Umar said (to his son): "O

‘Abdullah! See what the matter is.” ‘Abdullah replied: “Allah’s Messenger has freed the captives without ransom.” He said (to him): “Go and set free those two slave-girls.” (Nafi’ added:) Allah’s Messenger, peace and blessings of Allah be upon him, did not perform the ‘Umrah from Ji’ranah, and if he had performed the ‘Umrah, it would not have been hidden from ‘Abdullah.

It is also recorded in the Saheehain on the authority of ‘A’ishah (May Allah be pleased with her) that she objected to Ibn ‘Umar’s saying that Allah’s Messenger, peace and blessings of Allah be upon him, performed ‘Umrah in Rajab and she said: “May Allah forgive Abu ‘Abdur Rahman, the Messenger of Allah, peace and blessings of Allah be upon him, never performed ‘Umrah except that he was present but he neverperformed any ‘Umrah in Rajab.”

On the authority of Mukharrish Al-Kalbi who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, proceeded from Ji’ranah for ‘Umrah in the night. He entered Makkah by night to perform his rites of ‘Umrah and then went out again back to Ji’ranah under the cover of the darkness like the one who spent the night (sleeping). He remained till the decline of the sun (from its zenith), then he proceeded from Ji’ranah amid pomp until he beat the road to Madinah. Mukharrish said: “This is why his ‘Umrah was inconspicuous to many people.”

The import of this is that the 'Umrah of Ji'ranah is confirmed by authentic texts which can neither be interdicted nor refuted and whoever obviates it is bereft of evidence against the one who affirms it. And Allah (SWT) knows best. He also cast doubt at

those who reconciled that it occurred in DhulQa'dah after the Ghazwah of Ta'if and then he distributed the booty of Hunain.

Al-Bukhari related on the authority of Ya'la that he used to say: "I wish I could see Allah's Messenger at the time of his Divine inspiration." Ya'la added: "While the Prophet, peace and blessings of Allah be upon him, was at Ji'ranah, shaded under a cloth sheet (in the form of a tent) with some of his Companions, a Bedouin wearing a cloak and perfumed extravagantly suddenly came to him and asked: 'O Allah's Messenger, what is your opinion regarding a man who assumes the state of Ihram for 'Umrah wearing a cloak after applying perfume to his body?' 'Umar signaled with his hand to Ya'la to come (near). Ya'la came and put his head (underneath that cloth sheet) and saw the Prophet red-faced, and when that state (of the Prophet) was over, he asked: 'Where is the one who had asked me about 'Umrah?' The man was looked for and brought to the Prophet. The Prophet, peace and blessings of Allah be upon him, said (to him): 'As for the perfume you have applied to your body, wash it off thrice, and take off your cloak, and then in your 'Umrah perform the rites that you do in your Hajj'."

On the authority of Ibn 'Abbas who narrated that Allah's Messenger, peace and blessings of Allah be upon him, and his Companions proceeded on 'Umrah from Ji'ranah and they walked briskly

around the House (Ka'bah) in three circuits and walked the remaining four circuits; they wore their Rida' under their right armpit and over their left shoulder.

Ibn 'Abbas informed him that Mu'awiyah narrated to him saying: "I shaved the hair of Allah's Messenger with a long blade." Or he said: "I saw him having his hair cut at Al-Marwah." (3) The

import of that is an indication that the haircut must have occurred in the 'Umrah of Ji'ranah. This is because in the 'Umrah of Hudaibiyah, the Messenger of Allah, peace and blessings of Allah be upon him, did not enter Makkah as he was prevented, and this has been explained previously. As for the 'Umrah of redemption, Abu Sufyan had not accepted Islam and none of the inhabitants of Makkah remained in the town when Allah's Messenger, peace and blessings of Allah be upon him, entered it. Rather, they vacated the town for a period of three days during which the Messenger of Allah, peace and blessings of Allah be upon him, remained in Makkah. Concerning his 'Umrah, which he performed along with his Hajj, he did not come out of Ihram after it (the 'Umrah rites) by consensus. It becomes clear that cutting of the hair, which Mu'awiyah Ibn Abi Sufyan performed on the hair of Allah's Messenger, peace and blessings of Allah be upon him, at al-Marwah was at the 'Umrah of Ji'ranah as we have said. And Allah (SWT) knows best.

Muhammad Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, proceeded from Ji'ranah for 'Umrah and he ordered that the remaining booty of war be brought, and it was kept at Majannah in the direction of Marraz- Zahran.

Obviously, he deliberately left some of the booty so as to distribute it to the Arab tribemen living between Makkah and Madinah.

Ibn Ishaq related that when Allah's Messenger, peace and blessings of Allah be upon him, completed his 'Umrah rites, he returned to Madinah and appointed 'Attab Ibn 'Aseed to govern

Makkah and left Mu'adh Ibn Jabal to teach the people the religion and the recitation of the Qur'an.

'Urwah and Moosa Ibn 'Uqbah mentioned that Allah's Messenger, peace and blessings of Allah be upon him, left Mu'adh with 'Attab at Makkah before his departure to Hawazin, and he also deputized both of them again when he returned to Madinah.

Ibn Ishaq related that the people performed Hajj in a similar manner that the Arabs used to perform Hajj. In the same year, 'Attab Ibn Aseed led the people in the performance of Hajj, and that was in the 8th year. He added: The inhabitants of Ta'if persisted on their polytheism and recalcitrance in their vacillation for the period between Dhul-Qa'dah and Ramadan of the 9th year.

Ka'b Ibn Zuhair Ibn Abi Sulma's Acceptance of Islam. His Father Was the Author of Seven Mu'allaqat (compilation of poems).

Ibn Ishaq related that when Allah's Messenger, peace and blessings of Allah be upon him, returned from his expedition of Ta'if, Bujair Ibn Zuhair Ibn Abi Sulma wrote to his half- brother (from his father) Ka'b Ibn Zuhair informing him

that "Allah's Messenger, peace and blessings of Allah be upon him, had executed some poets who lampooned and harmed him while the remaining ones among the Quraish poets, Ibn Az-Ziba'ra and Hubairah Ibn Abi Wahb had scattered in all directions. If you are still keen about your life, then hurry to Allah's Messenger, peace and blessings of Allah be upon him, for he does not kill anyone who comes to him repentant, but if you would not do that then

betake yourself to any place on Earth where you will feel safe. Ka'b wrote thus saying in poetry:

Won't you give a message to Bujair

from me? Do you accept what I

said? Confound you!

Tell us plainly if you will not implement

what I say For what reason other than

that has led you

To a behavior (religion) I cannot find his father

ever held And you cannot find your brother

ever followed

If you would not implement what I say, I shall

not feel sorry Nor say if you stumble: Allah

help you!

*Al-Ma'moon (the Safe) has given you a full cup to
drink And*

added a second

draught of the same

Ibn Ishaq related that then he sent it to Bujair. When the poem reached Bujair, he detested to

conceal it from Allah's Messenger, peace and blessings of Allah be upon him, and he went and recited it to him. Upon hearing it, "AlMa'moon (the Safe) has given you a full cup to drink," he said: "That is right, although he is a liar, I am truly Al-Ma'moon." When he heard the stanza: "To a behavior (religion) I cannot find his mother or father ever held," he commented: "That is right, neither his father nor mother held it." Then Bujair also composed a poem in reply and sent it to Ka'b saying:

*Who would inform Ka'b: do you have any
interest What you are wrongfully blaming
(me) I have resolved Turn to Allah alone
and neither 'Uzza nor Lat
Then you will succeed and be safe
On the day in which no one will succeed
or be saved Among men except the
Muslims with pure heart
The religion of Zuhair is a nonentity
And the religion of Abi Sulma is forbidden to me*

When he received the letter, he was deeply frightened and worried about his life. His foes around him spread rumors that he would be slain. When he saw himself in a dire situation, he wrote a poem in which he praised the Messenger of Allah, peace and blessings of Allah be upon him, and he referred in it to his deep fright and the disturbing rumors of his enemies. Afterward, he headed for Madinah and stayed with a man from Juhaynah whom he knew. He took him to Allah's Messenger, peace and blessings of Allah be upon him, at the time of the morning prayer and he prayed along with him. Then they pointed out the Messenger of Allah, peace and blessings of Allah

be upon him, to him and said to him: "That is the Messenger of Allah, go to him and ask for your safety." (The narrator added:) It was related to me that he rose and went to the Messenger of Allah, peace and blessings of Allah be upon him, sat in front of him and placed his hands in his. Meanwhile, Allah's Messenger, peace and blessings of Allah be upon him, did not recognize him and said: "O Messenger of

Allah, Ka'b has come to you repentant and as a Muslim to seek safety. Would you accept it from him if I bring him to you?" Allah's Messenger, peace and blessings of Allah be upon him, said: "Yes." So he said: "Then O Messenger of Allah, I am Ka'b Ibn Zuhair."

Ibn Ishaq related that 'Asim Ibn 'Umar Ibn Qatadah narrated to me that an Ansari pounced on him and said: "O Allah's Messenger permit me to chop off his head." Allah's Messenger, peace and blessings of Allah be upon him, said: "Let him be for he has come repentant." He added: Ka'b Ibn Zuhair became angry at the group of Ansar for what their man had done to him and because none among the Emigrants said anything concerning him except good.

Notable Events and Deaths Which Occurred in the 8th Year

The Battle of Mu'tah occurred in the month of Jumada, and Ramadan witnessed the Conquest of Makkah. Afterward, in Shawwal, the Ghazwah of Hawazin took place followed by the siege of Ta'if, then the 'Umrah of Ji'ranah in Dhul-Qa'dah and then the Prophet, peace be upon him, returned to and remained in Madinah for the remainder of the year.

I say: Al-Bukhari has mentioned after the (story of the) Conquest of Makkah, the story of the demolition of the House which was worshipped

and named the Ka'bah of Yemen analogous to the Ka'bah in Makkah. They used to call the Ka'bah in Makkah, Ka'bah of Shamiyah. It is concerning that Ka'bah that AlBukhari related:

Jareer said that Allah's Messenger said to me: "Won't you relieve me of DhulKhalasah?" I replied, "Yes, (I will relieve you)." So I proceeded along with one hundred and fifty cavalry from Ahmas tribe who were skillful in riding horses. I could not sit firm over horses, so I informed the Messenger of Allah, peace and blessings of Allah be upon him, of that and he stroked my chest with his hand until I saw the marks of his hand over my chest and he said, "O Allah! Make him firm and one who guides others and is guided (on the right path)." Since then I have never fallen from a horse. Dhul-Khalasah was a house in Yemen belonging to the tribe of Khath'am and Bajeelah, and in it were idols that were worshipped, and it was called Al-Ka'bah."

Jareer went there, burned it with fire and dismantled it. When Jareer reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him: "The messenger of Allah's Messenger is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jareer stopped there and said to him: "Break them (i.e. the arrows) and testify that none has the right to be worshipped (in truth) except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah. Then Jareer sent a man called Abu Artat from the tribe of Ahmas to the Prophet to convey the good news (of destroying

Dhul-Khalasah). When the messenger reached the Prophet, he said: "O Allah's Messenger! By Him Who sent you with the Truth, I did not leave it until it was like a scabby camel." So the Messenger of Allah, peace and blessings of Allah be upon him, blessed the horses of Ahmas and their men five times.

9th Year of Hijrah and the Ghazwah of Tabook in the Month of Rajab of That Year

Allah says: "O you who believe (in Allah's Oneness and in His Messenger (Muhammad) ! Verily, the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasoon (impure). So let them not come near Al-Masjid Al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He Will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of Truth (i.e. Islam) among the People of the Scriptures (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued." (Soorah At-Tawbah 9 :28, 29)

It is related that Ibn 'Abbas, Mujahid, 'Ikrimah, Sa'eed Ibn Jubair, Qatadah, Ad-Dahhak and others opine that when Allah commanded that the polytheists be prevented from coming near Masjid Al-Haram whether during the Hajj or any other time, the Quraish said: "It will certainly infringe on our commerce and markets during Hajj, and it will deprive us from our gains," but Allah compensated them for that with the command to wage war on the People of the Book until they become Muslims or they pay the Jizyah with

willful submission, and feel themselves subdued.

I say: Afterward, Allah's Messenger, peace and blessings of Allah be upon him, resolved to fight against the Romans because they were closer in proximity to him and more deserving of being invited to the truth because of their closeness to Islam and

Muslims. Allah says in the Qur'an: "O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who are the AlMuttaqoon." (Soorah At-Tawbah 9: 123)

Allah's Messenger, peace and blessings of Allah be upon him, decided to invade the Romans in the year of Tabook at a time when the weather was extremely hot and conditions were daunting. The matter was extremely hard on the people. He invited the surrounding Arab chiefs to come along with him on the campaign. Many people advanced with him, with their number being close to thirty thousand, as shall be related shortly. Meanwhile, there were others who remained behind. Allah reproached those, among the hypocrites and the negligent, who remained behind without a genuine excuse. Allah berated, upbraided and censured them in the most severe manner and disgraced them. He revealed a (Verse of the) Qur'an concerning them and exposed their affairs in the chapter Al-Bara'ah, which we have explained extensively in the Tafseer. He commanded the believers to go forth regardless of the condition.

Allah, Most High, says: "March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them;

and they would swear by Allah. If we only could, we would certainly have come forth with you." They destroy their own selves, and Allah knows that they are liars." (Soorah At-Tawbah 9:41, 42) and the Verse following it.

Then Allah says: "And it is not (proper) for the Believers to go out to fight (in Jihad) all together. Of every troop of them, a party

only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” (Soorah At-Tawbah 9 :122) Some people said that this Verse abrogates the previous one and others disagree. And Allah (SWT) knows best.

Ibn Ishaq said that afterward, Allah’s Messenger, peace and blessings of Allah be upon him, remained in Madinah from Dhul- Hijjah to Rajab of the 9th year. He then ordered the people to prepare for a campaign against the Romans. AzZuhri and Yazeed Ibn ‘Abdullah Ibn Abu Bakr, ‘Asim Ibn ‘Umar Ibn Qatadah and others from among our scholars mentioned the Battle of Tabook, each one of them relating the narrations that reached him concerning this campaign. Some of them would relate part of these narrations exclusive of others. They related that Allah’s Messenger, peace and blessings of Allah be upon him, ordered his Companions to prepare for an invasion of the Romans. This campaign fell at a most difficult time for the people. The weather was scorchingly hot, the land was arid and caked and the fruits were ripe for harvest and the people wanted to savor their fruits and the shade of their lush date trees. They detested that anything should disturb the calm situation in which they were. In most instances when the Messenger of Allah, peace and blessings of Allah be upon him, decided for an invasion, he would hide the object of their march. But in the Battle of

Tabook, he made clear the enemy owing to the length and difficulty of the journey as well as the large number of the enemy forces they were going to confront. Thus, he clarified it to them so that they may be well- prepared. He ordered that preparation be made in earnest and informed them that they were headed against the Byzantines.

One day while making arrangements for the invasion, the Messenger of Allah said to Al-Jadd Ibn Qais: "O Jadd, would you like to fight Banu Asfar this year?" He said: "O Messenger of Allah, would you excuse me from the fight so as not to put me to trial? By Allah, my people are well aware that there is no man who admires women as much as I do. I am afraid that if I set my eyes on the women of the red people (i.e. the Romans) I might not be able to control myself." The Messenger of Allah, peace and blessings of Allah be upon him, turned away from him and said: "You are excused." It was concerning Jadd that Allah revealed this Verse: "And among them is he who says: 'Grant me leave (to be exempted from Jihad) and put me not into trial.' Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers." (Soorah At-Tawbah: 49)

Some of the hypocrites said to one another: "Do not go forth in the heat," detesting war, doubting the Truth and spreading rumors about the Messenger of Allah, peace and blessings of Allah be upon him. Concerning them Allah revealed: "Those who stayed away (from the Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: 'March not forth in the heat'. Say: 'The Fire of Hell is more intense in heat', if only they could understand. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by

committing sins).” (Soorah AtTawbah: 81, 82)

On the authority of Katheer, the freed slave of ‘Abdur Rahman Ibn Samurah, who said: ‘Uthman Ibn Affan came to Allah’s Messenger, peace and blessings of Allah be upon him, with 1,000 Dinars in his cloth while the Prophet was equipping the Jaish Al-

'Usrah (the army of difficulty). He spread the money in the Prophet's room. The Prophet, peace and blessings of Allah be upon him, kept turning the money in his hand saying: "None of Ibn 'Affan's action will harm him after today."

On the authority of Al-Ahnaf Ibn Qais who said: "I heard 'Uthman Ibn 'Affan say to Sa'd Ibn Abi Waqqas, 'Ali Ibn Abi Talib, Az-Zubair Ibn Al-'Awwam and Talhah: 'I beseech you by Allah, are you aware that Allah's Messenger, peace and blessings of Allah be upon him, said: Whoever equips the army of distress, Allah will forgive him and I equipped them such that they neither lacked bridle or hubble'?" They responded: "By Allah, yes."

Those Who Remained Behind Due to an Excuse Among the Weepers as Well as Others

Allah, the Almighty, says: "And when a Soorah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihad) and say, 'Leave us (behind), we would be with those who sit (at home).' They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. But the Messenger (Muhammad) and those who believed with him (in

Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allah's Cause). Such are they for whom are the good tidings, and it is they who will be successful. For them Allah has got ready gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

And those who made excuses from the Bedouins came (to you, O Prophet) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it) ; a painful torment will seize those of them who disbelieve. There is no blame on those who are weak or ill or who find no resources to spend (in Jihad), if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes were overflowing with tears of grief that they could not find anything to spend (for Jihad). The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing). (Soorah At-Tawbah 9:86- 93)

We have extensively explained this in the Tafseer in a manner that suffices, and all praise and grace is due to Allah.

The weepers are those who approached the Messenger of Allah, peace and blessings of Allah be upon him, to provide them with mounts so that they can accompany him in this battle; however,

they could not find any mounts with him so they returned weeping out of sorrow for missing the Jihad and spending in the path of Allah.

Ibn Ishaq related: They were seven individuals from the Ansar as well as from other groups. From Banu 'Amr Ibn 'Awf were

Salim Ibn 'Umair, 'Ulbah Ibn Zaid from Banu Harithah, Abu Laila 'Abdur Rahman Ibn Ka'b from Banu Mazin Ibn An-Najjar, 'Amr Ibn Al-Humam Ibn Al-Jamooth from Banu Salimah and 'Abdullah Ibn Al-Mughaffal Al-Mazani. Some people said it was 'Abdullah Ibn 'Amr Al-Muzani, Haramiyy Ibn 'Abdullah of Banu Waqif and Irbad Ibn Sariyah Al-Fazari.

Abu Moosa narrated: "My Companions sent me to Allah's Messenger, peace and blessings of Allah be upon him, to ask him for some riding animals as they were accompanying him in the army of Al-'Usrah, which was the Ghazwah of Tabook. I asked: 'O Allah's Prophet! My companions have sent me to you to provide them with means of transportation.' He said: 'By Allah! I will not make you ride anything.' It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet and for the fear that the Prophet might have become angry with me. So I returned to my companions and informed them of what the Prophet had said. Only a short while had passed when I heard Bilal calling: 'O 'Abdullah Ibn Qais!' I replied to his call. Bilal said: 'Respond to Allah's Messenger who is calling you.' When I went to him (i.e. the Prophet), he said: 'Take these two camels tied together and also these two camels tied together,' referring to six camels he had brought from Sa'd at that time.

"The Prophet, peace and blessings of Allah be

upon him, added: 'Take them to your companions and say: 'Allah (or Allah's Messenger) permits you to ride on these,' so ride on them.' So I took those camels to them and said: 'The Prophet permits you to ride on these (camels), but by Allah, I will not leave you until some of you proceed with me to some one who heard the statement of Allah's Messenger, peace and blessings of Allah be

upon him. Do not think that I narrate to you a thing which Allah's Messenger, peace and blessings of Allah be upon him, did not say.' They said to me: 'We consider you truthful, and we will do what you like'."

The sub-narrator added: So Abu Moosa proceeded along with some of them until they came to those who had heard the statement of Allah's Messenger, in which he (had initially) denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abu Moosa had told them.

Ibn Ishaq said: A couple of Muslims vacillated in their intention until they eventually lingered behind, neither out of doubt nor dubiety. Among them were: Ka'b Ibn Malik Ibn Abi Ka'b from Banu Salimah, Murarah Ibn Rabee' from Banu 'Amr Ibn 'Awf and Hilal Ibn Umayyah from Banu Waqif and Abu Khaithamah from Banu Salim Ibn 'Awf. They were truthful individuals whose (belief in) Islam cannot be impugned.

I say: As for the first three, the summary of their story shall be related in a short while, insha'Allah. It is concerning them that Allah revealed: "And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the Earth, vast as it is, was

straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him.” (Soorah AtTawbah 9:118)

As for Abu Khaithamah, he resolved to catch up with Allah’s Messenger, peace and blessings of Allah be upon him, as shall be related shortly.

The Mobilization of the Muslim Army Numbering Thirty Thousand

Yoonus Ibn Bukair related on the authority of Ibn Ishaq that the preparation progressed well and the march became near. When Allah's Messenger, peace and blessings be upon him, marched out on a Thursday, he camped with his army numbering over 30,000 men at Thaniyat Al-Wada'. 'Abdullah Ibn Ubayy camped his own army in a section of the Prophet's location. While Allah's Messenger, peace and blessings of Allah be upon him, proceeded, 'Abdullah Ibn Ubayy lagged behind and eventually withdrew along with a contingent of the hypocrites and the people of doubt.

Ibn Ishaq added that Allah's Messenger, peace and blessings of Allah be upon him, appointed 'Ali Ibn Abi Talib to oversee the affairs of his family and commanded him to remain with them. Consequently, the hypocrites began to spread rumors that he had left him behind because he was a burden to him and wanted to rid himself of him.

On the authority of Mus'ab Ibn Sa'd who related from his father that he said that Allah's Messenger, peace and blessings of Allah be upon him, left 'Ali Ibn Abi Talib behind in the Battle of Tabook and he complained: "O Messenger of Allah, would you leave me behind among the women and children?" Allah's Messenger, peace and blessings of Allah be upon him, said: "Are you

not pleased to be to me as Haroon was to Moosa with the exception that there will be no Prophet after me?"

On the authority of 'Abdullah Ibn Mas'ood who said that when Allah's Messenger, peace and blessings of Allah be upon him, proceeded to Tabook, each time a person would lag behind, the

people would say: "O Messenger of Allah, so and so has lagged behind." Allah's Messenger, peace and blessings of Allah be upon him, would say: "Leave him, if Allah finds any good in him, He will cause him to catch up with you. If He finds in him something that is contrary, then Allah has relieved you of him." They said: "O Messenger of Allah, Abu Dharr has lagged behind, his camel has slowed him down." Again the Prophet, peace and blessings of Allah be upon him, said: "Leave him, if Allah finds any good in him, He will cause him to catch up with you. If He finds in him something contrary, then Allah has relieved you of him." Abu Dharr rebuked his camel and when it became too slow for him, he took his belongings and placed it on his back and proceeded on the trail of Allah's Messenger, peace and blessings of Allah be upon him, on foot.

Allah's Messenger, peace and blessings of Allah be upon him, camped at one of his rest areas when a Muslim, who was keeping watch, called out: "O Allah's Messenger, there is a man approaching on foot along the road." Allah's Messenger, peace and blessings of Allah be upon him, said: "That is Abu Dharr." When the people looked more carefully they said: "O Allah's Messenger, by Allah it is truly Abu Dharr!" Allah's Messenger, peace and blessings of Allah be upon him, said: "May Allah have mercy on Abu Dharr, he walks alone, he will die alone and will be resurrected alone." As time went by, Abu Dharr relocated to Rabadhah. When his death

approached, he instructed his wife and his young boy: "Once I am dead, wash and shroud me in the night and then place me in the middle of the road. When the first passersby come, tell them: 'This is Abu Dharr'." When he died, they did as he instructed. A caravan appeared in which there was 'Abdullah Ibn Mas'ood among a group of people from Kufah. (When he saw the spectacle) he asked: "What is this?" He was

told: "This is the corpse of Abu Dharr." Ibn Mas'ood began to cry and said: "Truthful are the words of Allah's Messenger: 'May Allah have Mercy on Abu Dharr, he walks alone, he will die alone and will be resurrected alone'." He dismounted and took charge of the corpse by himself and buried him.

'Umar said: "We proceeded to Tabook in extremely hot weather and we camped at a location where we were seized by such an extreme thirst that we feared that our necks would be severed. One of us would go in search of luggage and he would not return except with a thought that his neck would be choked due to extreme thirst. The situation deteriorated to such an extent that someone would slaughter his camel and he would squeeze its waste and then drink it. Abu Bakr, may Allah be pleased with him, approached the Messenger of Allah, peace and blessings of Allah be upon him, and said: 'O Messenger of Allah, Allah has vouchsafed your response to supplication, so beseech Allah on our behalf.' He asked: 'Would you really like that?' Abu Bakr replied in the affirmative. Then Allah's Messenger, peace and blessings of Allah be upon him, raised his hands toward the sky and did not lower them till the sky became cloudy and there was a downpour; they filled all their containers. We went to check and found that the rain did not fall beyond the area of the army."

On the authority of Abu Hurairah or Abu Sa'eed

Al-Khudri (Al- A'mash was doubtful) who said: During the Battle of Tabook, the Muslim army was seized by starvation so they complained to Allah's Messenger, peace and blessings of Allah be upon him saying: "O Messenger of Allah, do you permit us to slaughter our animals for consumption?" He replied: "You may do so." 'Umar came and said: "O Messenger of Allah, if you permit them, then the riding animals will be depleted. Rather, order them to gather

the remnant of their provision and ask Allah to bless it, perhaps He will cause it to be blessed." Allah's Messenger, peace and blessings of Allah be upon him, liked 'Umar's suggestion and called for a leather mat to be spread and ordered the people to bring the remnants of their provision. A man would bring a handful of sorghum, another would come with a handful of dates, and yet another would bring only a morsel till a very small quantity was collected on the leather sheet. Then Allah's Messenger, peace and blessings of Allah be upon him, supplicated for Allah's blessings and said: "Fill your bags." So they scooped the food and filled their bags until there was no container in the camp except that it was filled with provision. They ate to their fill and there was much more left in stock. Then Allah's Messenger, peace and blessings of Allah be upon him, said: "I bear witness that none deserves to be worshipped except Allah and that I am the Messenger of Allah, peace and blessings of Allah be upon him, and by it (the statement) Allah shall not cast (into the Fire) except the doubters who would be screened from Al-Jannah."

The Prophet's Passing by the Ruins of Thamood at Al-Hijr on the Way to Tabook

On the authority of Jabir who narrated that when Allah's Messenger, peace and blessings of Allah be upon him, passed by Al-Hijr, he said: "Do not

request for a miracle, for the people of Saleh had asked for it. It (the shecamel) would return through this pass and emerge from this pass but they became arrogant against the command of their Lord and they killed her; thus they were overtaken by As-Saihah (awful cry) and Allah caused all those who were under the surface of the sky to be killed except a man who was in the Haram (sacred precinct) of Allah.” Someone

asked: "Who was he, O Messenger of Allah?" He said: "He was Abu Rigal. When he left the Haram, he was overtaken by the punishment meted out to his people."

On the authority of Humaid As-Sa'idi who narrated: "We took part in the Battle of Tabook in the company of the Prophet and when we arrived at the Wadi Al-Qura, there was a woman in her garden. The Prophet, peace and blessings of Allah be upon him, asked his Companions to estimate the amount of the fruits in the garden, and Allah's Messenger, peace and blessings of Allah be upon him, estimated it at ten Awsuq (measures). The Prophet, peace and blessings of Allah be upon him, said to that lady, 'Check what your garden will yield.' When we reached Tabook, the Prophet, peace and blessings of Allah be upon him, said: 'There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it.' So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to Mount Tayy.

Then the king of Ailah sent a white mule and cloth to the Prophet as gifts, and wrote to him that his people will stay in their place (and would pay the Jizyah taxation.) When the Prophet, peace and blessings of Allah be upon him, reached Wadi Al-Qura, he asked that woman how much her garden had yielded. She said: 'Ten Awsuq,' and that was what Allah's Messenger, peace and blessings of Allah be upon him, had estimated. Then the

Prophet, peace and blessings of Allah be upon him, said: 'I want to reach Madinah quickly, and whoever among you wants to accompany me, should hurry.' The subnarrator added: When the Prophet, peace and blessings of Allah be upon him, saw Madinah he said: 'This is Taba.' And when he saw the mountain of Uhud, he said: 'This mountain loves us and we love it. Shall I tell you of the best

amongst the Ansar?' They replied in the affirmative. He said: 'The family of Banu An-Najjar, and then the family of Banu Sa'idah or Banu Al-Harith Ibn Al-Khazraj. The aforementioned are the best but there is goodness in all the families of Ansar'."

On the authority of Abu Tufail 'Amir Ibn Wathilah who related that Mu'adh Ibn Jabal informed him that when they accompanied the Messenger of Allah, peace and blessings of Allah be upon him, in the year of Tabook, the Messenger of Allah joined Zuhr with 'Asr and Maghrib with 'Isha'. Mu'adhsaid: "One day he delayed the prayer, and then came out and prayed Zuhr and 'Asr together. Then he said: 'Tomorrow you will come, insha'Allah, to the spring of Tabook. But you will not reach it until the morning. Whoever arrives there should not touch any of its water until I reach there.' We came to it and two men had gotten to it before us and the spring was dripping with a little water. The Messenger of Allah, peace and blessings of Allah be upon him, asked them: 'Have you touched any of its water?' They replied: 'Yes.' The Messenger of Allah, peace and blessings of Allah be upon him, scolded them and said what Allah wished him to say. Then they took water with their hands from the spring little by little until it had been collected in something. Then the Messenger of Allah, peace and blessings of Allah be upon him, washed his face and hands in it. Then he put it back into the spring and the spring flowed with an abundance of water and the

people drew water from it. The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Mu'adh, if you live long enough you will see this place filled with gardens'."

The Messenger of Allah's Arrival at Tabook

On the authority of Sa'eed Ibn Abi Rashid who narrated: "I met At-Tanookhi, the messenger of Heraclius to Allah's Messenger, peace and blessings of Allah be upon him, who was my neighbor at Hims. He had become an extremely old man who had reached senility or was close to it. I asked him: 'Can you relate to me concerning Heraclius' letter to the Prophet and vice versa?' He said: 'Certainly, Allah's Messenger, peace and blessings of Allah be upon him, arrived at Tabook and sent Dihyah Al-Kalbi to Heraclius. When the letter of Allah's Messenger reached him, he invited the vicars and the Roman patriarchs and then locked the door behind them. He addressed them saying: A letter has reached me from this man, as you have seen, inviting me to one of three choices: follow his religion, give him our wealth from our land even though the land belongs to us, or to confront him in battle. By Allah you are well aware from what you have read in the Divine Book that he will conquer whatever is under my feet, therefore come, so that we may follow his religion or give him the wealth of our land.'

They snorted unanimously and said: 'You are inviting us to apostatize from Christianity and become slaves to an Arab who has come from Hijaz?' When he suspected that if they left his presence they would sow mischief and turn the Romans against him, he said: 'I only said that to

test your steadfastness on your religion.' He invited a man from an Arab tribe who was a Christian Arab and said to him: 'Ferret for me someone with a strong retentive memory (and can keep secrets) and speaks Arabic, so that I may send him to this man to relay the response to his letter.' I was brought to him and Heraclius handed over to me a letter and said: 'Take my letter to this man in response to

his previous letter and whatever you miss of his words at least preserve for me one of three things: check if he says anything concerning my letter to him; when he reads my letter, does he make any reference to night, and look at his back, does he have a strange mark?"

So I proceeded until I arrived at Tabook, where I found him sitting in the midst of his Companions in an amicable manner. I asked: 'Where is your man?' I was told: 'There is he is.' I approached until I sat in front of him and handed over the letter to him. He dropped it on his lap and asked: 'From whom are you?' I said: 'I am one of the Tanookh.' He said: 'Do you wish to belong to the path of Islam, Al-Hanifiyyah; the path of your forefather Ibrahim?' I replied: 'I am a messenger of a people and I am upon their religion; I shall not forsake it until I return to them.' The Prophet, peace and blessings of Allah be upon him, smiled and recited: Verily! You (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided. (Soorah Al-Qasas 28:56)

Then he added: 'O Brother of Tanookh, I wrote a letter to Qaisar which he tore and Allah will tear his kingdom into shreds. I wrote another letter to Negus which he shredded and Allah will shred him and his kingdom. I wrote and sent my letter to your companion which he accepted and the people will not cease to find in him bravery as long as he lives in good condition.' I said (to

myself): 'This is one of the three things my companion instructed me to observe.' So I took an arrow from my quiver and I wrote with it on the leather of my sword. Then he handed over the letter to a man on his left. I asked: 'Who is your secretary that reads your letters?' They said: 'Mu'awiyah.' He read the content of my companion's letter which said: 'You are inviting me to a

Paradise, the expanse of which is heaven and Earth that is prepared for the pious, then where is Hellfire?' Then Allah's Messenger, peace and blessings of Allah be upon him, said: 'Glory be to Allah! Where is the night when daylight comes?' I took out an arrow from my quiver and wrote it on my scabbard. When he finished reading my letter he said: 'You have a right for you are a messenger, if something is found with us, we would furnish you with it. Travelers at times suffer from paucity of provision.' A man, from those present, said: 'I will furnish him.' Then he opened his bag and brought out a Safooriyyah garment and placed it on my lap.' I asked about the identity of the owner of the garment and I was told it was 'Uthman.

"Then Allah's Messenger, peace and blessings of Allah be upon him, asked: 'Who among you would host the man?' A young man from the Ansar said: 'I will.' And the Ansari stood and I also got up and followed him until we passed by a section of the assembly when Allah's Messenger, peace and blessings of Allah be upon him, called me and said: 'Come here, O brother of Tanookh.' I went toward him and stood at the same spot I had sat in front of him and he raised his Burdah (garment) from his back and said: 'Here! Have a look at what you have been commanded.' I went round to look at his back and there was a ring in the middle of the shoulder blade like a fatty mass."

His Treaty With the King of

Ailah and the People of Jarba' and Adhruh While Encamped at Tabook

Ibn Ishaq related that when Allah's Messenger, peace and blessings of Allah be upon him, reached Tabook, Yuhannah Ibn Ru'bah, the chief of Ailah, came to him and a treaty was brokered

with him in which he agreed to pay the jizyah. The people of Jarba' and Adhruh also did the same and the Messenger of Allah, peace and blessings of Allah be upon him, wrote for them a document which they kept with themselves. He wrote for Yuhannah and the people of Ailah the following:

"In the Name of Allah, the Beneficent, the Merciful. This is a guarantee from Allah and Muhammad, the Prophet and Messenger of Allah, to Yuhannah Ibn Ru'bah and the people of Ailah for their ships and caravans. They, along with those who are with them from the people of Syria, Yemen, and the seamen will all have the protection of Allah and of the Prophet Muhammad. Whoever infringes on this pact from them, his property shall not save him and it is permissible for whoever takes. It is impermissible that they be prevented from their watering places or from a road they want to pass through by land or sea."

Yoonus narrated from Ibn Ishaq that the Messenger of Allah, peace and blessings of Allah be upon him, also wrote another document for the people of Jarba' and Adhruh that they are given the guarantee of Allah and the guarantee of Muhammad and they are obliged to pay voluntarily 100 Dinars and 100 Ooqiyyah every year in the month of Rajab. In return, they are awarded a warrantee of sincerity and good relations with the Muslims and those who take recourse to them from among the Muslims. The

Messenger of Allah, peace and blessings of Allah be upon him, gave to the people of Ailah his Burdah along with his document. (The narrator added): Subsequently, Abu Al-Abbas Abdullah Ibn Muhammad purchased it at a price of 300 Deenars.

The Prophet's Dispatch of Khalid Ibn Waleed to Ukaidir Doomah

Ibn Ishaq related that afterward, Allah's Messenger invited Khalid Ibn Waleed and dispatched him to Ukaidir Doomah. Ukaidir Ibn 'Abdul Malik from Kindah was their king and he was a Christian. Allah's Messenger, peace and blessings of Allah be upon him, said to Khalid: "You will find him hunting wild cows." Khalid set out until he was within sight of his fortress. It was a moonlit summer night when Ukaidir was with his wife on the rooftop. The wild cows were rubbing their horns against the gate of his castle. His wife urged him to go after the wild cows. He came down and ordered that his horse be saddled and went off with a band of his family members, among whom was his brother, Hassan. During their pursuit, the cavalry of Allah's Messenger intercepted them, captured him and killed his brother. Ukaidir was dressed in a cloth brocade embellished with gold. Khalid took the outfit and sent it to the Prophet ahead of his arrival.

'Asim Ibn 'Umar Ibn Qatadah related on the authority of Anas Ibn Malik who said: "I saw the garment of Ukaidir when it was brought to Allah's Messenger and the Muslims began to marvel at its beauty. Allah's Messenger, peace and blessings of Allah be upon him, said: 'Do you marvel at its beauty? By Him in Whose Hand is my soul, the handkerchief of Sa'd Ibn Mu'adh in Paradise is far more beautiful than this'."

On the authority of 'Urwah Ibn Az-Zubair who narrated that when Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah from Tabook, a group of hypocrites decided to assassinate him. Their plan was to push him from the

precipice of a mountain pass. Allah's Messenger, peace and blessings of Allah be upon him, was informed of their plan, so he ordered the people to march along the valley while he ascended the mountain. The group involved in the assassination scheme followed him while hiding their faces. Allah's Messenger, peace and blessings of Allah be upon him, ordered 'Ammar Ibn Yasir and Hudhaifah Ibn Al-Yaman to come along with him. 'Ammar held the rein of the camel while Hudhaifah drove it. While they were going, they heard the people who had betrayed them. The Messenger of Allah, peace and blessings of Allah be upon him, became angry. When Hudhaifah saw his anger he turned back toward them with a staff and approached their camels with it. When they saw Hudhaifah, they thought their grave secret had been exposed and they hastily retreated until they mingled with the people. Hudhaifah returned and caught up with the Messenger of Allah, peace and blessings of Allah be upon him. The Prophet, peace and blessings of Allah be upon him, urged them and they quickly traversed the mountain path and stopped to wait for the other people.

Allah's Messenger, peace and blessings of Allah be upon him, said to Hudhaifah: "Did you recognize this group of people?" He said: "I do not recognize them except that I saw their camels in the darkness of the night." He said: "Did you both know the intention of these riders?" Both of them replied in the negative and the Messenger of Allah, peace and blessings of Allah be upon him,

informed them of what they had planned to do to him and he told them their names and asked them to keep it secret." They both said: "Shouldn't you order that they be executed?" The Prophet, peace and blessings of Allah be upon him, said: "I detest that people say that Muhammad kills his Companions."

Ibn Ishaq related this story with the difference that the Prophet related their names only to Hudhaifah Ibn Al-Yaman, and this is more probable. And Allah (SWT) knows best. This is corroborated by the statement of Abu Darda' to 'Alqamah, the companion of Ibn Mas'ood: "Don't you have among you (i.e. the people of Kufah) the bearer of a secret which no one knows except him (i.e. Hudhaifah) ? Don't you have among you the one whom Allah protected from Shaitan on the tongue of Muhammad (i.e. 'Ammar)." It is related on the authority of Ameerul- Mu'mineen 'Umar Ibn Al-Khattab, may Allah be pleased with him, that he said to Hudhaifah: "I beseech you by Allah, am I among them?" He said: "No, but I shall not exempt anyone after you," i.e. so that he may not reveal the secret of the Prophet.

I say: They were four men while some say they were twelve. Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, sent Hudhaifah to convene them and the Messenger of Allah, peace and blessings of Allah be upon him, informed them about what they had been planning against him; Ibn Ishaq then listed their names. It was concerning them that Allah, the Exalted, revealed: "and they resolved that (plot to murder Prophet Muhammad) which they were unable to carry out." (Soorah At-Tawbah 9:74)

On the authority of At-Tufail who related that when Allah's Messenger, peace and blessings of

Allah be upon him, was returning from the Ghazwah of Tabook, he commanded someone to announce that Allah's Messenger, peace and blessings of Allah be upon him, was passing through the mountain path so no one should follow the same path. While Hudhaifah was driving the Prophet's camel and 'Ammar was steering it, a group of people, who were concealing their faces, approached on their

camels. 'Ammar turned toward them and began to beat the face of their camels. Allah's Messenger, peace and blessings of Allah be upon him, said to Hudhaifah: "Faster! Faster," until they descended from the valley. When they had descended, 'Ammar returned and the Prophet asked him: "O 'Ammar, did you recognize the people?" He said: "I just saw their camels but the people themselves were covered." The Prophet, peace and blessings of Allah be upon him, further asked: "Do you know what they intended to do?" 'Ammar replied: "Allah and His Messenger know best." The Prophet, peace and blessings of Allah be upon him, said: "They intended to startle the Messenger of Allah, peace and blessings of Allah be upon him, so that they might cause him to be thrown." 'Ammar confided in one of the Companions of the Prophet who asked him: "We beseech you by Allah, how many were the people of the steep mountain pass?" He replied: "They were fourteen men." The man said: "If I am among them, then they were fifteen." 'Ammar added: "Allah's Messenger, peace and blessings of Allah be upon him, excused three of them for they said: 'We did not hear the crier of the Messenger of Allah, peace and blessings of Allah be upon him, making that announcement and neither were we aware of what the people intended to do.'" 'Ammar said: "I call you to witness that the remaining ten individuals rebelled against Allah and His Messenger in this world and the witnessing of that day shall be established."

The Story of the Masjid Ad-Dirar

Allah, the Exalted, says: And as for those who put up a mosque by way of harming and disbelief, and to disunite the Believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad) aforetime, they will indeed swear that

their intention is nothing but good. Allah bears witness that they are certainly liars. Never stand therein.

Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust (i.e. to be considered as soap) and water from urine and stools, after answering the call of nature) Is it then he, who laid the foundation of his building on piety to Allah and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zalimoon (cruel, violent, proud, polytheist and wrong-doer. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allah is All - Knowing, All-Wise." (Soorah At-Tawbah 9:107-110)

We have explained all that is connected to this Verse in our Tafseer in a manner that suffices. Ibn Ishaq mentioned how this mosque was built and how Allah's Messenger, peace and blessings of Allah be upon him, was commanded, even before he entered Madinah, to demolish it on his return from Tabook. The story behind that is that a group

of hypocrites built something like a mosque close to the mosque of Quba' and they wanted Allah's Messenger, peace and blessings of Allah be upon him, to come and lead them in prayer so as to validate and popularise their intent of corruption, disbelief and obstinacy. However, Allah protected His Messenger from prayer in it. This occurred at a time when he was on his way to Tabook. When he returned,

he stopped at Dhu Awan, a location at a distance of an hour's journey from Madinah when Revelation came to him concerning the affair of the mosque:

“And as for those who put up a mosque by way of harming and disbelief, and to disunite the Believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.” (Soorah At-Tawbah 9:107)

As for Allah's statement “by way of harming”, this is due to the fact that they intended to compete with the mosque of Quba', “and disbelief” in Allah and not borne from any kind of sincere belief in Him; “and to disunite” the general congregation from the mosque of Quba; “and as an outpost for those who warred against Allah and His Messenger,” referring to Abu 'Amir, the monk and the sinner, may Allah disfigure him. When Allah's Messenger, peace and blessings of Allah be upon him, invited him to Islam, he objected and went to the people of Makkah to stir them (against the Muslims) and they came in the Year of 'Uhud and their affairs have been mentioned previously. When his desire was not accomplished, he went to the Roman king, Qaisar, to seek his assistance against Allah's Messenger, peace and blessings of Allah be upon him. Abu 'Amir belonged to the religion of Heraclius and he was from among the

Arab Christians. He used to write to his brothers who became hypocrites, giving them promises and false hope and the promise of Shaitan is nothing but deception. His correspondence and letters came to them at every epoch. They constructed this building in the semblance of a mosque but in reality it was a house of rebellion and an exemplification of what they received

from Abu 'Amir, and an assembly for all those who were upon their path among the hypocrites. For this reason, Allah says: "and as an outpost for those who warred against Allah and His Messenger aforetime." Allah further says: "they will indeed swear," i.e. those who built the mosque, "that their intention is nothing but good," i.e. by building the mosque, we intended good. Allah also says: "Allah bears witness that they are certainly liars."

Then Allah told His Messenger: "Never stand therein;" forbidding him from standing in it so as to not acknowledge it. He then commanded and urged him to stand in the mosque whose foundation was laid from the first day on piety, referring to the mosque of Quba' as indicated by the context and a number of Ahadeeth related to the purity of its people, as an advice to him.

Nevertheless, the Hadith recorded in Saheeh Muslim which indicates that the mosque whose foundation was laid on piety from the first day refers to the Mosque of Allah's Messenger is not a negation of the Quba' mosque because if its foundation was laid on piety from the first day, then the Mosque of Allah's Messenger is more worthy and more deserving of that appellation and its virtues are more well-established and stronger. We have sufficed us with comments on that in the Tafseer. And Allah (SWT) knows best.

While Allah's Messenger, peace and blessings of

Allah be upon him, was still at Dhu-Awan, he called Malik Ibn Ad-Dukhshum and Ma'n Ibn Adiyy or his brother, 'Asim Ibn 'Adiyy, may Allah be pleased with them both, and commanded them to proceed to that mosque whose builders were unjust with the instruction to

destroy it. They complied and burned the mosque and its inhabitants dispersed.

I say: During this Battle of Tabook, Allah's Messenger, peace and blessings of Allah be upon him, offered the early morning prayer behind 'Abdur Rahman Ibn 'Awf. He caught the second ra'akah with him.

On the authority of Abu Humaid who said: "We returned in the company of the Messenger of Allah, peace and blessings of Allah be upon him, from the Ghazwah of Tabook till we got to the outskirts of Madinah. Allah's Messenger, peace and blessings of Allah be upon him, said: "This is Tabah, this is Uhud, that is a mountain which loves us and we love it." (1) It is also related by Muslim.

On the authority of As-Sa'ib Ibn Yazeed who said: "I remember that I once went with some children to welcome Allah's Messenger, peace and blessings of Allah be upon him, at Thaniyat Al-Wada' on his return from the Ghazwah of Tabook."

Al-Bukhari related on the authority of 'Abdullah Ibn Ka'b Ibn Malik, who was from among Ka'b's sons and his guide when he became blind, said: "I heard Ka'b Ibn Malik narrating the story of (the Ghazwah of) Tabook in which he failed to take part." Ka'b said, "I did not remain behind Allah's Messenger, peace and blessings of Allah be upon

him, in any Ghazwah that he fought except the Ghazwah of Tabook. I failed to take part in the Ghazwah of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Messenger, peace and blessings of Allah be upon him, had only gone out in search of the caravan of Quraish until Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the

night of Al-'Aqabah (Pledge) with Allah's Messenger, peace and blessings of Allah be upon him, when we pledged for Islam, and I would not exchange it for the Badr Battle although the Badr Battle is more popular among the people than it (i.e. Al-'Aqabah Pledge). As for my news (in this Battle of Tabook), I had never been stronger or wealthier than when I remained behind the Prophet in that Ghazwah.

“By Allah, I never had two she-camels before, but I had them at the time of this Ghazwah. Whenever Allah's Messenger, peace and blessings of Allah be upon him, wanted to undertake a military expedition, he used to hide his intention by apparently referring to a different Ghazwah. However, at the time of that Ghazwah (of Tabook), which Allah's Messenger, peace and blessings of Allah be upon him, was to fight in severe heat, facing a long journey, the desert, and the great number of the enemy force, the Prophet announced to the Muslims clearly their destination so that they might get prepared for their Ghazwah. Allah's Messenger, peace and blessings of Allah be upon him, was accompanied by a large number of Muslims.”

Ka'b added: “Any person who wanted to be absent would think that the matter would remain hidden, (due to the sheer size of the force), unless Allah revealed it through Divine Revelation. So, Allah's Messenger, peace and blessings of Allah be upon him, went out for that Ghazwah at the time when

the fruits had ripened and the shade looked pleasant. Allah's Messenger, peace and blessings of Allah be upon him, and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: 'I can do that.' So I kept on delaying it and the people had gotten ready and departed with Allah's Messenger,

peace and blessings of Allah be upon him. I had not prepared anything for my departure, and I said: 'I will prepare myself for departure one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. The same happened again the next morning, I went out to get ready but returned without doing anything.

"Such was the case with me until they left and the battle was missed (by me). Even then I intended to depart to overtake them. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Messenger, peace and blessings of Allah be upon him, whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me that I could see none around me, but those accused of hypocrisy or those Allah had excused because of their weakness. Allah's Messenger, peace and blessings of Allah be upon him, did not remember me until he reached Tabook. While he was sitting among the people in Tabook, he asked: 'What did Ka'b do?' A man from Banu Salimah said: 'O Allah's Messenger! He has been held back by his two burdas (i.e. garments) and his looking at his own flanks with pride.' Mu'adh Ibn Jabal said: 'What a bad thing you have said! O Allah's Messenger, by Allah, we know nothing about him but good.' Allah's Messenger, peace and blessings of Allah be upon him, kept silent."

Ka'b Ibn Malik added: "When I heard that he (i.e. the Prophet) was on his way back to Madinah I was overwhelmed by my concern, and began to think of false excuses, saying to myself: 'How can I avoid his anger tomorrow?' I took the advice of a wise member of my family in this matter. When it was said that Allah's Messenger, peace and blessings of Allah be upon him,

had come near, all the evil false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. I then decided to firmly speak the truth. So Allah's Messenger, peace and blessings of Allah be upon him, arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first and offer two units of prayer and then sit for the people. When he had done all that this time, those who had failed to join the army in the Battle came and started offering excuses and taking oaths before him. They were more than eighty men. Allah's Messenger, peace and blessings of Allah be upon him, accepted the excuses they expressed, took their pledge of allegiance, asked for Allah's forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and said: 'Come,' so I came sat before him. He said to me: 'What prevented you from joining us. Did you not purchase an animal for riding?' I answered: 'Yes, O Allah's Messenger! But, by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse.'

“By Allah, I have been bestowed with the power of fluent and eloquent speech, but, by Allah, I knew well that if today I were to tell you a lie to seek your favor, Allah would surely make you angry with me in the near future; but if I tell you the truth, though you will become angry due to it,

I hope for Allah's forgiveness. By Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Messenger, peace and blessings of Allah be upon him, said: 'As regards this man, he has spoken the truth. Get up until Allah decides your case.'

"I got up, and many men of Banu Salimah followed me and said: 'By Allah, we never witnessed you doing any sin before this. You failed to offer an excuse to Allah's Messenger, peace and blessings of Allah be upon him, as the others, who did not join him, have offered. The supplication of Allah's Messenger, peace and blessings of Allah be upon him, to Allah to forgive you would have been sufficient for you.' They continued blaming me so much that I intended to return to the Prophet and accuse myself of having told a lie, but I asked them: 'Is there anyone else who has met the same fate as I have?' They replied: 'Yes, there are two men who have said the same thing you have, and both of them were given the same order as you.' I asked: 'Who are they?' They replied: 'Murarah Ibn Ar-Rabee' Al-Amri and Hilal Ibn Umayyah AlWaqifi.' They mentioned to me two pious men who had attended the Ghazwah of Badr, and in whom there was an example for me, so I did not change my mind. Allah's Messenger, peace and blessings of Allah be upon him, forbade all the Muslims from speaking with three of us, who had remained behind in that Ghazwah. We were kept away from the people and they changed their attitude toward us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that position for fifty nights. My two fellows remained in their houses and wept, but, as, I was the youngest and the most resolute of them, I would go out and join the Muslims in

the prayers and roam about in the markets, but no one would speak to me. I would come to Allah's Messenger, peace and blessings of Allah be upon him, and offer him the greetings, while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet moved his lips to return my greetings or not. I would then offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would

turn his face toward me, but when I turned my face to him, he would turn his face away from me.

“When this harsh attitude from the people lasted a long time, I walked until I scaled the wall of the garden of Abu Qatadah who was my cousin and the dearest person to me. I offered my greetings to him, but, by Allah, he did not return my greetings. I said: ‘Abu Qatadah! I beseech you by Allah! Do you know that I love Allah and His Messenger?’ He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said: ‘Allah and His Messenger know better.’ Thereupon my eyes flowed with tears and I returned and jumped over the wall.”

Ka’b added: “While I was walking in the market of Madinah, I suddenly saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who had come to sell his grains in Madinah. He was asked: ‘Who will lead me to Ka’b Ibn Malik?’ The people began to point me out to him until he came to me and handed me a letter from the king of Ghassan in which the following was written:

‘I have been informed that your friend (i.e. the Prophet) has treated you harshly. Nevertheless, Allah will not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.’

“When I read it, I said to myself: ‘This is also a

test.' I took the letter to the oven, made a fire and burned it. When forty of the fifty nights passed, the envoy of Allah's Messenger came and said: 'Allah's Messenger orders you to keep away from your wife.' I said: 'Should I divorce her; what should I do?' He said: 'Only keep away from her and do not have sexual relations with her.' The Prophet, peace and blessings of Allah be upon him, sent

the same message to the other two. I said to my wife: 'Go to your parents and remain with them until Allah gives His verdict in this matter.' The wife of Hilal Ibn Umayyah came to the Messenger of Allah, peace and blessings of Allah be upon him, and said: 'O Allah's Messenger! Hilal is a helpless old man who has no servant to attend to him. Do you dislike that I should serve him?' He said: 'No (you may serve him) but he should not come near you.' She said: 'By Allah, he has no desire for anything. By Allah, he has not ceased weeping until his case began till this day.'

"On that, some of my family members said to me: 'Will you also not ask Allah's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Umayyah to serve him?' I said: 'By Allah, I will not ask the permission of Allah's Messenger regarding her, for I do not know what Allah's Messenger, peace and blessings of Allah be upon him, would say if I asked him to permit her (to serve me) while I am a young man.' I remained in that state for ten more nights until the period of fifty nights was completed from the point when Allah's Messenger, peace and blessings of Allah be upon him, prohibited the people from speaking to us. When, on the morning of day fifty, I finished offering the Fajr prayer on the roof of one of our houses, I was sitting in the condition which Allah described (in the Qur'an), i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, and I heard the voice of onewho

had ascended the mountain of Sala' calling with his loudest voice: 'Ka'b Ibn Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come.

“Allah’s Messenger, peace and blessings of Allah be upon him, had announced Allah’s acceptance of our repentance when he offered the Fajr prayer. The people came out to congratulate us. Some bringers of good tidings went out to the other two, and a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain, and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. I borrowed two garments and wore them and went to Allah’s Messenger, peace and blessings of Allah be upon him.

“The people started receiving me in batches, congratulating me on Allah’s acceptance of my repentance, saying: ‘We congratulate you on Allah’s acceptance of your repentance.’ When I entered the Mosque. I saw Allah’s Messenger, peace and blessings of Allah be upon him, sitting with the people around him. Talhah Ibn ‘Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajiroon (i.e. Emigrants) got up for me except him (i.e. Talhah), and I will never forget this of Talhah. When I greeted Allah’s Messenger, his face being bright with joy, said: ‘Be happy with the best day that you have got since your mother delivered you.’ I said to the Prophet: ‘Is this forgiveness from you or from Allah?’ He said: ‘It is

from Allah.'

"Whenever Allah's Messenger, peace and blessings of Allah be upon him, became happy, his face would shine as if it were a piece of the moon, and we all knew that characteristic of his. When I sat before him, I said: 'O Allah's Messenger, because of the acceptance of my repentance I will give up all my wealth as

alms for the sake of Allah and His Messenger.'Allah's Messenger, peace and blessings of Allah be upon him, said: 'Keep some of your wealth, as it will be better for you.' I said: 'So I will keep my share from Khaibar with me,' and added: 'O Allah's Messenger, Allah has saved me for telling the truth, so it is a part of my repentance to speak only the truth as long as I am alive.' By Allah, I do not know anyone from the Muslims whom Allah helped for speaking the truth more than me. Since I mentioned that truth to Allah's Messenger, peace and blessings of Allah be upon him, until today, I have never spoken a lie. I hope that Allah will also save me (from telling lies) for the rest of my life. So, Allah revealed to His Messenger:

"Allah has forgiven the Prophet, the Muhajiroon and the Ansar" (up to the Verse): "and be with those who are true (in words and deeds)." (Soorah AtTawbah 9:117-119)

"By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger, peace and blessings of Allah be upon him, which would have caused me to perish as those who lied and perished; Allah described those who told lies with the worst description Allah, the Almighty, said: "They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e.

Najasun (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al- Fasiqoon (rebellious, disobedient to Allah." (Soorah At-Tawbah

9:95, 96) "We, the three persons, differed altogether from those whose excuses Allah's Messenger, peace and blessings of Allah be upon him, accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Messenger, peace and blessings of Allah be upon him, left our case pending until Allah gave His Judgment about it. As for that Allah said: 'And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the Earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful.' (Soorah AtTawbah 9:118)

"What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwah, but it refers to the deferment of making a decision by the Prophet about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses."We have narrated it in At-Tafseer from Musnad Imam Ahmad and it contains a slight addition and to Allah belong praise and grace.

Other Disobedient Individuals

Who Also Lagged Behind

They were ten individuals who lagged behind Allah's Messenger, peace and blessings of Allah be upon him, in the Battle of Tabook. Upon the Prophet's return, they tied themselves to the pillars of the Mosque. When Allah's Messenger, peace and

blessings of Allah be upon him, passed by, he asked: "Who are these people?" He was told: "This is Abu Lubabah and his compatriots who lagged behind you (and have tied themselves) till you free and excuse them." Allah's Messenger, peace and blessings of Allah be upon him, said: "I swear by Allah, I shall not free them nor shall I excuse them until Allah Himself frees them. They turned away from me and lagged behind from the battle alongside the Muslims." When this statement of Allah's Messenger was conveyed to them they resolved: "We shall not unbind ourselves until Allah Himself frees us."

Then Allah revealed: "And (there are) others who have acknowledged their sins." Upon the revelation of this Verse, Allah's Messenger, peace and blessings of Allah be upon him, sent word to them freeing and excusing them. As a token of their gratitude, they came to Allah's Messenger, peace and blessings of Allah be upon him, with their wealth saying: "O Messenger of Allah, this is our wealth, give it in charity and seek forgiveness on our behalf." The Prophet, peace and blessings of Allah be upon him, said: "I have not been commanded to take your properties." Then Allah revealed: "Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower" (Soorah At-Tawbah 9:103) upto the Verse: "And others await Allah's Decree, whether He will punish them or

will forgive them.” (9:106) These are those who did not fetter themselves to the pillars of the mosque so they kept hoping till Allah revealed yet another Verse: “Allah has forgiven the Prophet, the Muhajiroon and the Ansar who followed him (Muhammad) in the time of distress (Tabook expedition, etc.) ” (Soorah At-Tawbah 9:117) upto the Verse: “And (He did forgive also) the three [who did not

join the Tabook expedition (whom the Prophet)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision)." (9:118) till the end of the Verse. This is how 'Atiyah Ibn Sa'd Al-A'wfi has related it on the authority of Ibn 'Abbas.

I said: Perhaps these three were not mentioned along with the remainder of his compatriots and he was just mentioned because he was their leader as indicated by the wordings of Ibn 'Abbas. And Allah (SWT) knows best.

I said: Those who lagged behind from the Battle of Tabook were in four categories: those who were ordered (to remain behind) and will be rewarded, such as 'Ali Ibn Abi Talib, Muhammad Ibn Maslamah and Ibn Umm Maktoom. The second category consists of those who were excused. These were the weak and sick ones as well as those who turned back weeping. The third category is the disobedient and guilty ones. They were three individuals: Abu Lubabah and his compatriots. The fourth category was of the blameworthy and disparaged ones and they were the hypocrites.

Events that Occurred After the Prophet's Return to Madinah and the Conclusion of the Battle of Tabook

Allah's Messenger, peace and blessings of Allah be upon him, said: "This is Heerah Al-Baida', it has been shown to me, and here is Ash-Shaima' Bint Buqailah Al-Azdiyyah riding an ash-colored mule donning a black veil." I said: "Messenger of Allah, if we enter Heerah and I find her as you have described, would she be mine?" The Prophet, peace and blessings of Allah be upon

him, said: "She will be yours." Later (after the Prophet's death) occurred the apostasy (of the Arab tribes)

Khalid Ibn Al-Waleed marched against Musailimah, the liar, and we marched along with him. When we were through with Musailimah, we went toward Basrah where we confronted Hurmuz at Kazimah; he was in command of an army which outnumbered ours. There was no one who had a greater enmity to the Arabs and to Islam than Hurmuz. Khalid stepped forward inviting him to a duel. He accepted Khalid's challenge and Khalid killed him quickly. He wrote the account of the event to Abu Bakr As-Siddiq, may Allah be pleased with him, and he sent along with it Hurmuz's cap. The price of the cap reached 100,000 Dirhams. It was the custom of the Persians that if a man attained a high rank among them, they would make for him a cap worth 100,000 Dirhams.

Then we returned to the route back to Heerah. The first person we met upon entering Heerah was Shaima' Bint Buqailah, exactly as mentioned by Allah's Messenger, peace and blessings of Allah be upon him. She was riding an ash-colored mule donning a black veil. I loved the sight of her and I said: "This is a gift which Allah's Messenger had given to me." Khalid summoned me concerning her and asked for evidence, which I brought to him. The evidences were (the testimony of) Muhammad Ibn Maslamah and

Muhammad Ibn Basheer Al- Ansari. Convinced of my claim, he handed her to me. Her brother, Abdul-Maseeh, came to me with the intention of taking her back. He said to me: "Sell her to me." I replied: "I shall not decrease her price from one thousand Dirhams." He gave me one thousand Dirhams and I handed her over to him. Some people said: "If you had placed a price of 100,000, he would have paid

that to you." I said: "I did not know that there was a number greater than 1,000."

The Visit of the Deputation of Thaqeef to Allah's Messenger in the Month of Ramadan, the 9th Year

It has been mentioned earlier that when Allah's Messenger, peace and blessings of Allah be upon him, was withdrawing from the Thaqeef, he was asked to curse them, but, rather, he supplicated for their guidance. It has also been mentioned that when Malik Ibn 'Awf An-Nasri accepted Islam, he was kind to him and granted him profound gifts and made him the chief of those who accepted Islam among his people. He would raid the land of Thaqeef and straitened them till he compelled them to enter the fold of Islam.

A few months after 'Urwah was killed, Thaqeef deliberated among themselves and came to the conclusion that they did not have the capability to wage war against the surrounding Arab tribes, who had pledged allegiance (to the Prophet) and had accepted Islam. Based on the advice of 'Amr Ibn Umayyah of Banu 'Ilaj, they had a mutual consultation and decided to dispatch one of them to Allah's Messenger. They sent Abd Yaleel Ibn 'Amr Ibn 'Umayr along with two men from Ahlaf and three from Banu Malik.

Moosa Ibn 'Uqbah said that they were about ten individuals and among them were Kinanah Ibn 'Abd Yaleel, who was their leader, and 'Uthman Ibn Abu Al-'As, who was the youngest of the delegates.

Ibn Ishaq related that when the delegates approached Madinah, they stopped at Qanat; where they met Mugheerah Ibn Shu'bah whose turn it was to graze the camels of the Prophet's Companions for they took this task in turns. When he saw them, he quickly went to inform Allah's Messenger, peace and blessings of Allah be upon him, of their arrival. Abu Bakr, may Allah be pleased with him, met him on the way and he informed him of the arrival of the delegation from Thaqeef with the intention of pledging allegiance and accepting Islam on the conditions of the Prophet and provided that a document of guarantee would be written for their people. Abu Bakr said to Al- Mugheerah: "I beseech you by Allah, please do not precede me to inform the Messenger of Allah, let me be the one who will relate the good news to him." Mugheerah agreed and Abu Bakr went in to inform the Messenger of Allah, peace and blessings of Allah be upon him, of their arrival.

Mugheerah went back to the delegates of Thaqeef. Although he taught them the proper etiquette of greeting the Prophet, still upon arriving at his presence, they greeted him with the greeting of the pre-Islamic period. He erected a tent for them in the Mosque and it was Khalid Ibn Sa'eed Ibn Al-'As who was the intermediary between them and Allah's Messenger, peace and blessings of Allah be upon him. Whenever he brought food to them from Allah's Messenger, peace and blessings of Allah be upon him, they

would not eat it unless Khalid Ibn Sa'eed ate of it first. He was also the one who wrote down the document of guarantee for them.

Among the conditions they stipulated to Allah's Messenger, peace and blessings of Allah be upon him, was that they be allowed to maintain their idol, Al-Lat, for three years without

being demolished. Allah's Messenger, peace and blessings of Allah be upon him, refused and they persisted imploring him for a moratorium of two or even one year but the Prophet, peace and blessings of Allah be upon him, did not accede to their demand. Eventually, they asked for a month from their arrival back home and they impressed it upon him that the reason was so that the foolish ones might be reconciled (to Islam). However, the Prophet, peace and blessings of Allah be upon him, refused to stipulate any time limit for them; rather, he sent Abu Sufyan Ibn Harb and Mugheerah Ibn Shu'bah with them to demolish the idol.

They also requested that they be exempted from offering Salat and from having to destroy their idols by their own hands. Allah's Messenger, peace and blessings of Allah be upon him, said: "As for your request not to demolish your idols by your own hands, we shall exempt you from that, but concerning your being excused from offering Salat, there is no good in a religion which is bereft of Salat."

On the authority of Wahb who said: "I asked Jabir concerning Thaqeef and their pledge of allegiance. He said: 'They stipulated that they be exempted from paying Zakah and from participating in Jihad.' He heard the Prophet say afterward: "They will pay the Zakah and participate in Jihad once they accept Islam."

Moosa Ibn 'Uqbah mentioned that whenever their delegates went to Allah's Messenger, peace and blessings of Allah be upon him, they would leave 'Uthman Ibn Abul-'As in their camp and when they returned to him around midday, he would approach Allah's Messenger, peace and blessings of Allah be upon him, to ask him for some knowledge and to learn the Qur'an. Whenever he found

him sleeping, he would go to Abu Bakr As-Siddiq and he did not cease from this practice until he acquired the understanding of Islam and Allah's Messenger, peace and blessings of Allah be upon him, loved him dearly.

On the authority of 'Uthman Ibn Abul-'As who narrated: I once said: "O Messenger of Allah, make me the Imam of my people," and he said, "You are appointed their Imam and lead according to the ability of the weakest of them and choose a Mu'adhdhin who would not receive payment for his calls."

Moosa Ibn 'Uqbah related that the delegation from Thaqeef consisted of ten individuals. When they came to the Messenger of Allah, peace and blessings of Allah be upon him, he lodged them at the Mosque so that they may listen to the Qur'an; they asked him concerning Riba' (interest), Zina (adultery) and Khamr (intoxicants) and he forbade for them all that.

They also asked him as to what should be done to their idol, and he said: "Demolish it." They said: "Impossible, if it comes to know of your intention to demolish it, its kindred will kill you." 'Umar Ibn Al-Khattab, may Allah be pleased with him, said: "Woe to you, Ibn 'Abd Yaleel, how ignorant you are. The deity is just a stone." They said: "O Messenger of Allah, undertake the demolition yourself. As for us, we shall never destroy it (with our own hands)." Allah's Messenger, peace and

blessings of Allah be upon him, said: "I shall send with you someone who will destroy it." (2) They entered into a pact with him on that and further requested that they be allowed to precede his messengers to their town. Upon their return back home, their people inundated them asking for the news of their encounter with Allah's Messenger, peace and blessings of Allah be upon him.

They feigned grief saying that they had returned from a man who was severe and harsh-hearted who had unsheathed his sword and judged as he deemed fit and had stunned the Arabs. They told their people that he had prohibited Riba', Zina and Khamr and had ordered the demolition of their deity. Thaqeef broke into a frenzy saying: "We shall never consent to that!" They mobilized for war and prepared their weapons and lay in wait for two or three days. Then Allah cast terror into their hearts and they returned to their town and became repentant.

They turned to their delegates and said: "Return to him and relay to him our willingness and conclude a peace pact with him on our behalf." The delegates said: "We have already done that and we found him to be the most pious of men, the best in fulfilling the terms of a treaty, the most merciful of men and the most truthful. We have been blessed by our journey to him and concerning the agreement which we have entered with him, have a full grasp of the agreement." They said: "So why did you conceal all these things?" The delegates responded: "We intended that Allah remove from your hearts the arrogance of Shaitan."

They yielded their position and a few days afterward, the envoys of the Prophet arrived. Khalid Ibn Al-Waleed had been appointed their leader. Among the Prophet's envoys was Mugheerah Ibn Shu'bah. They headed to Al-Lat

and the men, women and children of Thaqeef gathered around Al-Lat. The majority of the people did not believe that demolishing it would be possible. In fact, they had assumed that it was invincible. Mugheerah got up, took a pick-ax and said to his companions: "I shall make you laugh at Thaqeef." He struck the idol with the pick-ax and then he fell down shaking his leg. The people of Thaqeef broke into a

frenzied cry of joy. They said: "Allah has forsaken Mugheerah, the deity has killed him; let anyone dare to come near it again!" Upon hearing that, Mugheerah got up and said: "By Allah, people of Thaqeef, it is merely a despicable (statue made of) stone and mud; accept the Will of Allah and worship Him alone." Then he struck the door and broke it. Then he climbed the effigy and other men ascended with him and they did not cease to demolish it stone by stone until they pulled it down.

The custodian of the idol said: "Its foundation shall be extremely angry and it will convulse the earth beneath them." When Mugheerah heard that he said to Khalid, "Permit me to excavate its foundation." He excavated it until he removed all the soil and made it into a heap. Then they returned to Allah's Messenger, peace and blessings of Allah be upon him, and they distributed its wealth the same day and they gave thanks to Allah for giving glory to His religion and for aiding His Messenger.

The Death of 'Abdullah Ibn Ubayy, May Allah Disfigure Him

Muhammad Ibn Ishaq related on the authority of Usamah Ibn Zaid who narrated: Allah's Messenger, peace and blessings of Allah be upon him, went to visit 'Abdullah Ibn Ubayy during his illness from which he eventually died. When Allah's Messenger, peace and blessings of Allah

be upon him, saw in him the sign of death, he said: "By Allah, I used to warn you against loving the Jews."

On the authority of Ibn 'Umar who narrated that when 'Abdullah Ibn Ubayy died, his son 'Abdullah Ibn 'Abdullah came to Allah's Messenger, peace and blessings of Allah be upon him, who gave

his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but 'Umar Ibn Al-Khattab, may Allah be pleased with him, took hold of his garment and said: "Would you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for the hypocrites?" The Prophet, peace and blessings of Allah be upon him, said: "Allah has given me the choice (or Allah has informed me) saying: "Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allah will not forgive them" (Soorah At- Tawbah 9:80)

Then he added: "I will (appeal to Allah for his sake) more than seventy times." So Allah's Messenger, peace and blessings of Allah be upon him, offered the funeral prayer for him and we also offered the prayer along with him. Then Allah revealed: "And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly, they disbelieved in Allah and His Messenger". (Soorah At- Tawbah 9:84)

On the authority of Jabir Ibn 'Abdullah who narrated that Allah's Messenger, peace and blessings of Allah be upon him, came to the dead body of 'Abdullah Ibn Ubayy after it had been placed in his grave. He ordered that he be taken out of the grave) and he was taken out. Then he

placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. And Allah (SWT) knows best (why he did so).

A similar narration is recorded in Saheeh Al-Bukhari indicating that he gave him his shirt as compensation as he had given his

own shirt to 'Abbas when he arrived in Madinah because no shirt fit him except that of 'Abdullah Ibn Ubayy.

Ibn Ishaq related that the Ghazwah of Tabook was the last battle that was fought by Allah's Messenger.

9th Year of Hijrah: The Messenger of Allah's Appointment of Abu Bakr As-Siddiq as the Leader of the Hajj Delegation and the Revelation of Soorah Al-Bara'ah

Ibn Ishaq related that after the deputation of the people of Ta'if, who came to Allah's Messenger, peace and blessings of Allah be upon him, in the month of Ramadan, Allah's Messenger, peace and blessings of Allah be upon him, remained in Madinah for the remainder of Ramadan, Shawwal, Dhul-Qa'dah and then he dispatched Abu Bakr as leader of the Hajj delegates in the 9th year to apprise the people of the Hajj rites. Meanwhile, the polytheists remained in their residences and did not hinder access to the House (Ka'bah). Among them were those who had a temporary pact for a period of time with the Muslims. When Abu Bakr, may Allah be pleased with him, exited along with the other Muslims who were with him and they had evacuated the House, Allah revealed these first few Verses of Soorah At-Tawbah:

“Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikoon, (with whom you made a treaty). So travel freely (O Mushrikoon) for four months (as you will) throughout the land” up to the Verse: “And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikoon and so

is His Messenger. So if you (Mushrikoon) repent, it is better for you, but if you turn away, then know that you cannot escape from the Punishment of Allah. And give tidings (O Muhammad) of a painful torment to those who disbelieve.” (Soorah At-Tawbah 9:3) till the end of the story.

Allah’s Messenger, peace and blessings of Allah be upon him, dispatched ‘Ali, may Allah be pleased with him, after Abu Bakr As-Siddiq, may Allah be pleased with him, in order to join him and to undertake the conveyance of AlBara’ah to the polytheists on behalf of Allah’s Messenger, peace and blessings of Allah be upon him, owing to his blood relationship with him as his cousin.

On the authority of Abu Hurairah who narrated: “Abu Bakr sent me during that Hajj in which he was the leader of the pilgrims along with an announcers whom he sent on the Day of Nahr to announce at Mina: 'No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka’bah in the state of nudity.' Humaid added: The Prophet, peace and blessings of Allah be upon him, sent ‘Ali Ibn Abi Talib, may Allah be pleased with him, and ordered him to recite Soorah Al- Bara’ah aloud in public. Abu Hurairah added: “So ‘Ali, along with us, recited Bara’ah (loudly) before the people at Mina on the Day of Nahr and announced: 'No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka’bah in a state of nudity'.”

On the authority of Muharrar Ibn Abi Hurairah reported from his father that: "I was with 'Ali Ibn Abi Talib when Allah's Messenger, peace and blessings of Allah be upon him, sent him. (He said): 'What were you announcing?' They replied: 'We were announcing that none shall enter Paradise except a Believer and

none should circumambulate the Ka'bah while in a state of nudity, and anyone with whom Allah's Messenger has a pact, the duration of that pact is now four months. When the four months expire, Allah dissociates His Messenger from the polytheists. No polytheist shall be allowed to make pilgrimage to the House after this year.' I kept announcing till my voice became hoarse." This chain of narrations is good except that there is an objection concerning the reporter's statement that: "Anyone with whom Allah's Messenger has a pact, the duration of that pact is now four months."

Even though some have adopted this opinion, the more correct position is that: whoever had a pact (with Allah's Messenger), its deadline was according to the fixed duration, however long it was— even if it spanned beyond four months. However, concerning those pacts whose durations were not determined, then for such was a moratorium of four months. The majority of pacts were those whose duration was less than four months from the beginning of the moratorium, then it was possible to apply the terms of the first category which is that its deadline was according to the fixed duration, however short it was. It is equally possible to say: It is deferred till four months elapsed because they have a greater right than those who did not have any pact at all in the first instance. And Allah (SWT) knows best.

Among the Various Events That

Took Place in the 9th Year Was the Ghazwah of Tabook in the Month of Rajab

Al-Waqidi related that in Rajab of the same year, Najashi, the ruler of Abyssinia, died and Allah's Messenger, peace and blessings of Allah be upon him, announced his death to the

people. In Sha'ban, 'Umm Kulthoom, the daughter of Allah's Messenger's died and Asma' Bint 'Umais along with Safiyyah Bint 'Abdul-Muttalib washed her body . Some, however, claimed that she was washed by a number of Ansari women among whom was Umm 'Atiyyah.

I say: This is established in the Saheehain.

The 9th year also witnessed the peace treaties concluded with the king of Ailah, the people of Jarba', Adhruh and the chief of Doumatal-Jandal as explained earlier on appropriate places.

In the same year, "Masjid Ad-Dirar" was built by a group of hypocrites and was soon demolished. It was a clandestine hostile camp. Allah's Messenger, peace and blessings of Allah be upon him, made a proclamation concerning it and it was razed to the ground. In the month of Ramadan of that year, the delegation of Thaqeef arrived and they concluded a peace treaty on behalf of their people and returned to their people with a guarantee. Their chief idol, AlLat, was also broken as related earlier. Toward the end of the same year, 'Abdullah Ibn Ubayy, the patron of the hypocrites died, May Allah curse him. A few months earlier, Mu'awiyah Ibn Mu'awiyah Al-Laithi, or Al-Muzani, also died. He was the one on whom Allah's Messenger, peace and blessings of Allah be upon him, offered the funeral prayer, if the story is authentic.

In the same year, Abu Bakr, may Allah be pleased with him, led the Muslim pilgrims to Hajj with the permission of Allah's Messenger, peace and blessings of Allah be upon him. It (the 9th year) also witnessed the arrival of various Arab delegations. This is why the 9th year is nicknamed the Year of the Delegates.

Emulating Al-Bukhari and others, here we put together a chapter on that.

The Book of Various Delegations that Came to Allah's Messenger

According to Ibn Ishaq, after Allah's Messenger, peace and blessings of Allah be upon him, conquered Makkah and returned from Tabook, and after Thaqeef had embraced Islam and pledged allegiance, Arab delegations came to him from different directions.

Ibn Hisham added that "Abu 'Ubaidah related to me that the event occurred in the 9th year and that it was known as the Year of Delegations. Ibn Ishaq said that the Arab tribes were watching the emerging relationship between Islam and the Quraish for they did not deny that the Quraish were leaders and guides of men, the people of the Sacred Mosque, the pure progeny of Prophet Isma'eel, the son of Ibrahim, and the leaders of the Arabs. In the first place, it was the Quraish who first waged war and opposed the Messenger of Allah. After the Conquest of Makkah, when the Quraish surrendered to Islam and Allah's Messenger, the Arab tribes were convinced that they were in no position to wage war on Allah's Messenger, peace and blessings of Allah be upon him, or demonstrate animosity toward him. Thus, they entered into the religion as Allah stated 'in throngs' coming to him from all directions. Allah says to His Prophet: When comes the Help of

Allah (to you, O Muhammad, against your enemies) and the Conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives. (Soorah An-Nasr 110:1-3) " Meaning,

give praise to Allah for having made your religion triumphant and ask for His Forgiveness. Verily, He is the One Who accepts repentance and forgives.

I say: Muhammad Ibn Ishaq, Al-Waqidi, Al-Bukhari, and Al-Baihaqi have all mentioned that among the delegations were those whose arrival we have already mentioned under the events of the 9th year, or even from the Conquest of Makkah. Allah says: Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterward. But to all, Allah has promised the best (reward). (Soorah Al-Hadeed 57:10)

Earlier we mentioned that Allah's Messenger, peace and blessings of Allah be upon him, said on the day of the Conquest of Makkah: "There is no Hijrah (i.e. migration) after the Conquest (of Makkah), but Jihad and good intentions remain." Thus, it is incumbent to make a distinction between the earlier delegations at the time of the Conquest among those whose arrival was considered a migration and the latter ones who joined them after the Conquest among those whom Allah has promised the best reward. Nevertheless they (latter ones) cannot be compared to those who preceded them in time, both in reward and excellence.

The Deputation of Muzainah

The first delegation to come and meet Allah's Messenger, peace and blessings of Allah be upon him, was from Mudar. They were four hundred delegates from Muzainah arriving in the month of Rajab of the 5th year. Allah's Messenger granted them the status

of migration in their locality. He said: "You are Muhajiroon wherever you are so you may return to your properties." So they returned to their country.

Al-Bukhari, may Allah have Mercy on him, related in the chapter of the delegation of Banu Tameem, on the authority of Imran Ibn Husain who narrated that a delegation from Banu Tameem came to the Prophet, peace and blessings of Allah be upon him, and he said (to them): "Accept the good tidings, Banu Tameem!" They said: "O Allah's Messenger! You have given us good tidings, so give us (something else)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them): "Accept the good tidings, for Banu Tameem refuses to accept them." They replied, "We have accepted them, O Allah's Messenger!"

Al-Bukhari also related that 'Abdullah Ibn Az-Zubair informed them that a group of riders belonging to Banu Tameem came to the Prophet. Abu Bakr, may Allah be pleased with him, said (to the Prophet): "Appoint Al-Qa'qa' Ibn Ma'bad Ibn Zurarah as (their) leader." 'Umar, may Allah be pleased with him, said (to the Prophet): "Appoint Al-Aqra' Ibn Habis instead." Thereupon Abu Bakr, may Allah be pleased with him, said (to 'Umar): "You just want to oppose me." 'Umar replied: "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Verses were revealed

concerning that: O you who believe! Do not put (yourselves) forward before Allah and His Messenger... (till the end of Verse) (Soorah Al-Hujurat 49:1)

Al-Bukhari also related it through more than one route on the authority of Ibn Abi Mulaikah with different wordings. We have

mentioned that in the Tafseer in the interpretation of the Verse: O you who believe! Raise not your voices above the voice of the Prophet. (Soorah Al-Hujurat 49:2)

Al-Waqidi has mentioned the reason for their coming. He said: They had declared war on Banu Khuza'ah and Allah's Messenger, peace and blessings of Allah be upon him, dispatched against them Uyainah Ibn Badr at the head of a raiding contingent of fifty men which consisted of neither an Ansari nor a Muhajir. The contingent captured eleven men, ten women and thirty children from them. So their leaders came on account of their prisoners.

It is said that 60 or 70 of them arrived for that reason. Among them were: 'Utarid, Az-Zibriqan, Qais Ibn Asim, Qais Ibn Al- Harith, Nu'aim Ibn Sa'd, Al-Aqra' Ibn Habis, Rabah Ibn Al- Harith and 'Amr Ibn Al-Ahtam. They entered the mosque when Bilal had given the call for the Zuhr prayer and the people were waiting for the Messenger of Allah, peace be upon him, to come out to lead them (in prayer). These people, in haste, called him from behind the dwellings, and then the revelation concerning came. Al-Waqidi also mentioned about their orator and poet and that Allah's Messenger, peace and blessings of Allah be upon him, ordered for each of them 10 Ooqiyyahs except 'Amr Ibn Al- Ahtam who was given 5 Ooqiyyahs due to his young age. And Allah (SWT) knows best.

Ibn Ishaq related that this Divine Revelation came concerning them: Verily! Those who call you from behind the dwellings, most of them have no sense. And if they had patience till you could come out to them, it would have been better for them. And

Allah is Oft-Forgiving, Most Merciful. (Soorah AlHujurat 49:4,5)

Ibn Jareer related on the authority of Al-Bara' concerning the Verse: Verily! Those who call you from behind the dwellings, that a man came to Allah's Messenger, peace and blessings of Allah be upon him, and said: "O Muhammad, O Muhammad! My praise is embellishing and my disparagement is damning." The Prophet, peace and blessings of Allah be upon him, said: "That (description is fitting) (only) for Allah, the Exalted." This chain is good and well-connected.

It is related from Al-Hasan Al-Basri and Qatadah in a mural form and the name of this man has been mentioned from Abu Salamah Ibn 'Abdur Rahman from Al-Aqra' Ibn Habis said that he called Allah's Messenger, peace and blessings of Allah be upon him, saying: "O Muhammad, O Muhammad!" In another narration, he said: "O Messenger of Allah!" But he did not respond to him. Then he said: "O Messenger of Allah, my praise is embellishing and my disparagement is dishonoring." The Prophet, peace and blessings of Allah be upon him, then said: "That (description is fitting) (only for) Allah."

Narration Concerning the Merits of Banu Tameem

Abu Hurairah narrated: "Since I heard three things from Allah's Messenger, peace and

blessings of Allah be upon him, my love for Banu Tameem has never declined. I heard Allah's Messenger, peace and blessings of Allah be upon him, say about them that they would put up the strongest resistance against the Dajjal from my Ummah. There was a slave-girl in the house of

‘A’ishah (May Allah be pleased with her) who was from Banu Tameem and Allah’s Messenger, peace and blessings of Allah be upon him, said: ‘Set her free, for she is from the offspring of Isma’eel.’” The narrator said: When their consignment of Zakah was brought to him, Allah’s Messenger, peace and blessings of Allah be upon him, said: “This is the charity of our people.” It is related by Muslim.

Delegation of Banu ‘Abdul Qais

After the delegates of Banu Tameem, Al-Bukhari mentions the delegation of Banu ‘Abdul-Qais.

Abu Jamrah narrated: "I said to Ibn ‘Abbas that I have an earthenware containing Nabeedh (i.e. water and dates or grapes) for me, and I drink it while it is sweet. If I drink too much of it while with the people for a long period of time, I get afraid that they may discover it (for I will appear as if I were drunk)." Ibn ‘Abbas said: "A delegation of ‘Abdul Qais came to Allah’s Messenger, peace and blessings of Allah be upon him, and he said to them: ‘Welcome, O people! You will neither have any disgrace nor will you regret.’ They said: ‘O Allah’s Messenger, there are the Mudar polytheists between you and us, so we cannot come to you except in the sacred months. So please teach us some injunctions to which if we adhere they will cause us to be admitted into Paradise. We will preach that to our people who have remained behind.’ The Prophet,

peace and blessings of Allah be upon him, said: 'I order you to do four things and forbid you from four things. (I order you) to believe in Allah. Do you know what it is to believe in Allah? It is to testify that none has the right to be worshipped (in truth) except Allah, Alone. I also order you to offer prayers perfectly, to pay the Zakah, and to fast

the month of Ramadan and to give the Khums (i.e. one-fifth of the booty) (for Allah's sake). I forbid you from four other things (i.e. the wine that is prepared in) Ad-Dubba', AnNaqeer, Al- Hantam and Al-Muzaffat'."

Al-Wazi' Ibn Zari' narrated: On the authority of Umm Aban, the daughter of Al-Wazi' Ibn Zari', from her grandfather, who was a member of the deputation of 'Abdul Qais, who said: "When we came to Madinah, we raced to be the first to dismount and kiss the hand and foot of the Messenger of Allah, peace and blessings of Allah be upon him. But Al-Ashajj Al-Mundhir waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet. He said to him: 'You have two characteristics which Allah likes: gentleness and deliberation.' He asked: 'Have I acquired them or has Allah created (them as part of) my nature?' He replied: 'Allah has created (them) in your nature.' He said: 'Praise be to Allah Who has created in my nature two characteristics which Allah and His Messenger like'."

She also narrated that her grandfather Az-Zari' went to Allah's Messenger, peace and blessings of Allah be upon him, along with a mentally disabled son of his or his nephew. "My grandfather said: 'When we got to Allah's Messenger, peace and blessings of Allah be upon him, in Madinah, I said to him: I have with me my son (or my nephew) who is insane, I have brought him to you so that

you may supplicate to Allah, the Exalted, for him. The Prophet, peace and blessings of Allah be upon him, said: 'Bring him to me.' I took him with me to see him while he was on his mount. I removed his journey cloth and adorned him in two nice garments and I held his hands and took him to Allah's Messenger, peace and blessings of Allah be upon him. (When we got to him) he said: 'Bring him closer to me and turn his back

toward me.' He held his upper and lower garments and began to beat his back until I could see the whiteness of his armpit. He kept saying: 'Come out, O enemy of Allah! Come out, O enemy of Allah!' Then the boy wore a healthy look different from his earlier appearance. Allah's Messenger, peace and blessings of Allah be upon him, made him sit in his front and then requested for water. When it was brought, he wiped his face with it and supplicated for him. Consequently, there was no one in the delegation that was preferred to him after the supplication of Allah's Messenger (for him) '."

Al-Bukhari related on the authority of Ibn 'Abbas, who narrated: The first Jumu'ah prayer which was offered outside of the Mosque of Allah's Messenger took place in the mosque of the tribe of 'Abdul Qais at Juwatha in Bahrain.

Al-Bukhari related on the authority of Umm Salamah that Allah's Messenger, peace and blessings of Allah be upon him, delayed the two Raka'ahs after the Zuhr prayer until after the 'Asr prayer in her house on account of the arrival of the delegation from 'Abdul -Qais.

I say: There is an indication in the words of Ibn 'Abbas which suggest that the arrival of the delegation of 'Abdul Qais occurred before the Conquest of Makkah owing to their statement: "Allah's Messenger, the polytheists of Mudar are between us and you, so we cannot come to you

except during the sacred months.” And Allah (SWT) knows best.

The Story of Thumamah and the Delegation from Banu Haneefah With Musailimah, the Liar, May the Curse of Allah be on Him

Al-Bukhari related on the authority of Abu Hurairah who narrated that the Prophet sent some cavalry toward Najd and they brought a man from the tribe of Banu Haneefah who was named Thumamah Ibn Uthal. They fettered him to one of the pillars of the Mosque. The Prophet, peace and blessings of Allah be upon him, went to him and said: "What have you got, Thumamah?" He replied: "I have got a good thought, O Muhammad! If you kill me, then you will have killed a person who has already killed somebody; if you were to set me free, you would do a favor to one who is grateful; and if you want property, then ask me for whatever wealth you want." He was left until the next day when the Prophet said to him: "What have you got, Thumamah?" He said: "What I have told you; i.e. if you set me free, you would do a favor to one who is grateful." The Prophet, peace and blessings of Allah be upon him, left him until the day after, and he said: "What have you got, Thumamah?" He said: "I have got what I told you." On that the Prophet said: "Release Thumamah."

So, Thumamah went to a garden of date-palm trees near the Mosque, took a bath and then entered the Mosque and said: "I testify that none

has the right to be worshipped except Allah, and I also testify that Muhammad is His Messenger! By Allah, O Muhammad, there was no face on the surface of this Earth that was more disliked by me than yours, but now your face has become the most beloved to me. By Allah, there was no religion more disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town more disliked by me

than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform 'Umrah. What should I do?" The Prophet, peace and blessings of Allah be upon him, gave him good tidings (congratulated him) and ordered him to perform 'Umrah. So when he came to Makkah, someone said to him, "You have become a Sabian?" Thumamah replied, "By Allah, I have embraced Islam with Muhammad, the Messenger of Allah. By Allah, not a single grain of wheat will come to you from Yamamah unless the Prophet gives his permission."

Al-Bukhari narrated on the authority Ibn 'Ubaidullah Ibn 'Utbah who narrated: "We were informed that Musailimah Al-Kadhdhab (the liar) had arrived in Madinah and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith Ibn Kuraiz was his wife and she was the mother of 'Abdullah Ibn Amir. There came to him Allah's Messenger, peace and blessings of Allah be upon him, accompanied by Thabit Ibn Qais Ibn Shammah, who was called the orator of Allah's Messenger, peace and blessings of Allah be upon him. Allah's Messenger, peace and blessings of Allah be upon him, was holding a stick in his hand. The Prophet, peace and blessings of Allah be upon him, stopped before Musailimah and spoke to him. Musailimah said to him: 'If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you.' The Prophet, peace and blessings of Allah be

upon him, said: 'If you were to ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit Ibn Qais who will answer you on my behalf.' The Prophet, peace and blessings of Allah be upon him, then went away.

"I asked Ibn 'Abbas about the dream Allah's Messenger, peace and blessings of Allah be upon him, had mentioned. Ibn 'Abbas said: 'Someone told me that the Prophet said: 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, which frightened me and made me dislike them. I was allowed to blow on them, and when I blew at them, both of them flew. I interpreted them as two liars who would appear.' One of them was Al-Ansi who was killed by Fairouz in Yemen and the other was Musailimah AlKadhdhab."

Abul-Qasim As-Suhaili said: He was Musailimah Ibn Thumamah Ibn Kabeer Ibn Habeeb Ibn Al-Harith Ibn Abdul- Harith Ibn Hiffan Ibn Dhuhl Ibn AdDool Ibn Haneefah. He was nicknamed Abu Thumamah or Abu Haroon. He also named himself Rahman so he was referred to as Rahman of Yamamah. His age by the time he was killed was 150 years. He knew some magic. He could insert an egg into a small bottle and he was the first person to do that. He would also break the wing of bird and join it together again. He claimed that a deer used to come to him from the mountain and he would milk it.

I say: We shall relate some of his story while discussing his killing.

As-Suhaili and others relate that Ar-Rajjal Ibn Unfuwah, his real name being Nahar Ibn Unfuwah, had accepted Islam and had learned some portions

of the Qur'an and accompanied the Messenger of Allah, peace and blessings of Allah be upon him, for a while. Once, Allah's Messenger, peace and blessings of Allah be upon him, met him while he was sitting along with Abu Hurairah and Furat Ibn Hayyan and he said to them: "The molar of one of you in the Hellfire will be (as big) as Uhud." The latter

two individuals never ceased to be afraid till Rajjal apostatized along with Musailimah and acknowledge for him visitors and that Allah's Messenger, peace and blessings of Allah be upon him, gave him a share in the matter along with him. He rendered a portion of what he used to memorize from the Qur'an. Musailimah invited him to himself and the great Fitnah (trial) of Banu Haneefah came to pass. Zaid Ibn Al-Khattab killed him in the battle of Yamamah as shall be related shortly.

As-Suhaili also related that the mu'aththin of Musailimah was a man called

Hujair. He was a battle schemer in the presence of Muhakkam Ibn At-Tufail. Sajah, who was nicknamed UmmSadir, also aligned with them and Musailimah married her. There are a couple of licentious stories concerning her. The name of her mu'aththin was Zuhair Ibn 'Amr while some said he was Janabah Ibn Tariq. It is also said that Shibth Ibn Rib'ee also acted in that capacity for her as well but later accepted Islam. She also accepted Islam during the reign of 'Umar Ibn Al-Khattab and she became a very good Muslim.

On the authority of 'Abdullah Ibn Mas'ood who narrated: Ibn An-Nawwahal and Ibn Uthal, two emissaries of Musailimah Al-Kadhdhab came to Allah's Messenger, peace and blessings of Allah be upon him, and he said to both of them: "Do you testify that I am a Messenger of Allah?" They both said: "We bear witness that Musailimah is a

messenger of Allah.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “I believe in Allah and His Messengers, if I were to kill any messenger I would have killed both of you.” ‘Abdullah Ibn Mas’ood added: “Thus the practice of not killing messengers continued.” ‘Abdullah said: “As for Ibn Uthal, Allah has sufficed

him. As for An-Nawwahah, he never ceased to dominate my mind until Allah made me overpower him.

Shortly, we shall relate the death of Al-Aswad Al-Ansi toward the end of the life of Allah's Messenger, peace and blessings of Allah be upon him, and the death of Musailimah Al-Kadhdhab during the days of Abu Bakr's Caliphate, and what became of Banu Haneefah.

The Delegation of the People of Najran

Al-Bukhari related on the authority of Hudhaifah who narrated: Al-Aqib and Sayyid, the rulers of Najran, came to Allah's Messenger, peace and blessings of Allah be upon him, with the intention of doing Li'an. One of them said to the other: "Do not do (this Li'an) for, by Allah, if he is a Prophet and we do this Li'an, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet): "We will give what you ask, but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet, peace and blessings of Allah be upon him, said: "I will send an honest man who is truly trustworthy." Every one of the Companions of Allah's Messenger, peace and blessings of Allah be upon him, wished to be that person. The Prophet, peace and blessings of Allah be upon him, said: "Get up, Abu 'Uбайдah Ibn Al-Jarrah." When he got up, Allah's Messenger,

peace and blessings of Allah be upon him, said:
"This is the trustworthy man of this (Muslim)
nation."

Yoonus said: The ruler of Najran was a Christian
but became Muslim. Allah's Messenger, peace
and blessings of Allah be

upon him, had written to the people of Najran prior to their coming to him:

“In the Name of the God of Ibrahim, Ishaq and Ya’qoob. From Muhammad, Allah’s Messenger, to the prelate and to the people of Najran; if you accept Islam then I will give praise to the God of Ibrahim, Ishaq and Ya’qoob. I am inviting you to the worship of Allah away from the worship of slaves; I invite you to the Authority of Allah away from the authority of slaves. However, if you decline, then it is incumbent on you to pay the Jizyah. If you reject, then I warn you of a war.”

When the letter was received by the prelate and he read its contents, he was filled with great fright. He sent for a man from the people of Najran who was known as Shurahbeel Ibn Wada’ah from Hamdan. Whenever a problem erupted, no one was consulted before him. When he came, the prelate handed him the letter sent by Allah’s Messenger. The prelate said: “Abu Maryam, what is your opinion?” Shurahbeel said: “You are well aware of Allah’s promise to Ibrahim concerning the progeny of Isma’eel and Prophethood so there is no assurance that this is not the same man (promised). I do not have an opinion in the matter of Prophethood. If it were an issue from the mundane matters I would have preferred an opinion and exerted effort to arrive at a sound judgment for you.” The prelate said to him: “Relax and take a seat.” Shurahbeel sat down close to him and the prelate sent for

another person from the people of Najran named 'Abdullah Ibn Shurahbeel. He read the letter to him and then asked him his opinion and he spoke in a manner similar to what Shurahbeel had said. Again the prelate said to him: "Relax and take a seat," and he sat close to him. The prelate sent for yet another person from the people of Najran called Jabbar Ibn Faïd

from Banu Al- Harith Ibn Ka'b, a member of Banu Al-Himas. Again, he read the letter to him and asked him for an opinion concerning it. Again, the man responded in a similar manner as that of Shurahbeel and 'Abdullah and the prelate asked him to take a seat, which he did.

When their opinions were heard, and it was established that they all had the same opinion, the prelate asked for a bell and rang it. He raised his hood in the hermitage. This was their manner when they were alarmed in the daytime. Whenever they were alarmed in the night time, they would ring the bell and then kindle a fire in their hermitage. Once the bell was rung and the hood was raised, all the people, from the upper and the lower part of the entire valley up to the distance of a day's journey for a fast rider, gathered. There were 73 villages and one hundred and twenty fighters. The prelate read the letter of Allah's Messenger, peace and blessings of Allah be upon him, to them and then requested for their opinion. The intelligent ones among them suggested that they send Shurahbeel Ibn Wada'ah Al-Hamdani, 'Abdullah Ibn Shurahbeel Al-Asbahi and Jabbar Ibn Fa'id Al-Harithi to gather more information about the Messenger of Allah.

So they headed for Madinah. Once they arrived there, they took off their journey clothes and adorned themselves with jewelry and gold rings, and then they proceeded to see the Messenger of Allah. They gave him the greetings but he did not

return their greeting. They attempted to engage him in a discussion all day long but he refused to speak with them while they were wearing their jewelry and gold rings. They then went in search of 'Uthman Ibn 'Affan and 'Abdur Rahman Ibn 'Awf, may Allah be pleased with them, both of whom they had known. They found both of them in the midst of a gathering of the Ansar and the

Muhajiroon. They said: "O 'Uthman and 'Abdur Rahman, your Prophet wrote to us and we came in response to him but when we went to see him, we gave him the greeting but he did not respond to our greeting; we attempted to speak with him all day but he declined to speak to us. What do you both suggest we do, should we return (back home) ?" 'Uthman and 'Abdur Rahman turned to 'Ali, may Allah be pleased with him, who was also present in the gathering and asked for his opinion concerning the complaint of the delegates. 'Ali said to them: "I suggest that they take off their jewelry and gold rings, wear their journey clothes and then return to him."

They did so and they greeted the Prophet, peace and blessings of Allah be upon him, and this time he returned their greeting and then said:

"By the One Who sent me with the Truth, they had come to me at first instance while Iblees was with them." They exchanged questions and they continued in that until they finally asked: "What do you say about 'Eesa, for we shall return to our people who are Christians? We will be pleased to hear what you have to say concerning him if you are truly a Prophet." Allah's Messenger, peace and blessings of Allah be upon him, said: "I do not have anything (to say) concerning him today, but wait until I tell you what Allah will say concerning him." By the following morning Allah

*had revealed this Verse:
Verily, the likeness of 'Eesa (Jesus) before Allah
is the likeness of Adam. He created him from
dust, then (He) said to him:
'Be!' - and he was. (This is) the truth from your
Lord, so be not of those who doubt. Then
whoever disputes*

with you concerning him 'Eesa after (all this) knowledge that has come to you, (i.e. 'Eesa) being a slave of Allah, and having no share in Divinity. Say: (O Muhammad) 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie'." (Soorah Aal 'Imran 3:59-61)

However, they failed to acknowledge that.

The following morning they still showed sign of not accepting Allah's Words concerning 'Eesa. The Messenger of Allah came forward, wrapping AlHasan and Al-Husain under his garment while Fatimah was walking behind him, to challenge them to a Mubalahah (a mutual cursing on the liar between two contending individuals or groups). At the time, he had a number of women. Apprehensive of the course of events, Shurahbeel said to his remaining two companions: "You both know well that if you were to merge all of the inhabitants of the upper and lower part of the valley, they will not initiate an action except from my opinion. I swear by Allah, right now, I foresee a grave matter. If this man is truly a Prophet that has been sent and we dare exchange curses with him then not a single hair or nail of us will escape destruction." His two other companions asked: "So what do you suggest, Abu Maryam?" He said: "I suggest that we ask him to decide upon the matter for I see him to be a man who would

never exceed the limit in judgment." The other two companions agreed and Shurahbeel went to meet the Messenger of Allah. He said to him: "I opine something better than engaging you in an exchange of curses." The Prophet, peace and blessings of Allah be upon him, asked: "What is that?" Shurahbeel replied:

"We leave you to decide on a matter from this day until nightfall and from night till daybreak. Whatever you decide will be acceptable to us."

Allah's Messenger, peace and blessings of Allah be upon him, asked: "Perhaps, someone will oppose you from those whom you left behind?" Shurahbeel said: "You may ask my two companions." Allah's Messenger, peace and blessings of Allah be upon him, asked them and they said: "The entire valley does not initiate or reject except by Shurahbeel's advice." Thus Allah's Messenger, peace and blessings of Allah be upon him, returned without engaging them in Mubalah. The following morning he came back and wrote this document for them:

"In the Name of Allah, the Beneficent the Merciful. This is a document written by Muhammad, the unlettered Prophet, the Messenger of Allah, peace and blessings of Allah be upon him, for (the people of) Najran on condition that they would pay to the Muslims two thousand suits of garments, half in Safar, and the rest in Rajab..."

The sub-narrator related the terms of the agreement in its entirety until he said: "Witnessed by Abu Sufyan Ibn Harb, Ghailan Ibn Amr, Malik Ibn 'Awf from Bani Nasr, Al-Aqra' Ibn Habis Al-Hanzali and Al-Mugheerah Ibn Shu'bah." They took their document and left for Najran.

The delegates entered Najran and came to the monk Ibn Abi Shamir AzZabeedi in his hermitage and said to him: A Prophet has been raised in Tihamah and they related to him the deputation of Najran to Allah's Messenger, peace and blessings of Allah be upon him, and that he had challenged them to an exchange of mutual curse and they had declined, Bishr Ibn Mu'awiyah had

gone over to him and had accepted Islam.” The monk said: “Bring me down otherwise I shall throw myself down from this hermitage.” They lowered him, bringing along with him a gift. Then he proceeded to Allah’s Messenger, peace and blessings of Allah be upon him,. He stayed with him for a while listening to the Qur’an and then returned to his people. He did not accept, but had promised to return; however, it was not possible for him until Allah’s Messenger, peace and blessings of Allah be upon him, died.

The prelate Abul-Harith also came to Allah’s Messenger along with some leaders, deputies and noblemen and they stayed listening to what was being revealed to Allah’s Messenger. Then he (the Prophet) wrote this document for this prelate and the prelates after him:

“In the Name of Allah, the Beneficent, the Merciful. From Muhammad, the Prophet, to the prelate, Abul-Harith, and all the prelates of Najran after him, as well as all the priests, monks and all those under their authority, small or large, all (have been provided the) security of Allah and His Messenger. No prelate, priest, or monk shall be displaced and none of their rights or authorities, which they currently enjoy, shall be denied to them. This is a security of Allah and His Messenger forever as long as they give good advice and behave well and they are not burdened with oppression and not being oppressors.” Mugheerah Ibn Shu’bah wrote down the

document.

The Deputation of Banu 'Amir and the Story of 'Amir Ibn At- Tufail and Arbad Ibn Qais, May Allah Curse Them Both

Ibn Ishaq said: Among the delegates of Banu 'Amir which came to Allah's Messenger, peace and blessings of Allah be upon him, were 'Amir Ibn AtTufail, Arbad Ibn Qais and Jaz' Ibn Khalid Ibn Ja'afar and Jabbar Ibn Sulma Ibn Malik Ibn Ja'afar. The three of them were the leaders of their people and the evil ones from among them. Allah's enemy, 'Amir, arrived in the presence of Allah's Messenger, peace and blessings of Allah be upon him, while intending treachery against him. His people told him: "O Amir, people are already accepting Islam, why don't you also follow suit?" He said: "I have vowed that I shall not cease until the Arabs follow my heels. Should I then follow this fellow from the Quraish?" He then said to Arbad: "When we get to him, I will divert his attention away from you so that you may smite him with your sword."

When they got to the Messenger of Allah, peace and blessings of Allah be upon him, 'Amir said to him: "O Muhammad, take me as a friend." The Prophet, peace and blessings of Allah be upon him, said: "By Allah, not until you believe in Allah, Alone." Again, 'Amir repeated his request and continued to engage him in discussion while expecting Arbad to do what they had agreed on,

but the latter remained still. When 'Amir saw the inaction of Arbad, he put the same request to Allah's Messenger, peace and blessings of Allah be upon him: "O Muhammad, take me as a friend." Again the Prophet, peace and blessings of Allah be upon him, said: "Not until you believe in Allah, Alone, and not associating any partner with him." When Allah's Messenger, peace and blessings of Allah be upon him, declined insistently,

hesaid: "By Allah, I will spread the earth against you with cavalry and infantry." When he departed, Allah's Messenger, peace and blessings of Allah be upon him, supplicated: "Allah suffice me (i.e. protect me) against 'Amir Ibn At-Tufail."

When they left the presence of Allah's Messenger, peace and blessings of Allah be upon him, 'Amir said to Arbad: "Why didn't you do as I had commanded you? By Allah, there was no man on Earth whom I feared more than you, but, by Allah, I shall never fear you after today." Arbad said: "Do not be hasty in passing judgment on me. By Allah, each time I made an effort to carry out what you had ordered me, you came in between me and the man in such a way that I could see none but you. Should I then smite you with the sword?"

They continued on their homeward journey. After they had covered part of the distance, Allah sent a plague on 'Amir which afflicted him on the neck and he died as a result of it in the house of a woman from Banu Salool. He kept saying: "Banu 'Amir, a boil like the boil of a young camel in the house of a woman from Banu Salool!"

I say: Apparently, the story of 'Amir Ibn At-Tufail preceded the Conquest of Makkah even though Ibn Ishaq and Al-Baihaqi have both mentioned it after the Conquest. That is owing to Al-Hafiz Al-Baihaqi's narration.

On the authority of Anas Ibn Malik came the story

of Bi'r Ma'oonah, 'Amir Ibn At-Tufail's murder of Haram Ibn Milhan, maternal uncle of Anas Ibn Malik and his treachery against the companions of Bi'r Ma'oonah till they were all slaughtered except 'Amr Ibn Umayyah."

Al-Awza'i related that Yahya said: Allah's Messenger, peace and blessings of Allah be upon him, spent thirty days cursing 'Amr Ibn At-Tufail: "Allah suffice (protect) me with whatever You wish against 'Amr Ibn At-Tufail and send to him what will kill him." Then Allah sent upon him a plague.

Ibn Ishaq related: After burying him, his companion returned in winter to the land of Banu 'Amir. When he arrived, the people questioned him about what had happened and he said: "Nothing. By Allah, he invited us to worship someone. I wish he were here now so that I could shoot him with arrows to kill him." After a day or two, he went out to sell his camel when Allah sent a thunderbolt upon him and his camel and they were incinerated.

On the authority of Ibn 'Abbas who said: Then Allah revealed concerning 'Amir and Arbad: Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. All-Knower of the Unseen and the seen, the Greatest, the Highest. It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day. For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah (Soorah Ar-Ra'd 13:8-11) i.e.

Muhammad.

Then Allah mentions about Arbad and his death: It is He who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water). And Ar- Ra'd (thunder) glorifies and praises Him, and so do the angels because

of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment. (Soorah Ar- Ra'd 13:11-13)

The Arrival of Dimam Ibn Tha'labah to Allah's Messenger as a Delegate of His People, Banu Sa'd Ibn Bakr

On the authority of Anas Ibn Malik who narrated: "We were forbidden from asking Allah's Messenger, peace and blessings of Allah be upon him, (too many) questions and we would be delighted when an intelligent Bedouin came to ask him questions while we listened. Once a Bedouin came and asked: 'O Muhammad, your envoy came to us and informed us that you claim that you have been sent by Allah.'" The Prophet, peace and blessings of Allah be upon him, said: "He has spoken the truth." The Bedouin said: "Who created the heavens?" The Prophet, peace and blessings of Allah be upon him, replied: "Allah." The Bedouin asked: "Who created the Earth." The Prophet, peace and blessings of Allah be upon him, again said: "Allah." He again asked: "Who erected this mountain and created in it whatever He has created?" Again the Prophet, peace and blessings of Allah be upon him, answered: "Allah." The Bedouin said: "I ask you by Allah, the One Who created the heavens and

the Earth, and Who erected the mountain, is it Allah Who has sent you?" "Yes," the Prophet, peace and blessings of Allah be upon him, answered.

The Bedouin further said: "Your envoy also claims that five salawaat are obligatory on us day and night." "He has spoken the truth," the Prophet, peace and blessings of Allah be upon him,

replied. "Is it Allah who has commanded you this?" the man asked and the Prophet, peace and blessings of Allah be upon him, replied in the affirmative. The Bedouin also asked: "Your envoy also states that we are obliged to pay Zakah from our wealth." Again the Prophet, peace and blessings of Allah be upon him, said: "He has spoken the truth." "Is it Allah who has commanded you this?" the man asked and the Prophet, peace and blessings of Allah be upon him, again replied in the affirmative. Again the Bedouin said: "Your envoy also says that fasting in the month of Ramadan is obligatory on us every year." The Prophet, peace and blessings of Allah be upon him, said: "He has spoken the truth." The man then said: " (I ask you) by Him Who has sent you, is it Allah Who has commanded you this?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "Yes." The Bedouin said: "Your envoy also says that upon us is the obligation of Hajj to the House for he who is able and finds the way to it." The Prophet, peace and blessings of Allah be upon him, said: "He has spoken the truth." Then he turned to go and said: "By Him Who has sent you with the Truth, I shall neither increase this nor decrease it whatsoever." The Prophet, peace and blessings of Allah be upon him, then said: "If he is truthful (to his vow), he shall enter Paradise." This Hadith is recorded in the Saheehain and other books.

The Arrival of the Delegation of

Tayy' Along With Zaid Al-Khail

Ibn Ishaq related about the delegation of Tayy' which included Zaid Al-Khail who was their leader. When they reached Allah's Messenger, peace and blessings of Allah be upon him, they had a discussion with him and he presented Islam to them, which they accepted and became good Muslims. As related to me by an

impeccable source from the people of Tayy', Allah's Messenger, peace and blessings of Allah be upon him, said to them: "The Arabs are never exact at estimating people. They have never told me about the virtues of a man correctly; for when I see the man concerned I realize that they have overestimated him except Zaid Al-Khail, when I met him I knew that they had underestimated him." Allah's Messenger, peace and blessings of Allah be upon him, nicknamed him Zaid Al-Khair and apportioned to him Fa'id and two other pieces of land with it and wrote a document for him concerning that.

He left the presence of Allah's Messenger, peace and blessings of Allah be upon him, to return to his people. Allah's Messenger, peace and blessings of Allah be upon him, said: "If Zaid survives the fever of Madinah, then he would not (be blemished)." Ibn Ishaq added: When he got to a part of the territory of Najd by one of its oases called Fardah, he was gripped by fever and he died there. When he felt the pangs of death, he said:

Are my people departing toward the East in the early morning? While I am left alone in house by (the spring of) Fardah at Najd How many days have gone by when I took ill and I was visited by the visitors

Whoever (from them) is not righteous will toil.

When he died, his wife, due to her ignorance,

paucity of intelligence and piety she burned the document written for him by Allah's Messenger, peace and blessings of Allah be upon him.

I say: It is recorded in the Saheehain on the authority of Abu Sa'eed that 'Ali Ibn Abi Talib sent to the Messenger of Allah, peace and blessings of Allah be upon him, from Yemen some

gold alloyed with clay in a leather bag dyed in the leaves of Mimosa. He distributed it among four men: Zaid Al-Khail, 'Alqama Ibn Ulathah, Aqra' Ibn Habis and 'Uyainah Ibn Badr.

The Story of Adiyy Ibn Hatim At-Tayy'

Al-Bukhari related in the Saheeh the delegation of Tayy' and the Hadith of Adiyy Ibn Hatim: On the authority of Adiyy Ibn Hatim who narrated: "We came to 'Umar, may Allah be pleased with him, in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him: 'Do you not recognize me, O Commander of the Believers?' He said: 'Yes, you embraced Islam when they (i.e. your people) disbelieved; you came (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (i.e. the Truth of Islam) when they denied it.' On that, Adiyy said: 'From now on I do not care (what happens to me) '."

Ibn Ishaq related that as for Adiyy Ibn Hatim, he used to say as related to me: "No Arab detested the Messenger of Allah when he first knew him as I did. I was a Christian leader of noble birth, and I used to take a quarter of my people's spoils. I was religious and my people treated me like a king. On hearing about the Prophet, I hated him and said to an Arab servant of mine who was taking care of my camels: 'Choose some well-trained, well- fed

camels, to be near me, and once you hear of Muhammad's army conquering this land, then give me a signal.' One morning he came to me and said, 'Whatever you had intended to do when the army of Muhammad comes, you had better do it now for I have seen flags and I asked about them and I was told that it was Muhammad's army.' I ordered him to get my camels and made

my family ride them and set forth to join the Christians of Syria. I went as far as Al-Jaooshiyyah. Meanwhile, I left one of Hatim's daughters behind. When I arrived in Syria, I settled there.

"Some of the cavalry of the Messenger of Allah followed me and took captives from Tayy' among whom was Hatim's daughter, who was brought to the Prophet. The Messenger of Allah was aware of my flight to Syria. When he passed by Hatim's daughter, who was imprisoned along with the other captives in an enclosure by the gate of the Mosque, she went to him, for she was a courteous woman. She said, 'O Messenger of Allah, my father is dead and the one who should replace him has fled, so be kind to me, may Allah be kind to you.' He asked her about the man who should look after her, and she told him it was Adiy Ibn Hatim. He said: 'The one who has escaped from Allah and His Messenger?' Then he went out.

"The next day, they exchanged a similar conversation but on the third day, she lost hope. A man behind him waved to her to talk to him (again). She repeated the same words: 'O Messenger of Allah, my father is dead and the one who should replace him has fled, so be kind to me, may Allah be kind to you.' He answered: 'I have done so, but do not be hasty in leaving until you find a person from your own people whom you trust to take you home, and then let me know.' She asked about the name of the man who had

motioned to her to talk and was informed that it was 'Ali Ibn Abi Talib. She remained there until a caravan arrived from Baliy or Quda'ah. All that she wished for was to join her brother in Syria. When she went to inform Allah's Messenger that she had found a reliable, well-reputed man from her people, he provided her with clothing and a mount and gave her provisions. Then she left with them until she reached Syria."

Adiyy further narrated: "While sitting in the midst of my people, I saw a howdah coming toward us, so I exclaimed: 'Hatim's daughter?' and so it was. She came to me and started to blame me saying: 'You are irresponsible and unjust. You took away your family and children and abandoned your father's daughter.' I said: 'Do not say but good, little sister, for, by Allah, I have no excuse, I am guilty of all that you have said.' Then she dismounted and stayed with me. She was a discerning woman so I asked her about her opinion of this man. She said: 'I think you should join him immediately, for if the man is a Prophet, then he will be bountiful to those who will come to him first, and if he is a king, you will not be humiliated in the glory of Yemen, especially with your high position.'

"I was convinced by her argument, so I set out to meet the Messenger of Allah and I found him in his Mosque in Madinah. I greeted him, and he asked: 'Who is this?' I introduced myself and he got up to take me to his house. On our way, an old feeble woman stopped him and they had a long discussion concerning her needs. I said to myself: 'By Allah, this is not a king.' On reaching his house, he took a leather cushion stuffed with palm leaves and passed it to me saying: 'Sit on this.' I said: 'Rather, you sit on it.'

'No, you sit,' he insisted. So I sat on it while he sat on the ground. I said to myself: 'By Allah, this can never be the behavior of a king.' Then he said:

'Adiyy Ibn Hatim, are you not a Rakoosi?' I responded saying: 'Yes.' He said: 'Yet it is not allowed for you in your religion.' 'Undoubtedly, by Allah,' I said. Immediately, I became convinced that he was a Prophet who has been truly sent by Allah. He knew what was not generally known. Then he said: 'Perhaps what prevents you from entering this religion is

the indigence in which they are, but, by Allah, money will soon flow so profusely among them that there will not be (enough) people to take it. Perhaps what restrains you from embracing it is that you see their enemy is great in number while they are few! However, by Allah, you will soon hear that a woman will have traveled on her camel from Al-Qadisiyyah to visit this House (Ka'bah) without fear. Perhaps what restrains you from embracing it is that you see that the others have the dominion and power, but, by Allah, you will soon hear that the white palaces of Babylon will have been opened to them.' Then I accepted Islam."

Adiyy said: "Two of the three prophecies of Allah's Messenger, peace and blessings of Allah be upon him, have taken place and the third will surely happen. I saw the white palaces of Babylon laid open and I saw women unafraid of coming alone from Qadisiyyah to make pilgrimage to this House. And, by Allah, the third will happen when the money will flow until there will not be enough people to take it." This is how Ibn Ishaq, may Allah have Mercy on him, quoted it in these words without a chain of narrations. It has corroborations through other narrations.

Al-Hafiz Abu Bakr Al-Baihaqi related on the authority of Adiyy Ibn Hatim who narrated: "While I was with the Prophet, a man came and complained to him of destitution and poverty. Then another man came and complained of

robbery (by highwaymen). The Prophet, peace and blessings of Allah be upon him, said: "Adiyy! Have you visited Al-Heerah?" I said: "I have not been to it, but I was informed about it." He said: "If you should live long enough, you will certainly see that a lady in a howdah traveling from Al-Heerah will (safely reach Makkah and) perform the Tawaf of Ka'bah, fearing none but Allah." I

said to myself: "What will happen to the robbers of the tribe of Tayy' who have spread evil throughout the country?" Allah's Messenger, peace and blessings of Allah be upon him, further said: "If you live long enough, the treasures of Kisra will be opened (and taken as booty)." I asked: "You mean Kisra, the son of Hurmuz?" He said: "Kisra, the son of Hurmuz; and if you should live long enough, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. Any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah, and Allah will say to him: 'Did I not send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Did I not give you wealth and give you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

Adiyy further said: I heard the Prophet say, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." Adiyy added: " (Later on), I saw a lady in a howdah traveling from Kufah till she performed the Tawaf of Ka'bah, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Kisra, son of Hurmuz. If you should live long, you will see what Prophet Abul-Qasim had said."

The Story of Daws and At-Tufail Ibn

‘Amr

On the authority of Abu Hurairah who narrated: At-Tufail Ibn ‘Amr came to the Messenger of Allah, peace and blessings of Allah be upon him, and said, “O Allah’s Messenger! The tribe of Daws has disobeyed (Allah and His Messenger) and refused (to embrace Islam), so invoke Allah’s wrath on them.” The people

thought that the Messenger would invoke Allah's wrath on them, but he said: "O Allah! Guide the tribe of Daws and bring them (to us)." Al-Bukhari related it exclusively with these wordings from Qais on the authority of Abu Hurairah who narrated: When I was coming to the Messenger of Allah, peace and blessings of Allah be upon him, I said on the way, "Oh what a long, tedious and tiresome night; nevertheless, it has rescued me from the place of heathenism." A slave-boy of mine ran away. When I reached the Prophet I gave him the oath of allegiance (for Islam), and while I was sitting with him, suddenly the slave-boy appeared. The Prophet, peace and blessings of Allah be upon him, said to me: "Abu Hurairah! Here is your slave." I said: "He is (free) for Allah's sake," and I manumitted him.

This is what Al-Bukhari related concerning the arrival of At- Tufail Ibn 'Amr which was probably before the Hijrah and if his arrival occurred after the Hijrah, then it occurred before the Conquest because the Daws arrived along with Abu Hurairah, and Abu Hurairah's arrival coincided with the time Allah's Messenger, peace and blessings of Allah be upon him, besieging Khaibar. Abu Hurairah set out until he came to Allah's Messenger, peace and blessings of Allah be upon him, at Khaibar after the Conquest and he gave to them some of the booty.

The Arrival of Al-Ash'aris and the

People of Yemen

On the authority of Abu Hurairah who narrated that the Prophet, peace and blessings of Allah be upon him, said: "There has come to you the people from Yemen; they have tender heart and mild feelings, faith is Yemeni, wisdom is Yemeni. Pride and conceitedness is (found) among the uncivil owners of the camels.

Tranquility and calmness is (found) among the owners of goats and sheep." It is related by Muslim.

Al-Bukhari related on the authority of 'Imran Ibn Husain who narrated: A delegation from Banu Tameem came to the Prophet, peace and blessings of Allah be upon him, and he said (to them): "Accept the good tidings, Banu Tameem!" They said: "O Allah's Messenger! You have given us good tidings, so give us (something else)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them): "Accept the good tidings; as Banu Tameem refuses to accept them." They replied: "We have accepted them, O Allah's Messenger!" At- Tirmidhi and An-Nasa'i have also related it.

All this points to the merit of the delegation of the people of Yemen and there is no contradiction concerning the time of their arrival and the arrival of Banu Tameem even though their arrival was later; it does not suppose that their arrival coincided with that of the Ash'aris. Rather, the Ash'aris preceded their delegation, for they came in the company of Abu Moosa Al- Ash'ari, in the company of Ja'afar Ibn Abi Talib, and his companions among the Emigrants who were in Abyssinia. All of that occurred at a time when Allah's Messenger, peace and blessings of Allah be upon him, was engaged in the Battle of Khaibar.

The Story of Oman and Bahrain

On the authority of Jabir who narrated that Allah's Messenger, peace and blessings of Allah be upon him, said: "I will give you this much (the Prophet pointed thrice with his hands) when the funds of Bahrain will come to me." But the Prophet, peace and

blessings of Allah be upon him, died before the money reached him. (When it came) Abu Bakr, may Allah be pleased with him, ordered a Companion to announce that whoever had a money claim on the Prophet or was promised to be given something, should come to Abu Bakr. I went to Abu Bakr and told him that the Prophet had promised to give me so much. On that, Abu Bakr gave me three handfuls (of money).” Another time he said: “I came to Abu Bakr and I asked him, but he did not give me, then I asked him once again but he did not give me. I came back to him for the third time and said to him: ‘I asked you (the first time) but you did not give me. I came again and asked you but you still did not give me. Now I ask you (a third time) and yet you still do not give me. So you should either give me or else you are miserly to me.’ On that, Abu Bakr said: ‘Do you say that I am miserly? There is no worse disease than miserliness.’ Abu Bakr added: ‘Whenever I had refused to give you, I had the intention of giving you’.” (In another narration) Jabir Ibn ‘Abdullah said: “ (I went to Abu Bakr) and he gave me a handful of money and told me to count it, I counted and found it five hundred, and then Abu Bakr said (to me): ‘Take the same amount twice more’.”

The Arrival of Farwah Ibn Musaik Al-Muradi

Ibn Ishaq related that Farwah Ibn Musaik Al-Muradi went to Allah’s Messenger, peace and

blessings of Allah be upon him, leaving the kings of Kindah. Just before the advent of Islam, a battle called Ar-Radm had taken place between Murad and Hamdan in which Murad lost many of its men. The leader of Hamdan in the battle was Al-Ajda' Ibn Malik.

Ibn Ishaq added that when Farwah headed toward Allah's Messenger, peace and blessings of Allah be upon him,

abandoning the kings of Kindah he said: "When I saw the kings of Kindah appearing like the infracted limb, with my camel, I approached, betaking myself to Muhammad in quest of his generosity and fortune."

When Farwah came to the Messenger of Allah, peace and blessings of Allah be upon him, he asked him: "Farwah, are you distressed at what had happened to your people at the Battle of Ar-Radm?" He replied: "Allah's Messenger, who would not feel upset when his people suffer a similar defeat as the one my people suffered?" The Messenger of Allah said: "Nevertheless, in Islam, your people will not record an increase except in goodness." Then he appointed him over all of Murad, Zubaid and Madhhij and sent with him Khalid Ibn Sa'eed Ibn Al-'As to collect the alms. Khalid remained with him until the death of the Messenger of Allah, peace and blessings of Allah be upon him.

The Arrival of 'Amr Ibn Ma'deekarib Among a Group From Zubaid

When the news of Allah's Messenger, peace and blessings of Allah be upon him, reached him, 'Amr Ibn Ma'deekarib said to Qais Ibn Makshooh AlMuradi: "O Qais, you are the leader of your people. It has reached us that a man from Quraish named Muhammad from the Hejaz claims to be a Prophet, so take us to him in order to find out the

truth. If he is truly a Prophet as he claims, you can know and then we will follow him. In case he is not, then we will know." Qais declined his proposal and castigated his opinion. Thereupon, 'Amr headed for the Messenger of Allah, peace and blessings of Allah be upon him, and embraced Islam, acknowledged his truthfulness and believed in Allah's Messenger, peace and blessings of Allah be upon him.

When Qais Ibn Makshooh heard this, he got angry and threatened 'Amr. He said: "You opposed me and went against my order and opinion!"

Ibn Ishaq added that 'Amr remained with his people from Banu Zubaid while Farwah Ibn Musaik ruled them. When Allah's Messenger, peace and blessings of Allah be upon him, died, 'Amr Ibn Ma'deekarib apostatized along with others and lampooned Farwah Ibn Musaik saying:

We found the reign of Fawah a worse one

(like) an ass whose nostril has been destroyed by

perforation Whenever you saw Aba Umair

*You would have seen the placenta of slyness and
treachery*

I say: He later returned to Islam and became a good Muslim. He participated in numerous conquests, many of them during the reigns of As-Siddiq (Abu Bakr) and 'Umar Al-Farooq, may Allah be pleased with them both. He was one of those whose bravery was notable and one of the popular heroes and one of the most skillful poets. He died in 21 A.H. after he had witnessed the Battle of Nahawand. It is also claimed that he witnessed the Battle of Qadisiyyah in which he was killed.

Abu 'Amr Ibn Abd Barr said: His deputation to the Messenger of Allah, peace and blessings of Allah

be upon him, took place in the 9th year (of Hijrah) and some said in the 10th year based on what was mentioned by Ibn Ishaq and AlWaqidi. There is an indication of that too in the statement of Ash-Shafi'i. And Allah (SWT) knows best.

The Arrival of Ash'ath Ibn Qais Among the Delegation of Kindah

Ibn Ishaq related that Ash'ath Ibn Qais came to the Messenger of Allah, peace and blessings of Allah be upon him, among the delegation of Kindah. AzZuhri informed me that he was one of 80 riders from Kindah. They met Allah's Messenger in the Mosque. They had combed their hair and lined their eyelids with kohl. They were dressed in striped Yemeni garments hemmed with silk. When they met the Prophet, he asked them: "Have you accepted Islam?" They replied in the affirmative and the Messenger of Allah, peace and blessings of Allah be upon him, further asked: "So why do have this silk on your necks?" Immediately, they tore it and threw it away. Then Ash'ath Ibn Qais said to him: "O Allah's Messenger, we are children of the eaters of bitter herbs just like you are." The Messenger of Allah, peace and blessings of Allah be upon him, smiled and said: "This is related to 'Abbas Ibn 'Abdul-Muttalib and Rabee'ah Ibn Harith. They were both merchants and whenever they moved around among the Arabs they would be asked: 'From where are you?' They would reply: 'We are children of the eaters of bitter herbs' that is attributing themselves to Kindah so that they may be loved in that land for Kindah. I believed the Quraish were from them because of the saying of 'Abbas and Rabee'ah. And that was Al-Harith Ibn 'Amr Ibn Hujr Ibn 'Amr Ibn Mu'awiyah Ibn Al-Harith Ibn Mu'awiyah Ibn Thawr Ibn Murti' Ibn

Mu'awiyah Ibn Kindi and he was called Ibn Kindah." Then Allah's Messenger, peace and blessings of Allah be upon him, said to them: "We are children of An-Nadr Ibn Kinanah. We do not follow our maternal lineage denying our father's." Then Ash'ath Ibn Qais said to them: "Have you finished, people of

Kindah? By Allah, if I hear a man say it again, I will give him 80 strokes.”

This Hadith has been related in a connected form through another chain on the authority of Ash’ath Ibn Qais who narrated: I came to Allah’s Messenger, peace and blessings of Allah be upon him, among the delegation of Kindah and he asked me: “Do you have any child?” I said: “ (Yes) only a son was delivered to me from one of the daughter of Jamd on my departure to you even though I would have preferred a large quantity that would satisfy the people.” He said: “Do not say that for in them is a coolness of the eyes and reward if they die. If you were to say that they are source of sorrow then they will eventually turn out to be one.” Ahmad related this exclusively and it is a hasan Hadith with a good chain of narrators.

The Arrival of A’sha of Banu Mazin

‘Abdullah Ibn Imam Ahmad related from his father that a person from Banu Mazin named Al-A’sha, whose real name was ‘Abdullah Ibn Al-A’war, had a wife named Mu’adhah. He went on a journey leaving his wife (behind). After Al-A’sha had left, his wife eloped with another man called Mutarrif Ibn Nahshal Ibn Ka’b Ibn Qumaithi’ Ibn Dhulaf Ibn Ahdam Ibn ‘Abdullah Ibn AlHirmaz. When he came back and did not find his wife at home, he was told that she had eloped with Mutarrif. A’sha went to him and said: “My cousin, is my wife

Mu'adhah with you? If she is, please return her to me." He replied: "She is not with me. Even if she was, I would not return her to you." Mutarrif was stronger than him so he left and came to the Prophet to seek his protection. Then he began to say:

*O leader of men and the judge of the Arabs
To you I complain concerning a licentious
(woman) Like a female ash-colored wolf in
the shadow of a herd I went out seeking
for her food in Rajab
She repaid me with discord and
abscondment She reneged on her
promise clinging on to the sin
She maligned me during a mixed epoch
They (women) are the worst conquerors for the
one who has been conquered*

At this point, the Prophet, peace and blessings of Allah be upon him, also said: "They (women) are the worst conquerors for the one who has been conquered." He then complained about his wife, her treatment of him, and that she was with a man from his tribe named Mutarrif Ibn Nahshal. The Prophet, peace and blessings of Allah be upon him, wrote a letter to Mutarrif saying: "Check this man's wife, Mu'adhah, and restore her to him." A'sha brought the Prophet's letter and read it to him. Upon receiving the Prophet's letter, Mutarrif said to the woman: "Mu'adhah, here is the Prophet's letter concerning you so I am restoring

you back to him." She said: "Take from him, on my behalf, a promise, a covenant and the immunity of his Prophet that he will not punish me for what I have done." Mutarrif did so and then returned her to him.

The Arrival of Surad Ibn ‘Abdullah Al-Azdi and Then the Deputation of Ahl Jurash

Ibn Ishaq related that Surad Ibn ‘Abdullah Al-Azdi came to Allah’s Messenger, peace and blessings of Allah be upon him, among the delegation from Al-Azd. He accepted Islam and turned out to be a good Muslim. The Messenger of Allah, peace and blessings of Allah be upon him, appointed him as the leader of the Muslims among his people and commanded him to fight the neighboring polytheists from the tribes of Yemen. To comply with the Prophet’s order, Surad marched out and besieged Jurash in which were some Yemeni tribes along with Khath’am, who had also joined them to seek refuge when he heard of the approaching Muslim army. Surad besieged them for close to a month without gaining access to the fort. Consequently, he retreated as far as a mountain known as Shakar. The people of Jurash thought that he had retreated from them in defeat so they went in pursuit. Surad turned on them and killed them in large numbers.

Meanwhile, the people of Jurash had sent two of their men to the Messenger of Allah, peace and blessings of Allah be upon him, in Madinah. They stayed with the Prophet until after the ‘Asr prayer. He asked them: “Which part of Allah’s land is Shakar located?” The two emissaries got up and said: “Messenger of Allah, there is a mountain in our land known as Kashar.” So it was

called by the people of Jurash. The Prophet, peace and blessings of Allah be upon him, said: "It is not Kashar; rather, it is Shakar." They asked: "Then what is happening to it now?" The Prophet, peace and blessings of Allah be upon him, replied: "Sacrificial camels of Allah are being slaughtered by it right now."

The two men sat close to Abu Bakr or 'Uthman, who said: "Woe to you! Allah's Messenger, peace and blessings of Allah be upon him, has just announced to you the defeat of your people, so get up and ask him to supplicate to Allah to save them." They did as they were told and the Messenger of Allah, peace and blessings of Allah be upon him, supplicated: "O Allah lift from them (their defeat)." Afterward, they returned home and found that their people were beaten at the same time the Messenger of Allah, peace and blessings of Allah be upon him, informed them of the incident. Subsequently, the delegates of the Jurash came with the remaining people of their town to Allah's Messenger, peace and blessings of Allah be upon him, and accepted Islam and became good Muslims. He delineated for them a special sanctuary around their town.

The Arrival of the Envoy of the King of Himyar

Al-Waqidi said: That occurred in Ramadan of the 9th year.

On his return from the expedition of Tabook, an envoy brought a letter to the Messenger of Allah, peace and blessings of Allah be upon him, from the kings of Himyar announcing their conversion to Islam. The kings were: Al-Harith Ibn Abd Kulal, Nu'aim Ibn Abd Kulal and Nu'man, the chieftain of Dhu Ru'ain, Ma'afir and Hamdan. Zur'ah Dhu Yazan dispatched Malik Ibn Murrah Ar- Rahawiyy

with a message declaring their acceptance of Islam and their estrangement from polytheism and polytheists. The Messenger of Allah, peace and blessings of Allah be upon him, sent them the following letter in response:

"In the Name of Allah, the Beneficent, the Merciful. (This is a letter) from Muhammad, the Messenger of Allah, the Prophet, to Al-Harith Ibn Abd Kulal, Nu'aim Ibn Abd Kulal and Nu'man, the chieftain of Dhu Ru'ain, Ma'afir and Hamdan. I praise Allah beside Whom there is no god. Your envoy came to us as we were coming back from the Roman land. On meeting us in Madinah, he conveyed to us your letter informing us of your acceptance of Islam and your killing of the polytheists. Surely, Allah has guided you with His Guidance as long as you work with righteousness, obey Allah and His Messenger, perform prayers, pay Zakah and give out from war booty one-fifth for Allah, the share of the Prophet as well as what he selects for himself (from the booty).

"The obligatory alms on the believers are (to be given out as follows): from the land, a tithe of what is watered by wells and rain, and half of a tithe of what is watered by buckets; a young she-camel is to be given out for every forty camels; a young male camel for every thirty camels; a sheep for every five camels; two sheep for every ten camels; a cow for every forty cows; a young bull which has completed one or two years of age, or a young cow, which completed two years of age; and a sheep for every forty sheep at pasture. This is what Allah has obligated on the believers concerning alms. He who gives more (than this out of his own) goodness, it is good for him, and

he who performs this, declares his (acceptance of) Islam; and whoever supports the believers against the polytheists is one of the believers; he shares with them the same rights and obligations and he has a guarantee of protection from Allah and His Messenger.

"If a Jew or Christian accepts Islam, then he belongs to the (fold of the) Muslims. He shares with them the same rights and obligations. He who persists upon his religion, whether Judaism or Christianity, not converting (to Islam), shall not be compelled to abandon it but must pay the Jizyah: for every adult, male or female, free or slave, one full Dinar calculated on the valuation of Ma'afir or its equivalent in clothes. He who pays that to Allah's Messenger, peace and blessings of Allah be upon him, shall have a guarantee of protection from Allah and His Messenger.

"The Messenger of Allah, peace and blessings of Allah be upon him, Muhammad, has sent to Zur'ah Dhu Yazan: When my envoys arrive to you, I command them to your good offices. These are Mu'adh Ibn Jabal, 'Abdullah Ibn Zaid, Malik Ibn Ubadah, Uqbah Ibn Namir and Malik Ibn Murrah and their companions. Collect the Zakah and Jizyah that is due from your territories and deliver them to my envoys whose leader is Mu'adh Ibn Jabal, and let him not return unless he is satisfied.

"Muhammad testifies that there is no god but Allah and that he is His slave and His Messenger. Malik Ibn Murrah Ar- Rahawi has recounted to me that you were from among the first Himyar to accept Islam and have slain the polytheists, so be happy. I order you to treat Himyar well, and not to betray or forsake one another, for the Messenger of Allah, peace and blessings of Allah be upon him, is the patron of both your poor and

rich. The alms are not lawful to Muhammad or his household, they are a Zakah which is to be given to the poor Muslims and the wayfarers.

"Malik has also delivered the news and preserved what is confidential and I command you to treat him well. I have

dispatched to you some of the best people, both in religion and in knowledge, and I order you to treat them well, for they must be respected. Peace and Allah's mercy and blessings be on you."

The Arrival of Jareer Ibn 'Abdullah Al- Bajali and His Acceptance of Islam

Imam Ahmad related from Al-Mugheerah Ibn Shibl who narrated that Jareer said: "When I came near Madinah, I tethered my camel and made it kneel down, unpacked my leather bag and I put on my clothes. Afterward, I entered the Mosque where the Messenger of Allah, peace and blessings of Allah be upon him, was addressing the people. The people cast their gaze upon me, so I asked the person next to me: "Did Allah's Messenger, peace and blessings of Allah be upon him, mention anything about me?" The man said: "Yes, he mentioned about you in the best form of description; while he was delivering his sermon, he said: 'Verily, the best of the people of Yemen will enter upon you through this opening and on his face will be the radiance of an angel.'" Thereupon, I praised Allah. Abu Qatan said: Then I said to him: "Did you hear this from him or from Mugheerah Ibn Shibl?" He said: "Yes."

When he accepted Islam the Prophet dispatched him to Dhul- Khalasah (the idol-house) which was venerated by Khath'am and Bajeelah. They referred to it as the Ka'bah of Yemen. The

Messenger of Allah, peace and blessings of Allah be upon him, said to him: "Will you not relieve me of Dhul-Khalasah?" Thereupon, he complained to the Prophet of his inability to sit firmly on a horse. Allah's Messenger, peace and blessings of Allah be upon him, stroked him on the chest with his noble hand

in such a way that it left a mark, and he supplicated: "O Allah! Make him firm and make him a guiding and rightlyguided man."

Subsequently, he never fell from the back of a horse. He proceeded with one hundred and fifty cavalry men from his tribe, Ahmas, and they demolished and razed that idol-house in such a way that it remained like a mangy camel. Then he sent a bearer for the good news, who was known as Abu Artat. He gave the Prophet the news of their accomplishment. The Messenger of Allah, peace and blessings of Allah be upon him, prayed for Allah's blessings on the horses and men of Ahmas five times. The Hadith is related extensively in the Saheehain and other places.

Apparently, Jareer's acceptance of Islam occurred much later after the Conquest. On the authority of Jareer Ibn 'Abdullah Al- Bajali who narrated: "I accepted Islam after Soorah Al-Ma'idah had been revealed. I saw Allah's Messenger, peace and blessings of Allah be upon him, wipe (his feet) after I had accepted Islam." Ahmad related exclusively with a good chain albeit it is broken between Mujahid and himself.

The Arrival of Wa'il Ibn Hujr Ibn Rabee'ah Ibn Wa'il Ibn Ya'mar Al-Hadrami, Abu Hunaid and One of the Yemeni Kings

Abu 'Umar Ibn 'Abdul Barr related that he was one of the chieftains of Hadramawt and his father was their king. It is also said that Allah's Messenger, peace and blessings of Allah be upon him, gave the tidings of his coming to his Companions even before his arrival. He said: "The remaining children of kings will (soon) come to you." When he eventually arrived, Allah's

Messenger, peace and blessings of Allah be upon him, welcomed and drew him close to himself. He brought his seat close to him and spread his garment for him and he supplicated: "Allah bless Wa'il, his children and grandchildren."

Allah's Messenger, peace and blessings of Allah be upon him, appointed him the head of all the chieftains of Hadramawt and wrote three documents for him. One to Al-Muhajir Ibn Abu Umayyah and the other two to the chieftains and Al-Abahilah. He earmarked for him a portion of land and sent along with him Mu'awiyah Ibn Abi Sufyan. He set out in his company but soon complained to him of the scorching heat (of the desert). Wa'il said to him: "Travel in the shade of the camel." He said: "What use would that be for me? Perhaps you should let me ride behind you." Wa'il snapped at him: "Keep quiet! I am not from the kings that tolerate co-riders."

Wa'il Ibn Hujr lived until he visited Mu'awiyah while he was the chief of Muslims. Mu'awiyah recognized him and welcomed him warmly. He also drew him close to himself and he reminded him of the Hadith. He also awarded him two years bonus but Wa'il declined and said: "Give it to someone who is more in need of it than me." Al-Hafiz Al-Baihaqi related it in part and he indicated that al-Bukhari related some of it in his book of history.

The Arrival of Laqet Ibn

Amir Ibn Al- Muntafiq, Abu Razeen Al-Uqaili

On the authority of 'Asim Ibn Laqeet who narrated that Laqeet went as a delegate to Allah's Messenger, peace and blessings of Allah be upon him, along with a companion of his known as Naheek Ibn 'Asim Ibn Malik Ibn AlMuntafiq. Laqeet said: "I set

out along with my companion until we came to Allah's Messenger, peace and blessings of Allah be upon him, toward the end of Rajab, and met him when he had just concluded the early morning prayer."

The Deputation of Ziyad Ibn Al-Harith As-Suda'i

On the authority of Ziyad Ibn Al-Harith As-Suda'i who narrated: "I came to Allah's Messenger, peace and blessings of Allah be upon him, and I gave him the pledge of Islam. I informed him that he had dispatched an army to fight my people so I said to him: 'Allah's Messenger, bring back the army and I give you the promise of my people's acceptance of Islam and their obedience.' So he said to me: 'Go and bring them back.' I said: 'O Messenger of Allah, my camel is exhausted.' Then Allah's Messenger, peace and blessings of Allah be upon him, dispatched someone to bring them back. As-Suda'i added: 'I sent a letter (to my people) and their delegation came to declare their acceptance of Islam.' Allah's Messenger, peace and blessings of Allah be upon him, said to me: 'Brother Suda' you are indeed (someone who is) obeyed among your people. I said: 'Rather, it is Allah who has guided them to Islam.'" The Messenger of Allah said: 'Should I appoint you as their leader?' I said: 'Yes, O Messenger of Allah.' Then he wrote a document appointing me as the leader. I said: 'O Messenger of Allah, order for me something from their alms.' The Prophet agreed

and he wrote yet another document for me (concerning that)."

As-Suda'i added: This occurred during one of his journeys and Allah's Messenger, peace and blessings of Allah be upon him, alighted at a place and its inhabitants came to complain

about their representative. They said: "He is punishing us for a quarrel between us and his people during the period of ignorance." The Prophet, peace and blessings of Allah be upon him, asked: "He did that?" and they replied in the affirmative. The Messenger of Allah, peace and blessings of Allah be upon him, turned toward his Companions while I was among them and said: "There is no good in the position of authority for a believing Muslim." As-Suda'i said: "That (statement) settled in my heart."

Someone else came to him and asked: "O Messenger of Allah, give me something." Allah's Messenger, peace and blessings of Allah be upon him, said: "Whoever begs from the people while he is rich, it will be a headache and a stomachache (for him)." The man then said: "Then give me from the Zakah." Allah's Messenger, peace and blessings of Allah be upon him, said: "Allah does not permit Zakah (for anyone) by the ruling a Prophet or other than him until He Himself gives His ruling on it. He has apportioned Zakah into eight categories, if you fall into any of the categories then I shall give you." As-Suda'i added: "That also sank into my heart given that I am rich and yet I had asked him from the Zakah."

Thereafter, the Messenger felt thirsty in the first part of the night, I remained with him nearby, but all his Companions had left him with no one remaining other than myself. When it was time for Salat As-Subh he ordered me to call the prayer

and I complied. I kept asking him: "O Messenger of Allah, may I announce the Iqamah?" and he would say: "No," until the dawn appeared and he alighted and lined up. Then he came to me, passing through his Companions and said to me: "Brother of Suda'a, do you have any water (left)?" I said: "No, except a very small quantity which will not be sufficient for you." He said: "Pour it into a bowl and

bring it to me." I did as he ordered and he dipped his hand into the water and I saw water gushing out from between his fingers.

He said: "Were it not that I am shy of my Lord, the Exalted, I would have quenched our thirst and give us drink. Call those who have a need for water among my Companions." I made the call to them and those who wanted took some of the water and the Messenger of Allah, peace and blessings of Allah be upon him, stood up to pray. Bilal wanted to announce the Iqamah but Allah's Messenger, peace and blessings of Allah be upon him, said to him: "It was the man of Suda'a who made the call (Adhan) and he who gave the Adhan should announce the Iqamah." As- Suda'i said: "So I announced the Iqamah."

When the Messenger of Allah, peace and blessings of Allah be upon him, concluded the Salat, I went to him with the two documents (he had written for me) and I said: "Relieve me of these two (documents)." He asked: "What is the matter with you?" I said: "Messenger of Allah, I heard you say: 'There is no good in the position of authority for a believing Muslim,' and I believe in Allah and in His Messenger. I also heard you say: 'Whoever begs from people while he is rich, it will be a headache and stomachache (for him),' and I am rich." The Prophet, peace and blessings of Allah be upon him, said: "That is the case but if you wish you can take it or otherwise you can return it." I said: "I return (them)." Then Allah's

Messenger, peace and blessings of Allah be upon him, said to me: "Then direct me to someone I may appoint as your leader." So I directed him to a man among the delegation that came to him and he appointed him as the leader.

"Then we said to him: 'O Messenger of Allah, we have a well in our town. During the winter, its water is ample for us and we all mill around it. But during the summer, its water recedes and we disperse in different directions to various wells around us. Now we have accepted Islam and all those around us are enemies. Please supplicate for our well so that its water becomes ample for us, and we will not have to disperse (anymore).' He called for seven pebbles and scrubbed them with his own hands. He supplicated on them and then said: 'Go with these pebbles. When you get to the well, throw the pebbles one after the other while mentioning Allah's Name at each throw'." As-Suda'i added: "We did as we were told and thereafter, we were unable to see the bottom of the well again." This Hadith has various corroborations in Sunan Abi Dawood, At-Tirmidhi and Ibn Majah.

The Arrival of Al-Harith Ibn Hassan Al- Bakri

Imam Ahmad related from Al-Harith Ibn Hassan, who is also known as Ibn Yazeed Al-Bakri, that he said: "I set out to complain to Allah's Messenger, peace and blessings of Allah be upon him, against Al-Ala' Ibn Al-Hadrami. On my way, at Rabadhah, I met a stranded old woman from Banu Tameem. She said: 'O servant of Allah, I have a need to go to Allah's Messenger, peace and blessings of Allah be upon him,, would you kindly take me to him?'

"So I took her with me. When I came to Madinah, the Mosque was packed with people and a black flag was flying. Bilal, with his sword strapped, stood in front of the Messenger of Allah. I asked: 'What is happening to the people?' They replied: 'He wants to send 'Amr Ibn Al-'As to a (war) front.' So I sat down. Soon

afterward, the Messenger of Allah, peace and blessings of Allah be upon him, entered his house (or he said, his tent). I sought and was given permission to enter. I greeted him and he asked: 'Has something happened between you and Banu Tameem?' I said: 'Yes, but we overpowered them. I came across an old woman from Banu Tameem and she asked me to take her to you. She is right now at the door.' He permitted her to come in and she said: 'O Messenger of Allah, if you intend to forge a demarcation between us and Banu Tameem, make Ad-Dahna' the demarcation'."

The old woman then sat as if she intended to immediately stand up, and asked: 'O Allah's Messenger, to where are you compelling your Mudar?' I said: 'My similitude is like that of Mi'za who gave a ride to her death. I brought this (woman) but I did not know that she was an enemy to me. I seek refuge from being like the delegate of Ad.' The Prophet, peace and blessings of Allah be upon him, said: 'What is the delegate of Ad?' even though he knew the matter better than him but merely asked him. I said: 'Ad were afflicted with famine and they sent their delegate, who was known as Qail. He came across Mu'awiyah Ibn Bakr and stayed with him for a month giving him intoxicants, and two girls known as Al-Jaradatan were singing for him. After a month, he went out to the mountain of Tihamah and said: 'O Allah, You know that I did not come to a sick person so as to heal him nor have I come

to a captive so that I may free him. O Allah, provide water for Ad as You used to.' Then a black cloud passed by and he was called from it (saying): 'Choose!' He pointed to a dark cloud from it and he was called from it: Take from it incenerating ashes which will leave behind no one from among Ad.' I said: 'Nothing more than the wind as small as this ring of mine was sent to them and they were destroyed'." Abu Wa'il said: "He has

spoken the truth," and added: "Women and men whenever they sent their delegate, they would say to him: 'Do not be like the delegate of Ad'." This is how At-Tirmidhi related it on the authority of Abd Ibn Humaid from Zaid Ibn Al-Hubab.

The Arrival of 'Abdur Rahman Ibn Abu 'Aqeel With His People

On the authority of 'Abdur Rahman Ibn Abu 'Aqeel who narrated: "I set out among a delegation to Allah's Messenger. When we came to him, we made our camel kneel by the door. There was no one more detestable to us than this person whom we were going in to see. We went in and by the time we came out, there was no one more beloved to us than the man we had just met. One of us said to him: 'O Messenger of Allah, why don't you ask your Lord for a kingdom like that of Sulaiman?' The Messenger of Allah, peace and blessings of Allah be upon him, smiled and said: 'Perhaps there is with Allah for your companion something better than the kingdom of Sulaiman. Allah does not send a prophet except that He gives him (the gift of) a supplication. Some of them used it to gain the world which they were given. Some of them used it against their own people when they disobeyed them, and they were destroyed. Allah has also given me a supplication but I have reserved it with my Lord as an intercession for my Ummah on the Day of

Resurrection'."

The Arrival of Tariq Ibn ‘Abdullah and His Companions

Al-Hafiz Al-Baihaqi related on the authority of Tariq Ibn ‘Abdullah who narrated: "I was standing in the market of Dhul- Majaz when a man approached wearing a jubbah saying: 'Say,

none deserves to be worshipped (in truth) except Allah so that you may be successful.' Another man was following him, hurling stones at him and saying: 'People, he is liar, don't believe him.' So I asked: 'Who is that man?' someone said: 'That is the youth from Banu Hashim who claims to be the Messenger of Allah.' I asked about the identity of the one trailing him and he said: 'That is his uncle Abdul Uzza'.

"When the people became Muslim and had migrated we set out from Rabadhah heading for Madinah to seek some of its dates. When we approached its walls and its palmgroves, I said: 'It will be nice to alight (here) and change our clothes.' Just then a man wearing two sets of old clothes met us, greeted us and asked: 'From where did you come from?' We said: 'We are from Rabadhah.' He asked: 'Where is your destination?' We replied: 'We are heading to Madinah.' He asked: 'What business do you have there?' We said: 'To seek from its dates. We have our women with us and a red camel that is bridled.' He said: 'Is your camel for sale?' We responded: 'Yes, for such-and-such measures (sa') of dates and we will not discount anything from what we have said.' He took the bridle of the camel and went away. When he had been shielded by the walls of Madinah and its palm trees, we said: 'What have we done, we never even sold our camel to someone we know without taking its price (and now we have done that to a stranger).' One of the women with us said: 'I saw a man whose face is

like the radiance of the full moon. I am a guarantor for your camel.'

"Soon after, the man approached and said: 'I am the Messenger of Allah, peace and blessings of Allah be upon him, to you. These are your dates, eat to your satisfaction and weigh a full measure.' We ate to our fill and we weighed a full measure. Afterward, we

entered Madinah and went into the Mosque and there was the same man standing on the pulpit addressing the people. We caught him saying in his address: 'Give alms for giving alms is better for you. The upper hand is better than the lower one. Your mother, your father, your sister, your brother and other relatives in descending order.'

"Then a man came in the midst of a group from Banu Yarboo' (or he said, a man from the Ansar) and said: 'O Messenger of Allah, we have a murder case against these (people) in the period of ignorance.' He said: 'The father is not punished over his son.' He said this three times.

The Arrival of the Delegation of Farwah Ibn 'Amr AlJudhami, the Sovereign of the Land of Mu'an, to Declare His Islam

Ibn Ishaq said: Farwah Ibn 'Amr Ibn An-Nafirah Al-Judhami and An-Nufathi sent envoys to Allah's Messenger, peace and blessings of Allah be upon him, conveying his acceptance of Islam and he sent as a gift a white mule. He was a representative of Rome in charge of the adjacent Arab territories. His residence was at Mu'an and the surrounding areas in the territory of Syria. When Rome became aware of his acceptance of Islam they sought him out until they apprehended him and detained him.

When the Romans gathered to crucify him by one of their watering place known as 'Ifra at Palestine he said:

*Alas, has it reached Salma that
her spouse Is by the oasis of
'Ifra on top a gallows*

*On a camel whose mother has not been mated
by a male Whose edges have been pruned by a
sickle*

Az-Zuhri claims that when he was brought for execution, he said:

*Convey to the leaders of the Muslims that
I have surrendered to my Lord, my bones and my
position*

Then they beheaded him and crucified him by that water. May Allah have Mercy and be pleased with him, and make him pleased and make Paradise his final abode.

The Arrival of Tameem Ad-Dari, His Encounter With AlJassasah and What He Heard from Ad-Dajjal Concerning the Advent of the Prophet

Al-Baihaqi related on the authority of Fatimah Bint Qais: Tameem Ad-Dari came to Allah's Messenger, peace and blessings of Allah be upon him, and informed him that he traveled on the high sea and their ship was tossed by the waves. They were taken to an island and they came out of the ship seeking fresh water. They met a creature

with long dragging hair. They asked him: "Who are you?" He said: "I am Jassasah." They said: "Give us information," and Jassasah said: "I will not inform you (of anything) but go into this island." We went in and found a man fettered. He asked: "Who are you?" We replied: "We are men from the Arabs." He asked further: "What is the news of this Prophet that has emerged from your midst?" We said:

"People have believed in him, followed him and acknowledged the truth of his message." The man said: "That is better for them."

He then asked: "Inform me about the spring of Zughar, what has happened to it?" We informed him and he leaped up so high that we almost exited behind the wall. Then he asked: "Inform me about the date-palm trees of Baisan. Are they bearing fruits or not?" We informed him that it is bearing fruits. Again he leapt up in a similar manner as the first time. Then he said: "I will soon be permitted to go out and I will travel throughout the land excluding Taibah." Afterward, (when Tameem had narrated the encounter to him) the Messenger of Allah, peace and blessings of Allah be upon him, brought him (i.e. Tameem) out and he addressed the people and said: "This is Taibah (Madinah) and that was Dajjal."

The Delegation of Banu Asad

Al-Waqidi related that in the beginning of the 9th year, the delegation of Banu Asad came to Allah's Messenger, peace and blessings of Allah be upon him. They were ten delegates among whom were Dirar Ibn Al-Azwar, Wabisah Ibn Ma'bad, Tulaihah Ibn Khuwailid who would later claim prophethood but would eventually return back to Islam and became a good Muslim, and Nuqadah Ibn 'Abdullah Ibn Khalaf. Their leader, Hadramee Ibn 'Amir said: "O Messenger of Allah, we have come

to you under the pitch-dark night in a cold season but you did not send envoys to us. Concerning them, the following Verse was revealed: Count not your Islam as a favor upon me. Nay, but Allah has conferred a favor upon you, that He has guided you to the Faith, if you indeed are true. (Soorah Al-Hujurat 49:17)

Among them was a tribe known as Banu Zinyah and the Messenger of Allah, peace and blessings of Allah be upon him, changed their name saying: "You are Banu Rishdah" Allah's Messenger, peace and blessings of Allah be upon him, had asked Nuqadah Ibn Abdullah Ibn Khalaf to direct him to a camel that is good for riding and milking without any offspring with her. He sought and found (such a camel) with one of his cousins and brought it to Allah's Messenger, peace and blessings of Allah be upon him, who ordered that it be milked. He drank out of it gave the remainder to him and then said: "Allah, bless it and the one who has bestowed it."

The Delegation of Banu Abs

Al-Waqidi related that they were nine individuals (and Al- Waqidi recounted their names) and the Prophet, peace and blessings of Allah be upon him, said to them: "I am your tenth." He ordered Talhah Ibn 'Ubaidullah to fix a flag for them. Thus their slogan became, "The ten." He also mentioned that Allah's Messenger, peace and blessings of Allah be upon him, asked them concerning Khalid Ibn Sinan Al-Absi and they mentioned that he left no successor and (the narrator) also mentioned that Allah's Messenger, peace and blessings of Allah be upon him, sent them to lay ambush for the caravan of the Quraish caravan coming from Syria. This indicates that their coming preceded the Conquest of Makkah. And Allah (SWT) knows best.

The Delegation of Bani Fazarah

Al-Waqidi related that on the authority of Abu Wajzah As-Sa'di who narrated that when Allah's Messenger, peace and blessings of Allah be upon him, returned from the expedition of Tabook, which was in the 9th year, the delegation of Banu Fazarah came

to him. The delegation consisted of about ten delegates, among whom were Kharijah Ibn Hisn, Al-Harith Ibn Qais Ibn Hisn who was the youngest of them and was riding a lean animal. They came to confess their acceptance of Islam. Allah's Messenger asked them about their land and one of them said: "O Messenger of Allah, our land has stagnated, our livestock have been destroyed and our farmlands have become arid and our family famished. Please supplicate to Allah for us." The Messenger of Allah, peace and blessings of Allah be upon him, climbed the minbar and supplicated: "O Allah, provide water for Your land and Your animals and spread Your Mercy and revive Your dead land. O Allah! Send down to us Your rain relieving, profuse, fertile, consistent, ample, instant and not delayed, beneficial and not destructive. O Allah! Grant us a rain that is merciful and not punitive, devastating, drowning and annihilating. O Allah! Send down rain on us and help us against the enemy." Then it rained and it did not cease for a week. Allah's Messenger, peace and blessings of Allah be upon him, once again ascended the minbar and supplicated: "O Allah! Around us and not upon us; on the hillock, rocks, the middle of the valley and the roots of tree."

The Delegation of Banu Murrah

Al-Waqidi related that they arrived in the 9th year during the Prophet's return from Tabook. They were three individuals among whom was Al-

Harith Ibn 'Awf. Allah's Messenger granted them ten ounce of silver and he gave AlHarith Ibn 'Awf twelve Ooqiyyahs. They informed him that their land was barren and requested him to supplicate (to Allah) for them. He said: "Allah! Send down rain for them." When they returned to their land, they found that rain had fallen the same day that the Messenger of Allah, peace be upon him, supplicated for them.

The Delegation of Banu Tha'labah

Al-Waqidi related that "when Allah's Messenger returned from Ji'ranah in the 8th year, four of us came to him and said: 'We are emissaries of our people and they are (conveying) their profession of Islam.' He arranged an accommodation for us and we stayed for some days and then we came to bid him farewell. He said to Bilal: 'Make provision for them as you normally do for a delegation.' He then came with a cow laden with silver and he gave each one of us five ounce (of silver)." He said: 'We do not have Dirhams.' Then we returned to our country.

The Arrival of Banu Muharib

Al-Waqidi related that "Muhammad Ibn Saleh narrated to me on the authority of Abi Wajzah As-Sa'di who said that the delegation of Maharib arrived in the 10th year during the Farewell Pilgrimage. They were ten delegates among whom were Sawa' Ibn Al-Harith and his son Khuzaimah Ibn Sawa'. They stayed at the house of Ramlah Bint Al-Harith. Bilal used to come to them morning and evening. They accepted Islam and they said: 'We are representing those whom we left behind.' That season, there was no one who had been more rough and crude to Allah's Messenger, (Peace and Blessings of Allah be upon him), than them. Among the delegation was a man whom Allah's Messenger recognized. He said: 'Praise be to Allah who has preserved me until I

believed in you.' Allah's Messenger, (Peace and Blessings of Allah be upon him)

, said: 'This heart is in the Hand of Allah, the Exalted.' Allah's Messenger, (Peace and Blessings of Allah be upon him), wiped the face of Khuzaimah Ibn Sawa' and there appeared a white spot

and he provided for them as he would do for a delegation and they left for their country."

The Delegation of Banu Kilab

Al-Waqidi related that they arrived in the 9th year. They were three individuals: the poets Labeed Ibn Rabee'ah, Jabbar Ibn Sulma who shared some friendship with Ka'b Ibn Malik. He welcomed him, honored him and gave him gifts. He accompanied him to Allah's Messenger, (Peace and Blessings of Allah be upon him), and greeted him with the greeting of Islam. They also mentioned to him that Ad-Dahhak Ibn Sufyan Al-Kilabi had gone around among them with the Book of Allah and the Sunnah of His Messenger with which Allah had commanded him and he invited them to Allah. They had responded to him and he had taken their Zakah from the wealthy and gave it to their poor.

The Delegation of Banu Ru'as Ibn Kilab

Al-Waqidi related that "a man named 'Amr Ibn Malik Ibn Qais Ibn Bujaid Ibn Ru'as Ibn Kilab Ibn Rabee'ah Ibn Amir Ibn Sa'sa'ah came to Allah's Messenger, (Peace and Blessings of Allah be upon him), accepted Islam, returned to his people and invited them to Allah; however they said: 'Not until we do to Banu 'Uqail exactly what they did to us.' He mentioned the wars that took place between them and that this same Amr Ibn Malik had killed

someone from Banu 'Uqail, and his hands became tied. I came to Allah's Messenger, (Peace and Blessings of Allah be upon him), and the news had reached him and he had said: 'If he comes to me I will cut loose the fetter of his hands.' When I came to him, I greeted him but he did not return my greeting and

he turned away from me. I approached him from his right and he turned away. I came to him from his left and still he turned away. I approached directly from his front and I said: 'O Messenger of Allah, the pleasure of the Lord is sought and He grants it, be pleased with me, may Allah be pleased with you (as well).' Then the Prophet, (Peace and Blessings of Allah be upon him), said: 'I am pleased with you'."

The Delegation of Banu ‘Uqail Ibn Ka‘b

Al-Waqidi related that they came to Allah’s Messenger, (Peace and Blessings of Allah be upon him), and he apportioned to them Al-‘Aqeeq, ‘Aqeeq Banu ‘Uqail, which was a piece of land where there were date-palms and water springs. He wrote for them a document to that effect:

“In the Name of Allah, the Beneficent, the Merciful, this is what Muhammad, the Messenger of Allah, has given to Rabee’ah, Mutarrif, and Anas. I have given them Al-‘Aqeeq as long as they establish the Salat, offer the Zakah, listen and obey, and they do not infringe on the rights of a Muslim.”

The document remained in the hands of Mutarrif. The narrator added: Laqeeq Ibn ‘Amir Ibn Al-Muntafiq Ibn ‘Amir Ibn ‘Uqail known as Abu Razeen also came to Allah’s Messenger, (Peace and Blessings of Allah be upon him), and he gave

him an oasis known as An-Nazeem which he sold to his people. We have mentioned earlier his arrival, his story and statement extensively and to Allah belongs Praise and Grace.

The Delegation of Banu Qushair Ibn Ka'b

Their coming was prior to the Farewell Pilgrimage and the Battle of Hunain. It is mentioned that Qurrah Ibn Hubairah Ibn 'Amir Ibn Salamah Al-Khair Ibn Qushair was among them. He accepted Islam and Allah's Messenger, (Peace and Blessings of Allah be upon him), gave him a burdah (covering cloth) to wear and appointed him in charge of his people's Sadaqah (alms).

The Delegation of Banu Al-Bakka'

Al-Waqidi related that they came in the 9th year and that they were thirty men in number. Among them was Mu'awiyah Ibn Thawr Ibn Ibadah Ibn AlBakka'. His age on that day was 100 years. With him was his son known as Bishr. He said: "O Allah's Messenger, I seek blessing by your touch. I have grown old and this son of mine has been dutiful to me, please wipe his face." The Messenger of Allah, (Peace and Blessings of Allah be upon him), did as requested and gave him an additional sandy-colored female goat, and he supplicated for their blessing. Afterward, they were never afflicted with drought or famine.

The Delegation of Kinanah

Al-Waqidi related with his own chain of narrations that Wathilah Ibn AlAsqa' Al-Laithi came to Allah's Messenger, (Peace and Blessings of Allah

be upon him), on his way to Tabook. He offered the early morning prayer with him and then returned to his people and invited them and spoke to them about Allah's Messenger, (Peace and Blessings of Allah be upon him). Exasperated by his impudence, his father said: "I shall never speak to you again." Nevertheless, his sister listened to his words

and accepted Islam. She supplied him with provision and he was able to accompany the Messenger of Allah, (Peace and Blessings of Allah be upon him), to Tabook riding on Ka'b Ibn Ujrah's camel. Allah's Messenger, (Peace and Blessings of Allah be upon him), dispatched him along with Khalid to Ukaidir Doomah. On their return, Wathilah presented to Ka'b Ibn Ujrah part of the booty which fell to his lot in compensation for granting him a ride on his camel but Ka'b said to him: "I gave you a ride solely for the sake of Allah."

The Delegation of Ashja'

Al-Waqidi mentioned that they arrived in the year of Khandaq. They were 100 men in total. Their leader was Mas'ood Ibn Rukhailah. They dismounted by the mountain pass of Sala' and Allah's Messenger, (Peace and Blessings of Allah be upon him), went to meet them and ordered for them loads of dates. It is also said that they arrived after the Messenger of Allah, (Peace and Blessings of Allah be upon him), had finished dealing with Banu Quraizah. They were 700 men. He concluded a peace treaty with them and they returned, and afterward they accepted Islam.

The Delegation of Bahilah

Their leader, Mutarrif Ibn Al-Kahin arrived after the Conquest (of Makkah) and accepted Islam. He obtained guarantee on behalf of his people and a

document was written for him containing the obligatory duties and laws of Islam. It was 'Uthman who wrote the document.

The Delegation of Banu Sulaim

A man from Banu Sulaim known as Qais Ibn Nushbah came to Allah's Messenger, (Peace and Blessings of Allah be upon him). He listened to Allah's Messenger, (Peace and Blessings of Allah be upon him), and asked him questions on a number of things to which he responded. Allah's Messenger invited him to Islam and he accepted. He returned to his people, Banu Sulaim, and addressed them saying: "I have listened to the Roman memoirs, the subtleties of the Persians, the poetry of the Arabs, the divination of the soothsayers, and the words of the chieftains of Yemen; none of them resembles the words of Muhammad. So follow me so that you may take your own portion from him." In the year of the Conquest, Banu Sulaim, numbering 700, set out and met the Messenger of Allah, (Peace and Blessings of Allah be upon him), at Quda'id. It is also said they were 1,000 in number among whom was Al-'Abbas Ibn Mirdas and a number of their dignitaries, and they accepted Islam.

The Delegation of Banu Hilal Ibn 'Amir

Among their delegation were 'Abd 'Awf Ibn Asram who accepted Islam, and Allah's Messenger, (Peace and Blessings of Allah be upon him), changed his name to 'Abdullah, and Qabeesah Ibn Mukhariq, about whom there is a story concerning the Sadaqah. Also in the delegation

was Ziyad Ibn 'Abdullah Ibn Malik Ibn Bujair Ibn Al-Huzam Ibn Ruaibah Ibn 'Abdullah Ibn Hilal Ibn 'Amir. When he entered Madinah, he headed for the residence of his maternal aunt, Maimoonah Bint Al-Harith and went in to see her. When Allah's Messenger, (Peace and Blessings of Allah be upon him), entered his residence and when he saw him he became angry and left. She said: "O Messenger of

Allah, he is my nephew.” He returned and soon went out to the Mosque along with Ziyad. They offered the Dhuhr prayer and then he drew close to Ziyad and he prayed for him, placed his hand on his head and then glided it down to the tip of his nose. The Banu Hilal used to say: “Since then we never ceased to discern blessing from the face of Ziyad.”

The Delegation of Banu Bakr Ibn Wa'il

Al-Waqidi related that when they arrived, they asked Allah's Messenger, (Peace and Blessings of Allah be upon him), about Quss Ibn Sa'idah and he said: “He is not from you. He was a man who would walk barefoot from Iyad to 'Ukaz, during the period of ignorance while the people were gathered and he would address them.” He recited to them some of his words which he had memorized.

The Delegation of Banu Taglib

Al-Waqidi related that they were 16 men comprising Muslims and Christians, (the latter) wore golden crosses. They stayed in the house of Ramlah Bint AlHarith and the Messenger of Allah, (Peace and Blessings of Allah be upon him), had a peace pact with the Christians upon the condition that they would not baptize their children into Christianity and gave grants to the Muslims among them.

The Arrival of the Delegation of Tujeeb

Al-Waqidi related that they arrived from Yemen in the 9th year. They were thirteen individuals and the Messenger of Allah,

(Peace and Blessings of Allah be upon him), gave them a grant more than he gave to others.

The Delegation of Khawlan

Al-Waqidi related that they were ten and that they arrived in Sha‘ban in the 10th year. Allah’s Messenger, (Peace and Blessings of Allah be upon him), asked them about their idol which they called ‘Amm Anas and they said: “Allah has replaced it with that which is better. When we return, we shall demolish it.” They learned the Qur’an and Sunan. When they returned to their country, they demolished the idol; they permitted what Allah has permitted and forbade what Allah has forbidden.

The Ju’fi Delegation

Al-Waqidi related that they used to forbid eating the heart (of animals). When their delegation became Muslims, Allah’s Messenger, (Peace and Blessings of Allah be upon him) ordered them to eat the heart. He ordered that an (animal heart) be barbecued and gave it to their leader and said: “Your Iman (faith) will not be complete until you eat it.” He took it with a trembling hand and ate it. Then he said: “Eating the heart was detested (by me), in such a way that my fingers trembled when it touched it.”

The Delegation of As-Sadif

About ten riders arrived and they found Allah's Messenger, (Peace and Blessings of Allah be upon him), on his Minbar addressing the people. They sat down without greeting. The Messenger of Allah, (Peace and Blessings of Allah be upon him), said to them: "Are you Muslims?" They answered in the

affirmative and he said: "Shouldn't you have said the Salam?" They got up swiftly and said: "Peace, Mercy and Blessing (of Allah) be upon you, O Prophet." He responded: "And upon you be peace. Sit down." They sat down and they later asked him about the times of Salawat (prayers)."

The Delegation of Khushain

Abu Tha'labah Al-Khushani came to Allah's Messenger, (Peace and Blessings of Allah be upon him), while he was preparing for Khaibar. He participated in the expedition of Khaibar along with him. Afterward, he came with about ten men from his people and they accepted Islam.

The Delegation of Banu Sa'd

Then he mentioned the delegation of Banu Sa'd, Hudhaim, Baliyy, Bahra', Bani Udhrah, Salaman, Juhainah, Bani Kalb, Al-Jarmiyyeen. We have mentioned earlier the Hadith of 'Amr Ibn Salmah Al-Jarmi in Saheeh AlBukhari.

He also mentioned the delegation of Al-Azd; the delegation of Ghassan, AlHarith Ibn Ka'b, Hamdan, Sa'd, Al-'Asheerah and 'Ans. The delegations also included, the Dariyyeen, Rahawiyyeen, Banu Ghamid, Nakha', Bajeelah, Khath'am, Hadramawt. He mentioned that among them were Wa'il Ibn Hujr and the four kings: Jamd, Mikhwas, Mishrah and Abda'ah. It is recorded in the Musnad of Imam Ahmad that they

were cursed along with their sister AlAmarradah.
Al-Waqidi spoke at length on this.

He also mentioned the delegations of Azd Oman, Ghafiq, Bariq, Daws, Thumalah, Al-Huddan, Aslam, Judham, Mahrah, Himyar, Najran and Ja'ishahn and he discussed these different tribes very extensively. We have presented earlier some of their concerns in our previous narration which is sufficient. And Allah (SWT) knows best.

The Delegation of the As-Siba' (Beasts of Prey)

On the authority of 'Abdul-Muttalib Ibn 'Abdullah Ibn Hantab who narrated that while Allah's Messenger, (Peace and Blessings of Allah be upon him), was sitting in the midst of his Companions in Madinah, a wolf came and stood in front of him and howled. Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "This is the delegation of the beasts of prey that has come to you. If you wish you may apportion something for them which will not go to any other than them, otherwise you let it be and you will be protected from it, but whatever it takes is its provision." They said: "O Allah's Messenger, we are not pleased to give it anything." Allah's Messenger, (Peace and Blessings of Allah be upon him), signaled to it with three fingers and it went back with two honeycombs. This narration is *mursal* from this angle and it appears that this is the same wolf mentioned in the Hadith related by Ahmad.

The Arrival of Al-Azd

Suwaid Ibn Al-Harith said: "I was the seventh of the delegates of my people to Allah Messenger. When we came to him, we spoke with him and our speech and appearance impressed him. He asked, 'Who are you?' We said: 'We are believers.' Allah's

Messenger, (Peace and Blessings of Allah be upon him), smiled and said: 'Every statement has its truth. What is the truth of your statement and Iman?' Suwaïd added: We said, 'They are fifteen practices. Five of them, your envoy commanded us to believe in them, five of them, you commanded us to carry out, and the remaining five have been part of our character since the period of ignorance unless you detest anything from it.' The Messenger asked: 'What are the five things that my envoy commanded you to believe in?' We answered: 'He commanded us to believe in Allah, His angels, His Books, His Messengers, and Resurrection after death.'

The Messenger of Allah, (Peace and Blessings of Allah be upon him), then asked: 'What are the five things I have commanded you to do?' We said: 'You commanded us to say that there is none worthy of worship (in truth) except Allah, that we should establish the prayer, pay the Zakah, that we should fast the month of Ramadan, and that we should go on pilgrimage if we are able and find the means.' He asked: 'What are the five things which were part of your character since the time of Ignorance?' We said: 'Gratitude in times of comfort, patience in times of adversity, truthfulness at the point of meeting (the enemy), and glee over the misfortune of the enemies.' Allah's Messenger, (Peace and Blessings of Allah be upon him) said: 'Wise men and scholars, their men of knowledge almost were Prophets.' And he added: 'I shall add five more things for them

making it twenty if you are as you have said. Do not amass what you cannot eat, do not build a house in which you will not live, do not vie (with one another) over what you know will be ephemeral tomorrow, fear Allah to Whom is your returning and to Whom you shall be presented (for judgment), and be desirous of what you are heading to (Paradise) in which you shall live forever.' The people went away from the

presence of Allah's Messenger, (Peace and Blessings of Allah be upon him), and they memorized his advice and implemented it."

It has been mentioned earlier that a delegation of the Jinn came in Makkah before the Hijrah. We have examined the discussion on that in the explanation of Allah's statement: "And (remember) when We sent toward you (O Muhammad) Nafran (three to ten persons) of the Jinn, (quietly) listening to the Qur'an." (Soorah Al-Ahqaf 46:29)

This and other similar narrations indicate the repeated coming of the delegation of the Jinn to Makkah. We have also stated that repeatedly in a manner that suffices.

The 10th Year: Allah's Messenger Dispatches Khalid Ibn Al-Waleed to Banu Al-Harith

Ibn Ishaq related that afterward, Allah's Messenger, (Peace and Blessings of Allah be upon him), dispatched Khalid Ibn Al-Waleed in the month of Rabee' Ul-Akhir or Jumad Al-Ooala, in 10th A.H. to Banu Al-Harith Ibn Ka'b in Najran. He ordered him to invite them to Islam for three days prior to any fighting. In the event of their accepting Islam, he should accept it from them, otherwise he should fight them if they refused.

Khalid marched out, dispersing convoys in

different directions to invite people to Islam saying: "O People embrace Islam and you will be safe." So people accepted Islam. In deference to the command of Allah's Messenger, (Peace and Blessings of Allah be upon him), in the event of their accepting Islam, he refrained from fighting them. He stayed with them to teach them Islamic teachings, the Book of Allah and the Sunnah of His Prophet.

Then Khalid wrote to the Messenger of Allah:

“In the Name of Allah, the Beneficent, the Merciful, (this is letter to Muhammad, the Prophet and Messenger of Allah, from Khalid Ibn Waleed. Peace, Mercy and Blessing of Allah be on you. Praise be to Allah beside Whom there is no god. O Messenger of Allah, you sent me to Banu Al-Harith Ibn Ka'b commanding me not to fight them for three days, to call them to Islam and to remain with them if they embrace it, and to accept it from them and teach them the religion, the Book of Allah and the Sunnah of His Prophet; and in case they do not submit, I should fight them. I went to them, invited them to Islam for three days as ordained by Allah's Messenger, (Peace and Blessings of Allah be upon him), and I sent convoys among them saying: 'O Banu Al-Harith, embrace Islam and you will be safe.' They accepted it without a fight and I remained among them enjoining on them what Allah has commanded and forbidding them from what Allah has forbidden, and educating them about Islamic teachings and the Sunnah of the Prophet. And Peace, Mercy and Blessing of Allah be on you.”

Allah's Messenger, (Peace and Blessings of Allah be upon him), wrote back to him thus:

“In the Name of Allah the Beneficent, the Merciful, (this is a) letter from Muhammad, the Prophet and Messenger of Allah, to Khalid Ibn Al-Waleed. Peace, Mercy and Blessing of Allah be on

you. Praise be to Allah beside Whom there is no god. I received your letter from your envoy informing me that Banu Al- Harith Ibn Ka'b has embraced Islam without a fight, that they responded to (the teaching of) Islam which you had invited them to, that they have testified that none deserves to be worshipped

(in truth) except Allah and that Muhammad is His servant and Messenger, and that Allah has guided them with His guidance (to the Right Path). So promise them (the good consequence of their work) and warn them (against the evil of disobedience), and come with a delegation from them. Peace, Mercy and Blessing of Allah be on you.”

So, Khalid came to the Messenger of Allah, (Peace and Blessings of Allah be upon him), with a delegation from Banu Al-Harith Ibn Ka'b.

Ibn Ishaq added: Afterward, they returned to their people during the remaining days of Shawwal or in the beginning of Dhul- Qa'dah. He also said: After the delegation had left, he (Allah's Messenger) also sent to them 'Amr Ibn Hazm to teach them Islam, the Sunnah, the Islamic rulings, and to take from them their Zakah. He wrote a document for him stating that his agreement (with them) is his own agreement the command (of 'Amr) is his command.

Allah's Messenger Sent Ameer to the People of Yemen Prior to the Farewell Pilgrimage

Al-Bukhari says in the chapter of the dispatch of Abu Moosa and Mu'adh Ibn Jabal to Yemen that on the authority of Abu Burdah, who narrated that the Prophet, (Peace and Blessings of Allah be upon him), sent Mu'adh and AbuMoosa to Yemen.

He sent each of them to administer a province as Yemen consisted of two provinces. He said to them: "Treat the people with ease and do not be hard on them; give them glad tidings and do not fill them with aversion." In another narration, he added: "And love each other, and do not differ." Thus, each of them went to carry out

his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'adh toured that part of his state which was near (the border of the province of) his companion Abu Moosa.

Mu'adh came riding his mule until he reached Abu Moosa and saw him sitting, and the people had gathered around him. There was a man tied with his hands behind his neck. Mu'adh said to Abu Moosa: "'Abdullah Ibn Qais, what is this?" Abu Moosa replied: "This man has reverted to polytheism after embracing Islam." Mu'adh said: "I will not dismount until he is killed." Abu Moosa replied: "He has been brought for this purpose, so dismount." Mu'adh said: "I will not dismount until he is killed." So Abu Moosa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said: "O 'Abdullah (Ibn Qais) ! How do you recite the Qur'an?" Abu Moosa said: "I recite the Qur'an regularly at intervals and piecemeal." He asked: "How do you recite it, O Mu'adh?" Mu'adh said: "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me. So I seek Allah's reward for both my sleep as well as my prayer (at night)."

On the authority of Ibn 'Abbas who narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), said to Mu'adh when he sent him to

Yemen: "You are going to the People of the Scripture, so when you reach them, invite them to testify that none has the right to be worshipped except

Allah and that Muhammad is His Messenger. If they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. If they obey you in that,

then tell them that Allah has enjoined on them Sadaqah (i.e. Zakah) to be taken from the rich among them and given to the poor among them. If they obey you in that, then be cautious! Don't take their best properties (as Zakah) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah."

It is narrated that Mu'adh used to say: "Allah's Messenger sent me to Yemen and said: 'Perhaps you will (come back and) pass by my grave and my Mosque. I have sent you to a people whose hearts are soft and they fight upon the truth (saying that twice). So fight along with those who follow you from among them against those who disobey you until they return to Islam, and the woman hastens to her spouse, son to his father, brother to his brother and until tranquility prevails between two lovers.'"

This Hadith contains a clear indication and prophecy that Mu'adh would not meet Allah's Messenger, (Peace and Blessings of Allah be upon him), and this is exactly what happened. He remained in Yemen until the time of the Farewell Pilgrimage and then the Messenger of Allah's death occurred 81 days after the Farewell Hajj.

Ubayy Ibn Ka'b Ibn Malik narrated that Mu'adh Ibn Jabal was a handsome and big-hearted young man from the best of the youth of his people. He was never asked anything except that he gave it until his debt overwhelmed his wealth. He asked

Allah's Messenger, (Peace and Blessings of Allah be upon him), to intervene with his creditors on his behalf and he did. If someone were to be let off based on the statement of another, it should have been Mu'adh. He would have been left because of the statement of Allah's Messenger. So Allah's Messenger, (Peace

and Blessings of Allah be upon him), supplicated for him and continued to distribute his wealth and portions among his creditors. Eventually, Mu'adh became penniless. When Allah's Messenger, (Peace and Blessings of Allah be upon him), performed the last pilgrimage, he sent Mu'adh to Yemen to improve his condition. The first person to be restored with this wealth was Mu'adh.

The sub-narrator added: He came to Abu Bakr As-Siddiq, may Allah be pleased with him, from Yemen when Allah's Messenger, (Peace and Blessings of Allah be upon him), had died. 'Umar, may Allah be pleased with him, came to Mu'adh and said to him: "Do you have any desire to follow me so that you may return this wealth to Abu Bakr? If he leaves it for you then you may take it." Mu'adh replied: "Why should I return it to him when Allah's Messenger, (Peace and Blessings of Allah be upon him), sent me in order to improve my condition?" When Mu'adh objected, 'Umar went to Abu Bakr and said: "Send for this man and take from him (his wealth) and let him go." Abu Bakr said: "I shall not do such (a thing). Allah's Messenger, (Peace and Blessings of Allah be upon him), sent him to Yemen to improve his condition and I shall not take away anything from him." In the morning, Mu'adh went to 'Umar and said: "I have no other choice but to follow your advice. I saw myself in a dream being dragged into the Hellfire while you were pulling me away from it." Thus, he went to Abu Bakr with all that he came back with from Yemen until he even

brought a whip. He swore to him that he did not hide anything. Abu Bakr, may Allah be pleased with him, said: "It is for you, I shall not take anything from you."

Then Al-Baihaqi mentioned a corroboration for the Hadith of Mu'adh's sleep on the authority of 'Abdullah and that all that he brought (from Yemen) were slaves and he brought them to Abu Bakr. When all of them were returned to him, he went back with them. One day, he stood up to pray and they all stood up and prayed with him. When he concluded the prayer, he asked them: "To whom were you praying?" They responded: "To Allah." So he said: "Then you are free for His sake," and so he set them free.

Allah's Messenger, (Peace and Blessings of Allah be upon him), Sent 'Ali Ibn Abi Talib and Khalid Ibn Al-Waleed to Yemen

Al-Bara' narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), sent Khalid Ibn Al-Waleed to the people of Yemen to invite them to Islam. Al-Bara' added: I was among those who set out with Khalid Ibn Al-Waleed. We stayed for six months inviting them to Islam but they did not respond to him. Then Allah's Messenger (Peace and Blessings of Allah be upon him), sent 'Ali Ibn Abi Talib and also ordered that Khalid should return (with his entourage) excluding one man who had been with Khalid. I wished I would be left behind with 'Ali. Al-Bara' continued: I was among those left behind with 'Ali. When we came close to the people, they came out to meet us. 'Ali stepped forward and led us in prayer and then he

arranged us into a single row. Then he went forward in front of us and read the letter of Allah's Messenger, (Peace and Blessings of Allah be upon him) to them and the people of Hamdan accepted Islam in their entirety. 'Ali sent a letter to Allah's Messenger, (Peace and Blessings of Allah be upon him), informing him of their acceptance of Islam. When Allah's Messenger, (Peace and Blessings of Allah be upon him) read the letter, he prostrated and

when he raised his head, he said: "Peace be unto Hamdan, peace be unto Hamdan."

It is related that Abu Sa'eed Al-Khudri said: Allah's Messenger (Peace and Blessings of Allah be upon him), sent 'Ali Ibn Abi Talib to Yemen. Abu Sa'eed continued: I was among those who set out along with him. When he took Zakah of camels, we asked him to allow us to ride on them so that we may relieve our camels for we noticed some weakness in our camels but he refused and said: "Your share in it is similar to that of other Muslims." When 'Ali was through (with his assignment) and was set on a return journey, he appointed someone to lead us and he hastened back and he caught the Hajj. When he had concluded his Hajj, the Prophet said to him: "Go back to your companions and lead them."

Abu Sa'eed continued: "We had asked the person 'Ali had appointed in his stead to allow us to ride the camels of Zakah since 'Ali did not prohibit us directly himself. So he did. On his return, when 'Ali discovered that the camels of Zakah had been ridden and he saw signs to that effect, he censured and reproached the person he had appointed in his place. I said: I swear by Allah that I shall take it upon myself to report to Allah's Messenger (Peace and Blessings of Allah be upon him) the harshness and straitening that we were subjected to. When we got back to Madinah, early in the morning, I went to Allah's Messenger (Peace and Blessings of Allah be upon him) with

the intention of fulfilling my vow. I met Abu Bakr coming out from the presence of Allah's Messenger. When he saw me, he stayed with me, welcomed me and asked about my affairs and I asked him about his. He asked: 'When did you arrive?' I said: 'I came back last night.' He went back with me to see the Messenger of

Allah, (Peace and Blessings of Allah be upon him). He entered and said: 'Here is Sa'd Ibn Malik Ibn Ash-Shaheed.' Allah's Messenger, (Peace and Blessings of Allah be upon him) said:

'Let him enter.' When I entered, I greeted him and he returned my greeting. He turned to me and asked me about myself and my family. I quickly broached the matter: 'O Messenger of Allah, (you should have seen) what we experienced of harshness and bad companionship.' The Messenger of Allah, (Peace and Blessings of Allah be upon him), withdrew while I enumerated all our experience with him (i.e. 'Ali) until when I was still in the middle of my speech, Allah's Messenger, (Peace and Blessings of Allah be upon him), patted my thigh for I was close to him and said: 'O Sa'd Ibn Malik Ibn Shaheed, refrain from your talk about your brother, 'Ali, for you know that he was merely harsh for them in the path of Allah.' I said to myself: 'O Sa'd Ibn Malik, may your mother be bereft of you! Shouldn't you have told me that I have engaged you in what is detestable all day? By Allah I shall never mention him with evil (again) whether secretly or openly'."

The import of this episode is that many rumors were spread concerning his command of that army solely because of his objection to the use of the camels of Zakah and his retrieval of the garments which his deputy had given out to them. 'Ali was excused from all that he did but the comments became rife among the pilgrims. This is

why, And Allah (SWT) knows best, when Allah's Messenger, (Peace and Blessings of Allah be upon him) returned from his pilgrimage and he concluded his rites and on his return journey to Madinah, at Ghadeer Khumm, he rose to address the people. He absolved Ali publicly, boosted his esteem

and described him with virtues in order to dissipate what the hearts of many people were entertaining concerning him.

The Farewell Pilgrimage in the 10th Year

This is because Allah's Messenger, (Peace and Blessings of Allah be upon him) bade farewell to the people during it and never performed any other Hajj after it. It is called Hajjat ul-Islam because Allah's Messenger, (Peace and Blessings of Allah be upon him), never undertook any Hajj from Madinah other than this even though he performed Hajj before the Hijrah several times prior to Prophethood and after it. It is said that the obligation of Hajj was promulgated that year. It is also said that it was obligated in the 9th year while some said it was in the 6th year. Others opine that the obligation was revealed just before the Hijrah but this is very strange. It is called Hajjat ul-Balagh because Allah's Messenger, (Peace and Blessings of Allah be upon him), conveyed to the people the Islamic law of Hajj both in statement and action. Thus, there was nothing left of the cornerstones and pillars of Islam except that he (Allah's Messenger) had explained them. He explained to them the laws of Hajj, Allah revealed while he was standing on 'Arafah: "This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." (Soorah Al-Ma'idah 5:3) An explanation of all this will be

presented later.

The import of this explanation is to relate the description of the Hajj of the Prophet as there are considerable variances among the narrations concerning it, according to the knowledge that reached each one of the narrators, which caused them to differ especially

after the generation of the Companions, Allah be pleased with them all.

Here we cite what the Imams have related in their books from these narrations and we reconcile all of them in a manner that will delight anyone who contemplates and examines them carefully, reconciling between the two routes of the Hadith and understanding their meanings, insha'Allah. In Allah we place our reliance and to Him (all affairs) are entrusted. People have paid considerable attention to the Hajj of the Messenger of Allah, from the earlier scholars to the later ones. 'Allamah Abu Muhammad Ibn Hazm Al-Andalusi, may Allah have Mercy on him, has compiled an entire volume on the Farewell Pilgrimage demonstrating his mastery in much of it, albeit he had some false impressions which we shall point out in their proper places.

Explanation of the Fact About the Hajj of Allah's Messenger From Madinah

Al-Bukhari related on the authority of Anas who said: "Allah's Messenger performed four 'Umrahs all of them in the month of Dhul-Qa'dah, except the one which he performed during his Hajj."

The first: out of these 'Umrahs (of the Prophet) was the 'Umrah of Al-

Hudaibiyah from which he was prevented. Then after that was the 'Umrah AlQada' (redemption).

It is also known as the 'Umrah Al-Qisas (of reprisal). It is equally known as the 'Umrah of Al-Qadiyyah. Subsequently came the 'Umrah Al-Ji'ranah on his return from Ta'if where he distributed the booty of (the battle

of) Hunain. Discussions on all of these have preceded at their proper places.

The fourth 'Umrah performed by the Prophet was the one he performed along with his Hajj. We shall explain the differences among the people concerning this 'Umrah, which he performed with the Hajj. Was it (the Hajj) Mutamatti' such that the 'Umrah occurred before the Hajj and then he became free (of Ihram) or he was prevented from being free (from Ihram) by his coming with Hady. Or was it Qarin (simultaneous) with his Hajj as we mentioned from the Ahadeeth pointing to that. Or was it Mufrid (i.e.singled out) from the Hajj such that the 'Umrah occurred after he had completed the Hajj rites. This is the argument of those who subscribe to the fact that it was Ifrad, as is wellknown from Ash-Shafi'i. An explanation of these shall be presented during our discussion on his assumption of Ihram to determine whether he undertook Ifrad, Mutamatti' or Qarin.

Al-Bukhari related on the authority of Zaid Ibn Arqam that the Prophet fought 19 Ghazwahs (battles) and performed Hajj once after he migrated (to Madinah). Abu Ishaq said: "Another one was in Makkah."

What Abu Ishaq states here is that Allah's Messenger, (Peace and Blessings of Allah be upon him), performed Hajj in Makkah "another Hajj" implying that he did not perform more than one Hajj in Makkah as is apparent in his wordings,

which of course is quite remote. This is because after Prophethood, Allah's Messenger (Peace and Blessings of Allah be upon him) used to attend the season of Hajj and he would invite the people to Allah saying: "Who would give me protection so that I can deliver the message of my Lord, for the Quraish have prevented me from

conveying the message of my Lord?" This remained the case until Allah ordained for him a group of Ansar who met him on the night of 'Aqabah, i.e. on the eve of the day of Nahr by the Jamrah Al'Aqabah, for three years consecutively until the third year when they pledged to him on the night of the second 'Aqabah which was their third meeting with him. Soon after, the Hijrah to Madinah took place just as we have related earlier in its proper context. And Allah (SWT) knows best.

His Exit From Madinah for the Farewell Pilgrimage

The Prophet (Peace and Blessings of Allah be upon him) with his Companions proceeded from Madinah after combing and oiling his hair and putting on two sheets of Ihram). He did not forbid anyone to wear any kind of sheets except the ones colored and dipped in with saffron, because they may leave a scar of scent on the skin. In the early morning, the Prophet (Peace and Blessings of Allah be upon him) mounted his ride while in Dhul-Hulaifah and set out until they reached Baida'. That happened four nights toward the end of DhulQa'dah and he reached Makkah on the 5th of Dhul- Hijjah." Al-Bukhari related it exclusively.

Regarding his statement: "That occurred five days toward the end of DhulQa'dah," he meant by it that he got to Dhul-Hulaifah on the morning of that day. Ibn Hazm argued that Allah's

Messenger, (Peace and Blessings of Allah be upon him) left Madinah on Thursday and spent the night of Jumu'ah at Dhul- Hulaifah until the day of Jumu'ah corresponding to the 25th day of Dhul-Qa'dah. Thus, the statement of Ibn 'Abbas that: "This occurred five days toward the end of Dhul-Qa'dah," means from the day of his departure from Madinah after he had oiled, combed

his hair and donned his Izar and Rida'; 'A'ishah (May Allah be pleased with her) and Jabir narrated that they departed from Madinah five days toward the end of Dhul-Qa'dah and this makes the argument of Ibn Hazm remote and improbable suggesting the more correct opinion is to the contrary. That day does not correspond to Friday if the month of Dhul-Qa'dah was complete.

It is not possible that the Messenger of Allah's departure was on a Friday, because of what is related by Al-Bukhari from Anas Ibn Malik, who said: "While we were in Madinah, Allah's Messenger (Peace and Blessings of Allah be upon him) offered the Dhuhr prayers four Raka'ahs and offered two Raka'ahs of the 'Asr prayers at Dhul-Hulaifah. Then he spent the night there until the following morning. He then mounted his riding animal and set out until they reached Baida' where he uttered the praise of Allah (Alhamdulillah), glorified Him (Subhan-Allah) and extolled the greatness of Allah (AllahuAkbar), and then he made the Talbiyah for Hajj and 'Umrah.

This nullifies the possibility of the departure of Allah's Messenger (Peace and Blessings of Allah be upon him) ever occurring on Friday and based on this as well, it is not possible that his departure was on Thursday as opined by Ibn Hazm because that corresponds with the 24th day of Dhul-Qa'dah. There are no differences on the fact that the first day of Dhul- Hijjah was Thursday as

established by concurrent narrations and the consensus that Allah's Messenger (Peace and Blessings of Allah be upon him) stood on 'Arafah on Jumu'ah, 9th of Dhul- Hijjah, indubitably. If his departure were to occur on Thursday, 24th of Dhul-Qa'dah, it would leave six nights to the end of the

month – the nights of Friday, Saturday, Sunday, Monday, Tuesday and Wednesday.

Ibn ‘Abbas, ‘A’ishah (May Allah be pleased with her), and Jabir have said that he departed five days toward the end of Dhul- Qa’dah and it is impracticable that it was on Friday based on the Hadith of Anas. Thus, the day of his departure ought to be Saturday. The narrator thought that the month was complete but it is unanimous that the month (of Dhul- Qa’dah) of that year was short. At the close of Wednesday, the month of Dhul-Hijjah began on the night of Thursday. This is corroborated by what occurs in the narration of Jabir that (his departure was) five or four days (toward the end of DhulQa’dah). This is a confirmation that this is the (more apt) estimation; there is no deviation from it, by no means. And Allah (SWT) knows best.

The Description of His Departure From Madinah to Makkah for Pilgrimage

On the authority of Ibn ‘Umar that Allah’s Messenger (Peace and Blessings of Allah be upon him) used to go (for Hajj) via Ash- Shajarah pathway and return via Mu’arras pathway; and no doubt, whenever Allah’s Messenger (Peace and Blessings of Allah be upon him) went to Makkah, he used to offer the prayer in the Mosque of Ash-Shajarah; on his return, he used to offer the prayer at Dhul- Hulaifah in the middle of the

valley, and pass the night there until the morning.”

On the authority of Anas that the Prophet (Peace and Blessings of Allah be upon him) performed pilgrimage on a shabby mount and underneath was a velvet sheet and he said: “A Hajj devoid of show-off and dissimulation.”

Al-Bukhari has related in his Saheeh on the authority of Thumamah Ibn 'Abdullah Ibn Anas who said: "Allah's Messenger performed Hajj on a packsaddle and he was not a miser." (Anas added): "Allah's Messenger performed Hajj on a pack-saddle and the same mount was carrying his baggage too."

Imam Ahmad related on the authority of Ishaq Ibn Sa'eed from his father who narrated: "I set out along with Ibn 'Umar and we met a company of Yemenis with leather luggage and the rein of their camels was rope. So 'Abdullah said: 'Whoever wishes to see the similitude of fellowship common with Allah's Messenger (Peace and Blessings of Allah be upon him) and his Companions when they arrived for the Farewell Pilgrimage, then let him look at this company'."

On the authority of Asma' Bint Abu Bakr who narrated: "We set out with the Prophet (Peace and Blessings of Allah be upon him) on pilgrimage until we got to Al-Arj where the Messenger of Allah dismounted and 'A'ishah (May Allah be pleased with her) sat by his side while I sat by my father. Allah's Messenger (Peace and Blessings of Allah be upon him) and AbuBakr shared the same camel and it was entrusted to a slave-boy of Abu Bakr. Abu Bakr sat waiting for him to turn up and when he did, his camel was not with him. Abu Bakr asked: "Where is your camel?" The boy said: "It got lost yesterday." Abu Bakr said: "The only camel and you lost it?" Then he began to hit him

while Allah's Messenger (Peace and Blessings of Allah be upon him) was smiling and saying: "Look at this pilgrim and his action."

It has been stated earlier that Allah's Messenger (Peace and Blessings of Allah be upon him) offered four Raka'ahs of Dhuhr prayers and then proceeded to Dhul- Hulaifah, which is also

known as Wadi Al-'Aqeeq and he offered the 'Asr prayers in two Raka'ahs which points to the fact that he came to DhulHulaifah during the day at the time of 'Asr and thus he shortened the 'Asr prayers. Between Madinah and Dhul-Hulaifah was a distance of three miles and thereafter, he offered the Maghreb and 'Isha'. He spent the night there until the morning and led his Companions in Salat. He then informed them that a revelation had been sent to them during the night concerning the Ihram.

On the authority of Abdullah Ibn 'Umar who narrated that the Prophet (Peace and Blessings of Allah be upon him) came while he was at Al-Mu'arras in Dhul-Hulaifah. It was said to him: "You are in a blessed valley."

Al-Bukhari related on the authority of 'Umar who narrated: I heard Allah's Messenger (Peace and Blessings of Allah be upon him) say while he was in Wadi Al- 'Aqeeq: "Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and 'Umrah together." Al-Bukhari related it exclusive of Muslim. Obviously the command to the Prophet (Peace and Blessings of Allah be upon him) to pray at the valley of 'Aqeeq was a command to stay there until he offered the Dhuhr prayers. This is because the order came to him in the night and he informed them after the conclusion of the Subh prayers and there was no Salat coming just after that except Dhuhr. Thus, he ordered them to offer

it there even if the Ihram would come afterward. This is why he said: "Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and 'Umrah together." This has been used as evidence for the obligation of Qiran and incidentally, it is the strongest evidence on that as shall be explained in due course.

The significance of this is that Allah's Messenger (Peace and Blessings of Allah be upon him) was ordered to remain in the valley of 'Aqeeq until the time of the Dhuhr prayers, and he complied. He remained there and visited his wives in turn that morning; there were nine of them with him at the time, all of whom had set out with him. He did not leave until he offered the Dhuhr prayers as shall be explained in due course in the Hadith of Abi Hassan AlA'raj from Ibn 'Abbas that: "Allah's Messenger (Peace and Blessings of Allah be upon him) offered the Dhuhr prayers at Dhul- Hulaifah and then he branded his Badanah (sacrificial camels) and he rode his mount and began the Talbiyah."

On the authority of Anas Ibn Malik who narrated that: "Allah's Messenger (Peace and Blessings of Allah be upon him) offered the Dhuhr prayers and then mounted his camel. When he ascended Al-Baida', he said the Talbiyah."

On the authority of Anas also (that): "Allah's Messenger (Peace and Blessings of Allah be upon him) spent the night at Dhul- Hulaifah until the following morning when he offered the Subh prayers and then rode his camel until it took him to Al-Baidaa when he pronounced the Talbiyah for both 'Umrah and Hajj."

'A'ishah (May Allah be pleased with her) narrated: "I used to apply perfume on Allah's Messenger (Peace and Blessings of Allah be upon him) and

then he would visit his wives, and then he would assume Ihram in the morning while still emitting perfume.”

On the authority of Kharijah Ibn Zaid Ibn Thabit from his father who narrated: “He saw Allah’s Messenger (Peace and Blessings

of Allah be upon him) remove his cloth for his Talbiyah and take a bath.”

On the authority of ‘A’ishah (May Allah be pleased with her) that: “I applied perfume on Allah’s Messenger with my own hands with Dhareerah during the Farewell Pilgrimage for exiting the state of Ihram and entering into it.”

This Hadith points to the fact that Allah’s Messenger, (Peace and Blessings of Allah be upon him) applied perfume after the bath, for if the perfume were applied before the bath, it would have been washed away and none of its traces would remain – especially three days after assuming Ihram. Some of the predecessors, including Ibn ‘Umar, have opined that it is detestable to apply perfume at the time of Ihram.

Ibn ‘Umar narrated that Hafsah, the wife of the Prophet, asked: “O Messenger of Allah, why have the people finished their Ihram after performing ‘Umrah but you have not finished your Ihram after performing ‘Umrah?” He replied: “I have matted my hair and garlanded my Hady. So I will not finish my Ihram until I have slaughtered (my Hady).”

On the authority of Ibn ‘Abbas who narrated that: “When Allah’s Messenger, (Peace and Blessings of Allah be upon him) reached Dhul-Hulaifah, he called for his camel, marked it on the right side of its hump, removed the blood from it, and tied two

sandals round its neck. He then mounted his camel." The authors of the four Sunan have related it through different chains on the authority of Qatadah. This is a pointer that Allah's Messenger, (Peace and Blessings of Allah be upon him) carried out the marking and garlanding of his Budn (sacrificial camel) with his own hands and he entrusted the marking and garlanding of the

remainder to someone else for his Hady were many either numbering 100 or slightly less. It is also possible that he slaughtered 63 with his own hands and told 'Ali to slaughter the remainder. The Hadith of Jabir indicates that 'Ali came from Yemen with the Prophet's Budn and the wordings of Ibn Ishaq mentions that Allah's Messenger, (Peace and Blessings of Allah be upon him) shared his Budn with 'Ali. And Allah (SWT) knows best. Others mentioned that he (the Messenger of Allah) and 'Ali slaughtered 100 camels on the day of Nahr. Based on this, it is possible that he had herded them all the way from Dhul- Hulaifah and it is equally possible that he bought some of them afterward while he was a Muhrim.

The Explanation of the Place From Where Allah's Messenger, (Peace and Blessings of Allah be upon him), Began His Talbiyah

On the authority of 'Umar who narrated (that the Messenger of Allah said): "Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and 'Umrah together."

Salim Ibn 'Abdullah said: I heard my father say, "Never did Allah's Messenger assume Ihram except at the mosque, that is, at the Mosque of DhulHulaifah."

However, Ibn ‘Umar has narrated something contrary to that as related on another angle which is related in the Saheehain from Ibn ‘Umar and he mentioned a Hadith concerning that, which is that ‘Abdullah said: “As for uttering the Talbiyah, I did not see Allah’s Messenger utter it until his camel proceeded with him.”

Al-Bukhari has said this in the chapter of facing the Qiblah to utter the Talbiyah.

On the authority of Nafi' who narrated that whenever Ibn 'Umar offered the morning prayers at Dhul-Hulaifah, he would call for his camel and mount it. When it stood upright, he would face the Qiblah and then pronounce the Talbiyah until he reached the sacred precinct. Then he would discontinue until he got to Dhi Tuwa. He would spend the night until the following morning. After offering the morning Salat, he would take a bath and he claimed that Allah's Messenger did the same thing.

On the authority of Ibn 'Abbas who narrated: The Prophet, (Peace and blessings of Allah be upon him) with his Companions started from Madinah after combing and oiling his hair and putting on two sheets of Ihram. He did not forbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. In the early morning, the Prophet, (Peace and Blessings of Allah be upon him) mounted his riding animal while in Dhul-Hulaifah and set out until they reached Baida', where he and his Companions recited Talbiyah, and then they did the ceremony of Taqleed (which means to put the colored garlands around the necks of the sacrificial animals). And all that happened on the 25th of Dhul-Qa'dah.

When he reached Makkah on the 4th of Dhul-

Hijjah he performed the Tawaf round the Ka'bah and Sa'i between Safa and Marwah. Since he had a sacrificial animal with him and had garlanded it, he did exit from his Ihram. He proceeded toward the highest places of Makkah near Al-Hajoon and as he had assumed the Ihram for Hajj, he did not go near the Ka'bah after he performed Tawaf until he returned from 'Arafah. Then he

ordered his companions to perform Tawaf and then the Tawaf of Safa and Marwah, and to cut short the hair of their heads and to exit from their Ihram. This was only for those people who had not garlanded a Budn. Those who had their wives with them were permitted to have sexual relation with them, and similarly use perfume and (ordinary) clothes were permissible for them. These narrations from Ibn 'Abbas in which Allah's Messenger, (Peace and Blessings of Allah be upon him) began his Talbiyah after his camel had stood upright, are more authentic and well-established than the Hadith of Khusaif Al-Jazari from Sa'eed Ibn Jubair. And Allah (SWT) knows best.

The narrations that are well-established and clarify that he began the Talbiyah when his mount stood upright with him have precedence over others because of the probability that he assumed his Ihram at the mosque when his camel had stood upright with him. Thus the narration containing his riding his camel would then be an additional information above the others. And Allah (SWT) knows best.

An Extensive Discussion on the Type of Ihram that Allah's

Messenger Assumed in The Hajj

'A'ishah (May Allah be pleased with her) narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), performed Hajj Ifrad. And on

the authority of 'A'ishah (May Allah be pleased with her), who said: "We set out along with Allah's Messenger, (Peace and Blessings of Allah be upon him), while some of us had made intention for Hajj, others for 'Umrah, and yet some others had made the intention for both Hajj and

'Umrah. Allah's Messenger, (Peace and Blessings of Allah be upon him), made the intention for Hajj. Those who made the intention for 'Umrah became free after they had circumambulated the Ka'bah and went around the Safa and Marwah. Those who made the intention for Hajj or both Hajj and 'Umrah did not become free until the day of Nahr."

On the authority of 'A'ishah (May Allah be pleased with her), who said: "Allah's Messenger made intention for Hajj and 'Umrah during the Farewell Pilgrimage and he came along with his Hady. Some of the people with him made intention for 'Umrah and drove along with them their Hady. There were others who, however, made the intention for 'Umrah but did not drive along with them the Hady." 'A'ishah (May Allah be pleased with her) added: "I was among those who made intention for 'Umrah and did not drive along with them their Hady. When Allah's Messenger, (Peace and Blessings of Allah be upon him), arrived, he said: 'Whoever among you has driven the Hady, should not finish his Ihram until he completes his Hajj; and whoever among you has not (driven) the Hady with him, should perform Tawaf of the Ka'bah and the Sa'i between Safa and Marwah, then cut short his hair and exit his Ihram, and then later assume the Ihram for Hajj; but he must offer a Hady (sacrifice) ; and if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home." 'A'ishah (May Allah be pleased with her)

added: "Then Allah's Messenger brought forward the Hajj in which his death was feared and delayed the 'Umrah." This one of the Ahadeeth related exclusively by Ahmad though some of the wordings are objectionable but others have corroborations in the Saheeh. Saleh Ibn Abi Al-Khdar was not among the prominent companions of

Az-Dhuhri especially when he is contradicted by others as is the case here in some of his wordings in this narration.

His statement: "Allah's Messenger brought forward the Hajj, in which his death was feared, and delayed the 'Umrah" obviously does not flow with the first section of the Hadith that he made intention for Hajj and 'Umrah. If his intention in the clause is that he made his intention for both at the same and then he brought forward the rites of Hajj and upon concluding it, he made intention for 'Umrah as opined by those argue that Allah's Messenger, (Peace and Blessings of Allah be upon him), did Ifrad and this is what we are discussing currently. However, if he intended that Allah's Messenger, (Peace and Blessings of Allah be upon him), delayed the 'Umrah in entirety after he had assumed Ihram for it, then I do not know any scholar who subscribes to that opinion. If he meant that he carried out the rites of Hajj separate from those of 'Umrah and he entered 'Umrah into Hajj, then this is the opinion of those who say that he (Allah's Messenger) performed Qiran. They have interpreted the statement of the one who narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him) performed Ifrad, i.e. he performed the rites of Hajj Ifrad even though he had intended to perform 'Umrah along with it. They said: "Everyone who narrated Ifrad had also narrated Al-Qiran."

On the authority of Ibn 'Abbas who narrated that

Allah's Messenger, (Peace and Blessings of Allah be upon him), made the intention for Hajj arriving (at Makkah) four days into the month of Dhul-Hijjah. He led us in the Subh prayers at Batha'. Then he said: "Whoever wishes to make an intention for 'Umrah may do so."

Arguments that Allah's Messenger, (Peace and Blessings of Allah be upon him), Performed Tamattu'

On the authority of Ibn 'Umar who narrated:
"During the last Hajj (Hajjat ulWadaa') of Allah's
Messenger, (Peace and Blessings of Allah be upon
him)

, he performed Tamattu', i.e. combined 'Umrah
with Hajj. He herded a Hady along with him from
Dhul-Hulaifah. Allah's Messenger, (Peace and
Blessings of Allah be upon him), started by
assuming the Ihram for 'Umrah and Hajj. The
people also performed the 'Umrah and Hajj along
with the Prophet. Some of them brought a Hady
with them, while others did not do so. When the
Prophet, (Peace and Blessings of Allah be upon
him), arrived in Makkah, he said to the people,
"Whoever among you has brought a Hady, should
exit from his Ihram until he completes his Hajj;
whoever has not brought the Hady with him,
should perform Tawaf of the Ka'bah and the Sa'i
between Safa and Marwah, then cut his hair and
exit from his Ihram, and then later assume the
Ihram for Hajj; however, he must offer a Hady
(sacrifice) and if he is unable to afford a Hady,
then he should fast for three days during the Hajj
and seven days upon his return to his home.

The Prophet, (Peace and Blessings of Allah be

upon him), performed Tawaf of the Ka'bah; he would first touch the corner (where the Black Stone is located) and then perform Ramal (brisk walk moving the shoulders) during the first three rounds around the Ka'bah; during the last four rounds he would walk at a normal pace. After finishing Tawaf of the Ka'bah, he offered a two Raka'ahs prayer at the Maqam of Ibrahim; he then went to Safa

and Marwah and performed seven rounds of Sa'i between them and did not perform any ritual or any action which was forbidden for the one in Ihram. He continued until he completed all the rituals of his Hajj and sacrificed his Hady on the day of Nahr (10th day of Dhul-Hijjah). He then hastened toward Makkah and performed Tawaf of Ka'bah, after which everything that was forbidden because of Ihram became permissible. Those who brought with them a Hady did the same as Allah's Messenger did."

This Hadith is the more problematic of the three opinions. As for the opinion of Ifrad, there is affirmation of 'Umrah either before the Hajj or along with it. However, based on this narration, the opinion that he only performed 'Tamattu' (is problematic) because the narration mentions that he did not come out of his Ihram after he had performed the rounds between Safa and Marwah. This is not the nature of 'Tamattu'. Those who claim that he was prevented from exiting his Ihram say this because he brought with him a Hady. This is understood from the Hadith of Ibn 'Umar from Hafsa that she said as she asked the Prophet: "O Messenger of Allah, why have the people exited from their Ihram after performing 'Umrah, but you have not done so?" He replied: "I have matted my hair and garlanded my Hady. So I will not take out my Ihram until I have slaughtered (my Hady)." However, their statement is remote because the Hadith narrated for the affirmation of Qiran contradicts this

statement as well as the fact that Allah's Messenger made the intention for 'Umrah first and then, after his Sa'i between Safa and Marwah, he made another intention for Hajj. No one narrates this sequence (or description) through any authentic chain, not even a hasan or dha'eef one.

As for his statement contained in this Hadith: "During the last Hajj (HajjatalWadaa') of Allah's Messenger, he performed Tamattu'," i.e. combined 'Umrah with Hajj. If it is intended by that At-Tamattu' solely, where a pilgrim becomes free after Sa'i, then that is not the case here for the wordings of the Hadith contradict this and the affirmation of 'Umrah alongside the Hajj of Allah's Messenger, peace and blessings of Allah be upon him, also contains a denial of it. If the general Tamattu' is intended by this, in which Al-Qiran is inclusive, then that may be possible.

Concerning his statement that "Allah's Messenger started by assuming Ihram for 'Umrah and Hajj", if it is intended to mean that he pronounced the wording (of the intention for) 'Umrah before that of Hajj perhaps by saying: "Labbaika Allahumma 'Umratan wa Hajjan" (Here I am, O Allah, intending 'Umrah and Hajj) it is easier and does not contradict Al-Qiran. If it is intended by this that he intended 'Umrah first and then he added Hajj to it after a delay but before the Tawaf, then that would turn to Al-Qiran also. If he intended by it that Allah's Messenger, (Peace and Blessings of Allah be upon him), made the intention for 'Umrah and upon concluding its rites, he came out of Ihram or he did not come out of it due to his driving the Hady — as claimed by its proponents — but he if he had made the intention for Hajj after he had fulfilled the rites of 'Umrah and before setting out for Mina, then this has not been narrated from any of the Companions as we have

said earlier. The argument of whoever claims this among the people stands refuted due to lack of (supporting) narration and its contradiction to Ahadeeth narrated concerning the affirmation of Qiran as shall be gleaned shortly, as well as the Ahadeeth reported concerning Ifrad as pointed out earlier. Allah knows best.

What is apparent, is that this Hadith of Al-Laith from 'Uqail, from Az-Dhuhri from Salim from Ibn 'Umar is related through another chain from Ibn 'Umar when he intended (to perform) Hajj at the time of Al-Hajjaj's siege against Ibn Zubair and it was said to him: "It appears that there is something between the people, shouldn't you delay performing the Hajj this year?" He said: "Then I would be doing as the Prophet did, i.e. at the time of the siege of Hudaibiyah." So he assumed Ihram for 'Umrah from Dhul-Hulaifah. When he reached Baida' he said: "I do not see their affairs except that it is one." So he made intention for Hajj along with it. The sub-narrator believed that Allah's Messenger, (Peace and Blessings of Allah be upon him), behaved in a similar manner, he started with the intention of 'Umrah and then made the intention for Hajj and they reported it as such. However, there is an observation concerning that based on what we shall explain.

The explanation of this is contained in the Hadith reported that 'Abdullah Ibn 'Umar set out on 'Umrah during the fitnah and he said: "If I am prevented from accessing the House, we shall behave in a similar manner as Allah's Messenger behaved." So he made intention for 'Umrah and traveled till he reached Baida'. He turned toward his Companions and said: "I see that their differences have been reconciled. I call you to witness that I have combined Hajj with 'Umrah." He set out until he reached the House (Ka'bah),

circumambulated it, and walked between Safa and Marwah seven times without increasing it and he considers that permissible and he took with him a Hady.

It is also contained in the narration of Al-Bukhari that Ibn 'Umar intended Hajj the year Al-Hajjaj advanced against Ibn Az- Zubair. It was said to him: "It appears that there is fighting

between the people and we fear that they might be turned back.” He recited an Ayah: Indeed in the Messenger of Allah (Muhammad) you have a good example to follow. (Soorah Al- Ahzab 33:21) And then said, “In that case, I shall do the same as the Messenger of Allah, (Peace and Blessings of Allah be upon him), had done. I call you to witness that I have merged Hajj with my ‘Umrah,” and then he set out till he reached Baida’. There he said: “I do not view the matter of Hajj and ‘Umrah except that they are the same. I call you to witness that I have merged Hajj with my ‘Umrah” and then he took a Hady which he had bought at Qudaid and he did not increase upon that and he did not slaughter, he did not commit any act forbidden because of Ihram and he did not shave his head for the first time. Ibn ‘Umar said: “This is the same as Allah’s Messenger had done.”

Al-Bukhari related from Nafi’ who related that ‘Abdullah Ibn ‘Abdullah Ibn ‘Umar and his riding animal entered the house of Ibn ‘Umar. The son of Ibn ‘Umar said: “I fear that this year a battle might take place between the people and you might be prevented from going to the Ka’bah. I suggest that you stay here.” Ibn ‘Umar said: “Once Allah’s Messenger set out for pilgrimage, and the polytheists of Quraish intervened between him and the Ka’bah. So, if the people intervene between me and the Ka’bah, I would do the same as Allah’s Messenger had done... Indeed in the Messenger of Allah (Muhammad) you have a good example to follow. (Soorah Al-Ahzab 33:21) Then

he added: "I make you a witness that I have intended to perform Hajj along with 'Umrah." After arriving at Makkah, Ibn 'Umar performed one Sa'i only (between Safa and Marwah).

Ibn 'Umar had emulated the Messenger of Allah, (Peace and Blessings of Allah be upon him), in exiting from Ihram at the blockade of the enemy and contentment with one Tawaf for both Hajj and 'Umrah, because he had originally assumed Ihram for 'Umrah so that he might perform Tamattu', and then feared that there would be a blockade so he merged them together; he merged Hajj into 'Umrah prior to the Sa'i so he became a Hajj Qiran pilgrim and he said: "I do not see any difference between the two, i.e. being prevented from Hajj or 'Umrah or both." Thus when he arrived in Makkah, he sufficed both of them with his first Sa'i as distinct from the wordings of the first narration we cited, which is his view that he had fulfilled the requirements of Sa'i of Hajj and 'Umrah with his first Sa'i. Ibn 'Umar said: "This is the same as Allah's Messenger has done." Meaning, Allah's Messenger, (Peace and Blessings of Allah be upon him), was content with one Sa'i for both Hajj and 'Umrah. In this is an indication that Ibn 'Umar reported Hajj Qiran (from the Prophet) and this why An-Nasa'i related on the authority of Nafi' that Ibn 'Umar did a Qiran Hajj and 'Umrah and he did one Tawaf.

An-Nasa'i also related on the authority of Nafi' that Ibn 'Umar came to DhulHulaifah and made the intention for 'Umrah and feared that he may be prevented from reaching the House.

The import of this narration is that when some narrators heard Ibn 'Umar say: "In that case, I

shall do the same as the Messenger of Allah, (Peace and Blessings of Allah be upon him), had done," and his other statement: "This is the same as Allah's Messenger had done," they believed that Allah's Messenger, (Peace and Blessings of Allah be upon him), had also started with the intention of 'Umrah and then he intended Hajj and added it to the 'Umrah before the Tawaf and thus they reported the meaning of

what they understood. Meanwhile, Ibn 'Umar did not intend that; rather what he intended was what we have already mentioned. Allah knows best what the most correct view is. Even based on the understanding that he initially made the intention for 'Umrah and then added to it that of Hajj before the Tawaf; however, this still makes him a Hajj Qiran pilgrim and not pure Tamattu'. Thus, there is no evidence that may be inferred from it by proponents of preference for Tamattu'. And Allah (SWT) knows best. As for the Hadith reported by AlBukhari in his Saheeh from 'Imran, who said: "We performed Tamattu' during the time of the Prophet and then the Qur'an was revealed (regarding Hajj At- Tamattu') and somebody said what he wished (regarding Hajj At- Tamattu') according his own opinion." Muslim also related it.

The intended meaning here is the Tamattu' which is more general than Qiran. What points to that is what Muslim related on the authority of 'Imran Ibn Husain that Allah's Messenger, (Peace and Blessings of Allah be upon him), combined Hajj and 'Umrah. He mentioned the remainder of the Hadith. The majority of the preceding scholars used to apply Mut'ah to Al-Qiran as related by Al-Bukhari on the authority of Sa'eed Ibn Al-Musayyib who said: 'Ali and 'Uthman, may Allah be pleased with them, disagreed concerning Mut'ah (i.e. Tamattu'), May Allah be pleased with both of them, while they were both at 'Usfan. 'Ali said: "You merely want to prohibit something that

Allah's Messenger had done." When 'Ali saw that, he made intention for both of them together.

The Evidence of Those Who Opine That Allah's Messenger Performed Hajj Qiran

The narration of Ameerul-Mu'mineen 'Umar Ibn Al-Khattab, may Allah be pleased with him, which Al-Bukhari reported that he said: I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), say at the valley of 'Aqeeq: "Tonight a messenger came to me from my Lord saying: pray in this blessed valley and say: 'Umrah is entered into Hajj."

The narration of Anas Ibn Malik, may Allah be pleased with him is reported by a host of Tabi'een (successors) from him. We list them in alphabetical order:

Bakr Ibn 'Abdullah Al-Muzani: I heard Anas Ibn Malik narrate: "I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), utter the Talbiyah of Hajj and 'Umrah together." I (Bakr, one of the narrators) narrated it to Ibn 'Umar, whereupon he said: "He (the Prophet) pronounced the Talbiyah for Hajj alone." I met Anas and narrated to him the words of Ibn 'Umar, whereupon he said: "You treat us only as children. I heard Allah's Messenger pronounce Talbiyah both for

'Umrah and Hajj." Thabit Al-Bunani from Anas

Humaid Ibn Teerawaih in a lengthy

narration from him Humaid Ibn Hilal Al-

Adawi Al-Basri from him

Zaid Ibn Aslam from him

Salim Ibn Abu Al-Ja'd Al-Ghatafani Al-Kufi

Sulaiman Ibn Tarkhan

At-Taimi Suwaid Ibn

Hujair

‘Abdullah Ibn Zaid Abu Qilabah

Al-Jarmi ‘Abdul Azeez Ibn Suhaib

‘Ali Ibn Zaid Ibn Jud‘an

Qatadah Ibn Di‘amah As-Sadoosi

Mus‘ab Ibn Sulaim Az-Zubairi,

their mawla Yahya Ibn Ishaq Al-

Hadrami

Abu Asma’ As-Saiqail

Abu Qudamah Al-Hanafi and it is said that his actual name was Muhammad Ibn ‘Ubaid.

The narration of Al-Bara’ Ibn ‘Azib concerning Al-Qiran, states that: “Allah’s Messenger performed three ‘Umrahs, all of them in Dhul-Qa’dah.” ‘A’ishah (May Allah be pleased with her) said: “They know that he performed four ‘Umrahs with the ‘Umrah he performed along with the Hajj.” Al-Baihaqi said: “This is not preserved.”

I say: A similar narration with a chain of narrators

linking ‘A’ishah (May Allah be pleased with her) shall be cited later.

The narration of Jabir Ibn ‘Abdullah, may Allah be pleased with him and his father, states: “The Prophet, (Peace and Blessings of Allah be upon him), performed three Hajj. Two prior to his

Migration and the third, he performed along with 'Umrah (Qiran)."

The Narration of Abu Talhah That Allah's Messenger Combined Hajj and 'Umrah

Suraqah Ibn Malik Ibn Ju'shum narrated: "I heard Nazzal Ibn Sabrah, the companion of 'Ali, say: I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), say: "'Umrah has been entered into Hajj till the Day of Resurrection." He said: Allah's Messenger performed Qiran in the Farewell Pilgrimage.

According to the narration of Sa'd Ibn Abi Waqqas from the Prophet that he made Tamattu' (merger) of Hajj into 'Umrah which is Al-Qiran that he heard Sa'd Ibn Abi Waqqas, Ad- Dahhak Ibn Qais the same year Mu'awiyah Ibn Abi Sufyan performed Hajj mentioning the combination of 'Umrah into Hajj and Ad- Dahhak commented: "No one does that except he who is ignorant of the rulings of Allah." Sa'd said: "How wrong is that which you have just said, O son of my brother!" Ad-Dahhak said: "This is because 'Umar Ibn Al-Khattab used to forbid it." Sa'd responded: "Allah's Messenger had done it and we did it along with him."According to the narration of 'Abdullah Ibn Abi 'Awfa: "Allah's Messenger, (Peace and Blessings of Allah be upon him), combined Hajj and 'Umrah because he knew that

he would not be able to perform another Hajj after that year.”

‘Abdullah Ibn ‘Abbas narrated concerning that on the authority of Ibn ‘Abbas who said: “The Messenger of Allah performed four ‘Umrahs: the ‘Umrah of Hudaybiyah, the ‘Umrah Al- Qa’ada’, the third was the ‘Umrah from Ji’ranah, and the last was the one he performed along with his Hajj.”

‘Abdullah Ibn ‘Umar, may Allah be pleased with him and his father, narrated: “Allah’s Messenger made Tamattu’ during the Farewell Pilgrimage; he obtained a Hady and it from Dhul- Hulaifah. Allah’s Messenger began by making the intention for ‘Umrah and then for Hajj.”

‘Imran Ibn Husain, may Allah be pleased with him, narrated: "I will narrate to you a Hadith, through which Allah might reward you is that Allah’s Messenger merged both his ‘Umrah and Hajj; neither did he forbid it until he died nor was the Qur’an revealed prohibiting it. He used to greet me, but when I cauterized myself he stopped and when I refrained (from cauterization) he resumed greeting me.”

The narration of Al-Hirmas Ibn Ziyad Al-Bahili on the authority of AlHirmas, who said: "I was riding behind my father when I saw the Prophet on his camel saying: Labbaik bi Hajjatin wa Umratin Ma’an (Here I am performing Hajj and ‘Umrah combined).

According to Hafsah Bint ‘Umar, the Mother of the Believers, she said to the Prophet: “O Messenger of Allah, why have you not exited from your Ihram as you have been commanded?” He replied: “I have matted my hair and garlanded my Hady, so I will not finish my Ihram until I have slaughtered (my Hady).”

According to the narration of ‘A’ishah (May Allah

be pleased with her), she said: "We went out with Allah's Messenger during the Hajjat Al-Wadaa' and we assumed the Ihram for 'Umrah. Then Allah's Messenger said to us: 'Whoever has brought a Hady should assume Ihram for Hajj and 'Umrah and should not exit from his Ihram until he has performed both ('Umrah and Hajj).' I arrived at Makkah with him (i.e. the Prophet) while I was

menstruating, so I did not perform the Tawaf around the Ka'bah or between Safa and Marwah. I informed Allah's Messenger, (Peace and Blessings of Allah be upon him), about that and he said: 'Undo your braids and comb your hair, and then assume Ihram for Hajj and leave the 'Umrah.' I did so, and when we performed and finished the Hajj, Allah's Messenger, (Peace and Blessings of Allah be upon him), sent me to At-Taneem along with (my brother) 'Abdur-Rahman Ibn Abu Bakr As-Siddiq, to perform the 'Umrah. The Prophet, (Peace and Blessings of Allah be upon him), said: 'This 'Umrah is in lieu of your missed 'Umrah.'" Those who had assumed Ihram for 'Umrah, performed the Tawaf around the Ka'bah and between Safa and Marwah, and then exited from their Ihram, and on their return from Mina, they performed another Tawaf (around the Ka'bah and between Safa and Marwah), but those who combined their Hajj and 'Umrah, performed only one run (between Safa and Marwah) (for both)."

If it is said that you have related from a group of Companions that Allah's Messenger, (Peace and Blessings of Allah be upon him), singled out Hajj and then you also related that from them in their individual capacities and other than them that he (Allah's Messenger) combined Hajj and 'Umrah, so what is the reconciliation of this?

The answer to this is that the narration that he singled out Hajj may be understood that he singled out the rites of Hajj and the 'Umrah was

merged to it in intention, action and timing. This points to the fact that he sufficed both (the Hajj and 'Umrah) with the Tawaf and Sa'i of Hajj as is the opinion of the majority of the pilgrims performing Hajj Qiran; this differs from Imam Abu Hanifah, may Allah have Mercy on him, who opined that the Qiran pilgrim performs two Tawafs and Sa'i relying on a

narration from 'Ali Ibn Abi Talib. However, its chain that links up to him contains some doubts.

As for those who relate At-Tamattu' and then also relate Al-Qiran, we have answered earlier that At-Tamattu' in the parlance of the Salaf (righteous predecessors) is more general than the specific Tamattu' and Al-Qiran. Rather, they apply it to performing 'Umrah during the months of Hajj even if he did not perform Hajj. This is as stated by Sa'd Ibn Abi Waqqas: "We did Tamattu' with Allah's Messenger..." and this - i.e. Mu'awiyah - at that time was an disbeliever at Makkah; rather, he intended by that one of the two 'Umrahs, either Hudaibiyah or Al-Qada'. As for 'Umrah of Al-Ji'ranah, Mu'awiyah had accepted Islam at the time because it occurred after the Conquest of Makkah and the Farewell Pilgrimage came after that in the tenth year. This is clear and evident. And Allah (SWT) knows best.

If it is said that then what is your response to the Hadith related by Abu Dawood At-Tayalisi in his Musnad that Mu'awiyah said to a group of the Companions of the Messenger of Allah: "Do you know that Allah's Messenger forbade Sufafin-Numoor (saddle linen)." They said: "Yes." He added: "I am also witness to that." Again he asked: "Are you aware that Allah's Messenger prohibited wearing gold except a (small) portion?" They said: "Yes." He asked further: "Do you know that Allah's Messenger prohibited connecting Hajj with 'Umrah?" They said: "No, he said it is

connected to them.”

He found the narration of Mu’awiyah forbidding combining Hajj and ‘Umrah to be odd. Perhaps what was prohibited was Mut’ah and the narrator believed it was the Mut’ah of Hajj, while it was the Mut’ah with women, and so there was no narration in the

knowledge of those Companions prohibiting it. Or perhaps the prohibition was about peering (Iqran) in dates as related in the Hadith of Ibn 'Umar, thus the narrator believed that what was meant is AlQiran in Hajj and this is not the case. The person who used to ban the Mut'ah of Hajj was 'Umar Ibn Al-Khattab, may Allah be pleased with him, but his ban was not that of outright prohibition and imposition of obligation as we mentioned earlier. He used to ban it so as to single out Hajj with another journey so that the Ka'bah may be frequently visited. The Companions, may Allah be pleased with them, used to fear him and most times they dared not contradict him. Nevertheless, his son used to oppose him and he would be asked: "Your father used to prohibit it," and he would respond: "I fear that stones might rain down on you from the sky. Allah's Messenger had done it. Is it the Sunnah of Allah's Messenger we should follow or that of 'Umar Ibn AlKhattab?' Uthman, may Allah be pleased with him, also used to ban it and 'Ali, may Allah be pleased with him, differed from him as mentioned earlier. He would say: "I shall not abandon the Sunnah of Allah's Messenger for the statement of anyone." Thus, 'Imran Ibn Husain said: "We did Tamattu' along with Allah's Messenger and the Qur'an was not revealed prohibiting it, and he did not forbid it even up to his death." It is related in the Saheehain.

i.e. they did it with Allah's Messenger, (Peace and Blessings of Allah be upon him), at Makkah at the

time (when the polytheists controlled it).

I say: It has been mentioned earlier that Allah's Messenger, (Peace and Blessings of Allah be upon him), did Hajj Qiran based on the Ahadeeth that relate it; between his Farewell Pilgrimage and his death were no more than 81 days and the Companions

who witnessed it (the Hajj) both in statement and action numbered more than 40,000. Thus, if he had prohibited Qiran in Hajj during the Hajj which the people witnessed with him, not a single Companion would have reported it exclusively; (if he were to do so) a group from among them would refute him from those who heard from him and those who did not. All of these are part of the signs that indicate this is not well-preserved from Mu'awiyah, may Allah be pleased with him.

The Bases of Those Who Opined That Allah's Messenger Generalized His Ihram

It has been related from Ash-Shafi'i to be his preferred opinion, albeit it is a weak opinion. Ash-Shafi'i, may Allah have Mercy on him, said: Allah's Messenger, (Peace and Blessings of Allah be upon him), set out from Madinah without specifying Hajj or 'Umrah; rather he waited for a ruling (from Allah). The ruling was revealed to him while he was between Safa and Marwah. Thus he commanded those from his Companions who had intended Hajj but did not bring along a Hady to make it an 'Umrah. He said: "Had I been privy to what I now possess of knowledge, I would not have driven the Hady but I have matted my hair and have driven the Hady so I will not finish my Ihram until I have slaughtered them." Then Suraqah Ibn Malik rose and said to him: "O Messenger of Allah, give us the ruling of the

common people who have just been born today. Is this 'Umrah of ours only for this year or forever?" Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "It is forever. 'Umrah has been entered into Hajj until the Day of Resurrection."

Thereafter, 'Ali came from Yemen and the Prophet, (Peace and Blessings of Allah be upon him), asked him: "What intention

have you made?" He responded: "Here I am with an intention similar to that of the Prophet." Or (he said): "Here I am, intending the Hajj of the Prophet."

This Hadith is mursal from Tawoos and there is some strangeness in it. AshShafi'i's own principle is that he does not accept mursal absolutely except if it is strengthened by another narration with the exception that it (the mursal) is from senior Followers (Tabi'een) as his statement in Ar-Risalah indicates.

This is because in most cases, they (the Tabi'een) do not drop a narrator except that he is a Companion. And Allah (SWT) knows best.

This mursal, however, is not from this set; rather, it contradicts all the Ahadeeth cited earlier – the Ahadeeth of Ifrad, Tamattu' and Qiran — all of which are authentically related as pointed out earlier. All those Ahadeeth take precedence for they are evidences of affirmation while this mursal is that of negation and an evidence of affirmation takes precedence over that of negation if they are equal (in status and strength). How much more is it if a Musnad Saheeh contradicts a mursal which does not even rise up to the level of evidence due to the break in its chain. And Allah, the Exalted, knows best.

It is related that 'A'ishah (May Allah be pleased with her) said: "We set out with Allah's

Messenger, (Peace and Blessings of Allah be upon him), without specifying Hajj or 'Umrah. When we arrived, he ordered us to exit from Ihram. When it was the night of departure, Safiyyah Bint Huyayy saw her menses and the Prophet, (Peace and Blessings of Allah be upon him), said: "A ruptured vein, there is nothing more than that; she is going to detain you." He asked her: "Did you circumambulate (the

Ka'bah) on the day of Nahr?" She replied in the affirmative. "Then you may depart," the Prophet, (Peace and Blessings of Allah be upon him), said. 'A'ishah (May Allah be pleased with her) narrated further: I said: "O Allah's Messenger, I have not made my intention." The Prophet, (Peace and Blessings of Allah be upon him), said: "Assume 'Umrah from Tan'eem." The sub-narrator added: Her brother accompanied her. 'A'ishah (May Allah be pleased with her) added: "We met at the tail end of the night." He said: "Your meeting point is at such-and-such place." This is understood that this is not to be mentioned along with the Talbiyah even though it was mentioned at the point of Ihram as contained in the Hadith of Anas: I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), say: "Labbaik Allahumma Hajjan wa 'Umratan." (Here I am intending Hajj and 'Umrah). I heard them raising their voices together with both statements. As for the Hadith related by Muslim from Jabir and Abu Sa'eed Al-Khudri, who both narrated: "We arrived along with Allah's Messenger, (Peace and Blessings of Allah be upon him), while we were raising our voices high with Hajj (Talbiyah)." Based on this, the Hadith is problematic. And Allah (SWT) knows best.

The Talbiyah of Allah's Messenger

On the authority of 'Abdullah Ibn 'Umar who narrated: Whenever his mount stood upright at the mosque of Dhul-Hulaifah, the Messenger of

Allah, (Peace and Blessings of Allah be upon him), would assume his intention. He said: “Labbaik Allahumma labbaik, labbaika la shareeka Laka labbaik. Innalhamda wan-ni’mata Laka wal-mulk la shareeka Lak (Here I am responding to Your call, O Allah, Here I am. Here I am, You have no partner. All the praises and blessings are for You;

all the sovereignty is for You; and You have no partners with You)." They said: 'Abdullah used to say: "This is the Talbiyah of Allah's Messenger." Nafi' added: 'Abdullah used to add to this: "(Here I am responding to Your call (three times) and I am obedient to Your orders. All good is in Your Hands. Here I am, to You all requests and deeds are directed)."

On the authority of Zaid Ibn Khalid Al-Juhani who narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "Jibraeel came to me and said: 'Order your Companions to raise their voice with the Talbiyah for it is the symbol of Hajj'."

The Hadith of Jabir Concerning the Hajj of Allah's Messenger

It is unique and distinctive in relating the rites of Hajj and we thought it correct to quote it at this juncture because it subsumes the Talbiyah and other rites of Hajj mentioned earlier and those that will be mentioned later. We relate its paths and wordings and we follow it with corroborations from Ahadeeth having similar meanings and help is sought from Allah.

Imam Ahmad related on the authority of Ja'far Ibn Muhammad who narrated that "my father related to me: 'We came to Jabir Ibn 'Abdullah while he was with Banu Salimah, and we asked him concerning the Hajj of the Prophet and he

narrated to us that: Allah's Messenger, (Peace and Blessings of Allah be upon him), stayed in Madinah for nine years without performing Hajj. Then afterward (in the tenth year) he made a public announcement that Allah's Messenger shall perform Hajj this year, a large number of people came to Madinah, all of them eager to emulate the Prophet and follow his actions'."

Allah's Messenger, (Peace and Blessings of Allah be upon him), set out ten days to the end of the month of Dhul-Qa'dah and we accompanied him until we came to Dhul- Hulaifah when Asma' Bint 'Umais gave birth to Muhammad Ibn Abu Bakr. She sent a message to the Messenger of Allah, (Peace and Blessings of Allah be upon him), asking him: "What should I do?" He (the Prophet) said: "Take a bath, place a bandage around your private parts, and place on Ihram."

The Messenger of Allah, (Peace and Blessings of Allah be upon him), set out until his camel stood upright with him on its back at Baida'. He pronounced the Oneness of Allah (saying): "Labbaik Allahumma labbaik, labbaika la shareeka Laka labbaik. Innalhamda wan-ni'mata Laka wal-mulk la shareeka Lak (Here I am responding to Your call, O Allah, Here I am. Here I am, You have no partner. All the praises and blessings are for You; all the sovereignty is for You; and You have no partners with You)." And the people also followed suit while they also added: "Dhal-Ma'arij" (The Lord of the ways of ascent) and similar words while the Prophet was listening and yet he did not say anything (of objection) to them. I looked as far as I could see in front of Allah's Messenger, (Peace and Blessings of Allah be upon him), riders and pedestrians, and similar throngs were behind him, on his right and his left.

Jabir continued: "The Messenger of Allah, may

peace be upon him, was prominent among us and the revelation of the Holy Qur'an was descending upon him. It is he who knows its true significance. Whatever he did, we also did that. We continued, having no intention other than to perform Hajj, until we came to the Ka'bah where he touched the pillar and made seven circuits jogging three of them and walking four. When he finished, he

went to the Maqam-e-Ibrahim (Station of Ibrahim) to offer two Rak'ahs of prayer and then recited: 'And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim stood while he was building the Ka'bah) as a place of prayer (for some of your prayers, e.g. two Rak'ahs after the Tawaf of the Ka'bah at Makkah) '."

Abu 'Abdullah (Ja'afar - the sub-narrator) added: "He recited in both units (of prayer) At-Tawheed (Soorah Al-Ikhlās) and Qul ya ayyuhal-Kafiroon (Soorah Al-Kafiroon). Then he went to kiss the Black Stone (Hajar Al-Aswad). Then he went to Safa and (as he reached near it) he recited: "Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah." (AlBaqarah 2:158) and then added: "We begin with what Allah has began." He first mounted Safa till he saw the House, and facing the Qiblah he extolled the greatness of Allah and then said: "La ilaha ill-Allah wahdahu la shareeka lahu la hul-mulk wa la hul-hamd wa Huwa a'laa kulli shai'in Qadeer. La ilaha ill- Allah anjaza wa'dahu wa sadaqa a'bdahu wa galabal-Ahzaba wahdahu (There is no deity worthy of worship (in truth) but Allah, the One, there is no partner with Him. His is the Sovereignty; to Him praise is due and He is Powerful over everything. There is no deity worthy of worship (in truth) but Allah, Who fulfilled His promise, helped His servant and overcame the confederates alone)." Then he supplicated and resumed these words and then

descended until his feet came down in the bottom of the valley, where he began to jog, and when he began to ascend, he again started to walk until he reached Marwah. He ascended it, faced the House and he repeated what he said on Safa. When it was his seventh running at Marwah he said: "If I had known beforehand what I have come to know afterward, I would not have brought a sacrificial animal."

and would have performed an 'Umrah. So, he who among you has not a sacrificial animal with him should exit the Ihram and treat it as an 'Umrah." And all of the people exited from their Ihram.

Suraqah Ibn Malik Ibn Ju'ashum, who was at the foot of Marwah, got up and asked: "O Messenger of Allah, does it apply to the present year, or does it apply forever?" Thereupon the Messenger of Allah, (Peace and Blessings of Allah be upon him), intertwined the fingers (of one hand) into another and said three times: "Forever." And then he said: "The 'Umrah has been incorporated into Hajj till the Day of Resurrection."

'Ali came from the Yemen with the Hady, while the Prophet had also come with Hady, and found that Fatimah had exited from the Ihram and had put on dyed clothes and had applied antimony. 'Ali showed disapproval to it, whereupon she said: "Allah's Messenger has commanded me to do this." The narrator said that 'Ali used to say these words in Kufah (Ja'afar narrated: my fathersaid, words not mentioned by Jabir): "I went to the Messenger of Allah showing annoyance at Fatimah for what she had done, seeking the verdict of the Prophet regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: 'She has told the truth, she has told the truth, she has told the truth. I ordered her to do so'."

Jabir continued: Then Allah's Messenger, (Peace

and Blessings of Allah be upon him), said to 'Ali: "What did you say when you intended to go for Hajj?" 'Ali said: "O Allah, I am putting on the Ihram for the same purpose for which Your Messenger has put it on." He said: "I have with me sacrificial animals, so do not exit from the Ihram."

The total number of those sacrificial animals brought by 'Ali from Yemen and of those brought by the Prophet were one hundred. Allah's Messenger, (Peace and Blessings of Allah be upon him), slaughtered sixty-three with his own hands and then told 'Ali to slaughter the remainder and make him partake in his Hady. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and 'Ali) took some meat out of it and drank from its broth.

The Messenger of Allah, (Peace and Blessings of Allah be upon him), said: "I have slaughtered here and all of Mina is a place of slaughtering." Then he stood on 'Arafah and said: "I have stood here but all of 'Arafah is a place for standing." Then he stood at Muzdalifah and said: "I have stood here but all of Muzdalifah is a place for standing." This is how Imam Ahmad has related this Hadith though he had summarized its concluding part. It is also related by Imam Muslim.

We had apprized that there are different additions in the wordings of Ahmad from that of Muslim up to the statement of Allah's Messenger, (Peace and Blessings of Allah be upon him), to 'Ali: "She has told the truth, she has told the truth, she has told the truth. I ordered her to do so. What did you say when you made intention for Hajj?" 'Ali said: "O Allah, I am putting on Ihram for the same purpose for which Your Messenger has put it on." He said: "I have with me sacrificial animals, so do not exit

from Ihram.”

Then all the people except the Prophet and those who had with them sacrificial animals, exited from their Ihram, and had their hair clipped. When it was the day of Tarwiyah (8th of Dhul-

Hijjah) they went to Mina and put on Ihram for Hajj and the Messenger of Allah, (Peace and Blessings of Allah be upon him), rode and led the noon, afternoon, sunset, 'Isha' and dawn prayers. He then waited a little until the sun rose, and commanded that a tent be pitched at Namirah.

The Messenger of Allah, (Peace and Blessings of Allah be upon him), then set out and the Quraish believed that he would stop at Al-Mash'ar Al-Haram (the sacred site) as the Quraish would do in the pre-Islamic period. The Messenger of Allah, (Peace and Blessings of Allah be upon him), however, continued until he came to 'Arafah and found that the tent had been pitched for him at Namirah. There he alighted and stayed until the sun had passed the meridian; then he commanded that Al-Qaswa' should be brought and saddled for him. He came to the bottom of the valley, and addressed the people saying: "Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance.

"The first claim of ours on blood-revenge which I abolish is that of the son of Rabee'ah Ibn Al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. The usury of the pre-Islamic period is abolished, and the first of our

usury I abolish is that of 'Abbas Ibn 'Abdul-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful to you by the words of Allah. You have rights over them: they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not

severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner.

“I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. You will be asked about me (on the Day of Resurrection), what would you say?”

The audience said: “We will bear witness that you have conveyed (the message), discharged (the responsibility of Prophethood) and given wise counsel.” The narrator said: The Prophet then raised his forefinger toward the sky and pointing it at the people (said): “O Allah, bear witness. O Allah, bear witness,” saying it three times.

Then Bilal pronounced the Adhan and then Iqamah and the Prophet led the noon prayer. Bilal again uttered the Iqamah and the Prophet led the afternoon prayer and he observed no other prayer between the two.

The Messenger of Allah, (Peace and Blessings of Allah be upon him), then mounted his camel and came to the place of stay, making his she-camel, AlQaswa', turn toward the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the Qiblah. He stood there until the sun set, and the yellow light had somewhat faded, and the disc of the sun had disappeared. He made Usamah sit behind him, and he pulled the nosestring of Al-Qaswa' (in

order to keep her under perfect control) so forcefully that its head touched the saddle, and he pointed out to the people with his right hand to be moderate in speed, and whenever he happened to pass over an elevated tract of sand, he slightly loosened the nose-string of his camel until she climbed up and this is how he reached Al-Muzdalifah.

He led the evening and 'Isha' prayers with one Adhan and two Iqamas and did not glorify (Allah) between them (i.e. he did not observe supererogatory Raka'ahs between Maghreb and 'Isha' prayers). The Messenger of Allah, (Peace and Blessings of Allah be upon him), then lay down until dawn and offered the dawn prayers, with an Adhan and Iqamah. When the morning light was clear, he again mounted Al-Qaswa', and when he came to Al- Mash'ar AlHaram, he faced toward the Qiblah, supplicated Allah, Glorified Him, and pronounced His Uniqueness (La ilaha ill-Allah) and Oneness, and stood until the daylight was very clear.

He then went quickly before the sun rose, and seated behind him was Al-Fadl Ibn 'Abbas and he was a man having beautiful hair, a fair complexion, and a handsome face. As the Messenger of Allah, (Peace and Blessings of Allah be upon him), traveled on, a group of women also traveled on his side. Al-Fadl began to look at them. The Messenger of Allah, (Peace and Blessings of Allah be upon him), placed his hand on the face of Fadl who then turned his face to the other side; he again began to look and the Messenger of Allah, (Peace and Blessings of Allah be upon him), turned his hand to the other side and placed it on the face of Al- Fadl who again turned his face to the other side until he came to the bottom of Muhassir. He urged Al-Qaswa' a little, and, following the middle road, which comes out at the Greatest Jamrah (Al-Kubra), he came to

the Jamrah which is near the tree. At this he threw seven small pebbles, saying Allahu Akbar while throwing each one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did at the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to 'Ali, may Allah be pleased with

him, who sacrificed them, and he made him partake in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed be put in a pot, and when it was cooked, both of them (the Prophet and 'Ali) took some meat out of it and drank its broth. The Messenger of Allah, (Peace and Blessings of Allah be upon him), again rode and came to Ka'bah, and offered the Dhuhr prayers at Masjid Al-Haram. He came to the tribe of 'Abdul-Muttalib, who were supplying water at Zamzam, and said: "Draw water, O Bani 'Abdul-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you." So they handed him a bucket and he drank from it.

Places Where Allah's Messenger Had Prayed During His Journey From Madinah to Makkah

Al-Bukhari related that Moosa Ibn 'Uqbah said: "I saw Salim Ibn 'Abdullah looking for some places on the way and prayed there. He narrated that his father used to pray there, and had seen the Prophet praying at those very places." Nafi' on the authority of Ibn 'Umar narrated: "I used to pray at those places." (Moosa, the narrator added): "I asked Salim on which he agreed with Nafi' concerning those places, except the mosque situated at a place called Sharaf Ar-Rawha."

Nafi' narrated that 'Abdullah informed that Allah's Messenger, (Peace and Blessings of Allah be upon

him), used to stop at Dhul- Hulaifah under Samurah at the spot where the Mosque of Dhul-Hulaifah is located whenever he went for 'Umrah and when he went for his Hajj. Whenever he returned from a Ghazwah, Hajj or 'Umrah, he would return through the same route. Whenever he

descended into the middle of the valley, he would make his camel kneel down at a basin by the eastern edge of the valley to take rest until the following morning; neither in the mosque close to the Hijarah (stone) nor the hillock upon which the mosque lies. It is at that bay, the middle of which is a sand hill, 'Abdullah used to pray. Allah's Messenger, (Peace and Blessings of Allah be upon him), used to pray there. Torrential rainfall into the basin eventually buried the spot in which 'Abdullah used to pray.

Nafi' also said that 'Abdullah related to him that the Prophet, (Peace and Blessings of Allah be upon him), prayed at the spot occupied by the small mosque which is before the mosque at the honored Rawha'. 'Abdullah used to know the spot where the Prophet had prayed. He would say: There on your right is where you should stand to pray. That is the mosque on the edge of the road on the right as you are going toward Makkah. Between it and the big mosque is the distance of a stone's throw or thereabouts.

Ibn 'Umar used to pray toward a hill by the exit of Ar-Rawha'. The edge of that hill terminates into the edge of the road before the mosque, which is between it and the exit on your way toward Makkah. A mosque was constructed at the spot but 'Abdullah would not to pray in that mosque but would rather abandon it toward his left behind him and he would pray in its front toward the hill itself. 'Abdullah used to relax at Ar-Rawha'

and he would not offer the Dhuhr prayers until he got to that spot where he would then offer the Dhuhr prayers. On his way back from Makkah, if he passed it an hour before the Subh prayers or at the end of the Sahar (early morning before dawn), he would tarry so that he could offer the Subh prayers there.

'Abdullah narrated that the Prophet used to alight under a massive tree just before Ar-Ruwaithah by the right side of the road at an expansive area. He would descend until there were two miles between him and Bareed ArRuwaithah. Its top portion had been chipped; it is curved in the middle and it is straight at its lower trunk, where there is plenty of sand.

He also reported that Ibn 'Umar narrated to him that the Prophet prayed at the edge of the hill located behind Al-'Araj on your way to Hadbah. There are two or three graves by that mosque. On the graves were heaps of stones by the right side of the road by its edge. Between those edges, 'Abdullah used to relax by Al- 'Araj after the sun had deflected by the midday and then he would offer the Dhuhr prayers in that mosque.

'Abdullah Ibn 'Umar narrated to him that Allah's Messenger alighted at the location of some big trees on the left side of the road in the ravine at the lower end of Harsha. That ravine is connected to Kura' Harsha. Between it and the road is the distance of an arrow shot. 'Abdullah used to pray toward the tree which is the closest of the trees to the road and the tallest of them.

'Abdullah Ibn 'Umar narrated to him that Allah's Messenger, (Peace and Blessings of Allah be upon him), used to alight at the ravine located at the lowest part of Marraz- Zahran toward Madinah upon descending from AsSafrawat. He would

descend into the middle of that ravine on the right side of the road on your way to Makkah. Between the place where the Messenger of Allah, (Peace and Blessings of Allah be upon him), had alighted and the road is a distance of a stone throw. Nafi' also said that Ibn 'Umar informed him that Allah's Messenger, (Peace and Blessings of Allah be upon him), used to alight at Dhi Tuwa and

he would spend the night until the following morning when he would move ahead to Makkah. The place where Allah's Messenger, (Peace and Blessings of Allah be upon him), prayed was a rough hillock; not in the mosque built there but on the hillock at a lower spot.

He also mentioned that 'Abdullah narrated to him that Allah's Messenger, (Peace and Blessings of Allah be upon him), approached the crevices of the mountain which is located between him and the sprawling mountain toward the Ka'bah. The mosque was on the left of the edge of the hillock. The place of prayer of the Prophet was at a lower section on the black hillock. He would inch away from the hillock the distance of ten arms length or thereabouts and then he would pray toward the crevices of the mountain which is located between you and Ka'bah. Al-Bukhari related this Hadith in its length and wordings exclusively.

Much or most of these places are no longer known today because much of their names have been changed by the Bedouins living there. Ignorance has overtaken most of them. Al-Bukhari has related in his book that perhaps someone might be guided to them through investigation, scrutiny and research. r perhaps many or most of them were known during the time of Al-Bukhari. And Allah (SWT) knows best.

The Prophet's Entrance Into Makkah

On the authority of Ibn 'Umar who narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him) used to spend the night at Dhi Tuwa, and he would offer the Subh prayers

on his way to Makkah. The place of prayer of the Messenger of Allah, (Peace and Blessings of Allah be upon him), was by a rough hillock and Allah's Messenger, (Peace and Blessings of Allah be upon him), would face the crevices of the mountain located between him and the sprawling mountain in the direction of the Ka'bah. The mosque which had been built was on the left of the edge of the hillock. The place of prayer of the Prophet was at a lower section of a black hillock at a distance ten cubits or thereabout from the hillock. He would pray toward the crevices of the mountain which intervenes between you and the Ka'bah. This is related in the Saheehain. Whenever Allah's Messenger, (Peace and Blessings of Allah be upon him), reached Dhi Tuwa, close to Makkah and near the Haram, he would stop uttering the Talbiyah because that was his destination. He would spend the night at that place and would offer the Subh prayers there at the described spot between the two crevices of the sprawling mountain were located. Whoever looks closely at these indicated places with insight will recognize them and the place where Allah's Messenger, (Peace and Blessings of Allah be upon him), prayed will be identified. Then Allah's Messenger would take a bath for the entrance of Makkah, and he would ride and enter it during the day time publicly through Thaniyyat Al-Ulya located at the basin- shaped valley also known as Kada' so that people may see him and to supervise them. This is how he entered it on the Day of the Conquest as mentioned earlier.

Ibn 'Umar related that Allah's Messenger, (Peace and Blessings of Allah be upon him), entered Makkah through the upper Thaniyyah and exited through the lower Thaniyyah. Related in the Saheehain from his Hadith. Then Allah's Messenger, (Peace and Blessings of Allah be upon him), entered the Mosque through the door of Banu Shaibah.

Al-Hafiz Al-Baihaqi said: Ibn Juraij informed us from 'Ata' Ibn Abi Rabah who said: "The Muhrim enters from anywhere he wants." He added: "And the Prophet entered through the gate of Banu Shaibah and exited to Safa through Banu Makhzoom." Al- Baihaqi further commented: "This is a good mursal."

Description of His Tawaf

Al-Bukhari related that 'Urwah said: 'A'ishah (May Allah be pleased with her) informed me that: "The first thing the Prophet did on reaching Makkah, was the ablution and then he performed Tawaf of the Ka'bah and that wasnot 'Umrah (alone), (but Hajj Qiran)." 'Urwah added: "Later, Abu Bakr and 'Umar did the same in their Hajj." And I performed the Hajj with my father Az- Zubair, and the first thing he did was Tawaf of the Ka'bah. Later, I saw the Muhajiroon (Emigrants) and the Ansar doing the same. My mother (Asma') told me that she, her sister ('A'ishah (May Allah be pleased with her)), AzZubair and so-and-so persons put on Ihram for 'Umrah, and after they passed their hands over the Black Stone Corner they took out their Ihram (i.e. after doing Tawaf of the Ka'bah and Sa'i between Safa and Marwah).

Al-Bukhari related that 'Umar, may Allah be pleased with him, came to the Black Stone, kissed it and then said: "I am kissing you, whereas I know that you are a stone, were it not that I saw Allah's Messenger kissing you, I would not have

kissed you.” Muslim also reported it.

Al-Bukhari related that ‘Umar Ibn Al-Khattab addressed the Black Stone saying: “By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet touching

and kissing you, I would never have touched and kissed you.” Then he kissed it and said: “There is no reason for us to do Ramal (brisk walking in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them.” ‘Umar added: “ (Nevertheless), the Prophet did that and we do not want to leave it (i.e. Ramal).”

Abu Dawood At-Tayalisi related from Ja’afar Ibn ‘Uthman Al- Qurashi who reported from an inhabitant of Makkah saying: Isaw Muhammad Ibn ‘Abbad Ibn Ja’afar kissing the Stone and prostrating to it. Thereafter he said: I saw your maternal uncle kissing it and prostrating to it and Ibn Abbas said: I saw ‘Umar Ibn Al-Khattab kissing and prostrating to it and ‘Umar said: “Had I not seen the Prophet kissing it, I would never have kissed it.” This chain is good.

In sum, this Hadith related from different chains from Ameerul- Mu’mineen, ‘Umar Ibn Al-Khattab, may Allah be pleased with him, is decisive in the opinion of many scholars on this matter. There is nothing in these narrations showing that Allah’s Messenger, (Peace and Blessings of Allah be upon him), prostrated before the Black Stone except what is mentioned in the narration of Abu Dawood At-Tayalisi from Ja’afar Ibn ‘Abdullah Ibn ‘Uthman and it is not clearly connected to the Prophet.

Al-Bukhari related from Az-Zubair Ibn ‘Arabi who said: “A man asked Ibn ‘Umar concerning the touching of the Black Stone and he said: I saw

Allah's Messenger, (Peace and Blessings of Allah be upon him), touching and kissing it." The man said: "What if there is a crowd and I am overcrowded?" He replied: "I saw

Allah's Messenger touching and kissing it." Muslim related it exclusively.

Abu Dawood, An-Nasa'i related on the authority of Ibn 'Umar that Allah's Messenger never abandoned touching the Yemeni corner and the Hajar (Black Stone) in all his Tawaf.

Al-Bukhari related on the authority of Salim Ibn 'Abdullah from his father that he said: "I did not see the Prophet touch anypart of the House (Ka'bah) except the two Yemeni corners." It is also related by Muslim.

Al-Bukhari related from Abi Ash Sha'tha' who said: "Who would avoid any part of House?" Mu'awiyah used to touch all the corners and Ibn 'Abbas said to him: "These two corners are not to be touched." Mu'awiyah said in response: "There is nothing of the House that should be abandoned." Ibn AzZubair also used to touch all of the corners. Al-Bukhari related this narration exclusively, may Allah have Mercy on him.

On the authority of Ibn 'Abbas who said: "I did not see Allah's Messenger, (Peace and Blessings of Allah be upon him), touching other than the two Yemeni corners." Muslim related it exclusively.

The report of Ibn 'Umar agrees with that of Ibn 'Abbas that the two Shami corners are not to be touched because they were not built on the foundation of Ibrahim. The Quraish were short of funds so they expunged the Hijr from the House

when they were rebuilding it as stated earlier. The Prophet desired to complete it upon the foundation of Ibrahim but feared that since the people had abandoned Jahiliyyah recently, their hearts would be repelled by such an action. During the reign of 'Abdullah Ibn Az-

Zubair, the Ka'bah was destroyed and he built it on the foundation indicated as he was informed by his maternal aunt, the Mother of Believers, 'A'ishah (May Allah be pleased with her) Bint Abu Bakr As-Siddiq. If Ibn Az-Zubair had touched all of the corners after rebuilding it on the foundation of Ibrahim, then that will be considered very good and this is more likely of him.

An-Nasa'i related on the authority of 'Abdullah Ibn As-Sa'ib who said: I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), say between the Yemeni corner and the Black Stone: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (Soorah Al-Baqarah 2:201)

Abu Dawood also related on the authority of Jabir that when the Prophet arrived in Makkah, he entered the Mosque and touched the Black Stone and then proceeded toward his right jogging three times (round the Ka'bah) and walking the remaining four circuits. Then he came to the Maqam (Ibrahim) and said: "And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim stood while he was building the Ka'bah) as a place of prayer (for some of your prayers, e.g. two Raka'ahs after the Tawaf)." (Soorah Al-Baqarah 2:125) He offered two units of prayer while the Maqam was intervening between him and the House. Afterward, he went to the Black

Stone after the two Raka'ahs and touched it and then exited to Safa and I think he said: "Verily! As-Safa and Al- Marwah are of the Symbols of Allah." (Soorah Al-Baqarah 2:158) This Hadith is hasan saheeh and so is working according to it the people of knowledge.

The Description of the Prophet's Ramaland Idtiba' During His Tawaf

When Allah's Messenger, (Peace and Blessings of Allah be upon him), performed Tawaf of the Ka'bah for Hajj or 'Umrah, the first thing he did was to do Ramal during the first three rounds, and in the last four rounds he would walk; then after the Tawaf he used to offer two Raka'ahs and then performed Tawaf between Safa and Marwah. Imam Muslim also related it from the Hadith of Moosa Ibn 'Uqbah.

Al-Bukhari also related from Ibn 'Umar that: "Allah's Messenger, (Peace and Blessings of Allah be upon him), used to circumambulate the Ka'bah the first time jogging through three circuits and walking through four. He also used to run when he got to the middle of the valley whenever he did Sa'i between Safa and Marwah." It is related by Muslim.

'Umar Ibn Al-Khattab, may Allah be pleased with him, said concerning why Ramal was done and the shoulders were exposed: "Allah established Islam and banished disbelief and its adherents. Nevertheless, we will never abandon whatever we used to do with Allah's Messenger." It is related by Ahmad, Abu Dawood, Ibn Majah and Al-Baihaqi.

All of these are refutations of Ibn 'Abbas and

those who follow him from the opinion that Ramal is not Sunnah, as Allah's Messenger, (Peace and Blessings of Allah be upon him), only did it when he and his Companions arrived on the morning of the fourth day on the 'Umrat Al-Qada' and the Mushrikoon (polytheists) said: "A delegation that has been debilitated by the fever of Yathrib has come to you," thus, Allah's Messenger,

(Peace and Blessings of Allah be upon him), ordered to jog (Ramal) through the first three circuits and to walk the distance between the two corners and nothing prevented (him from commanding) them from jogging through all the circuits except out of pity for them. This is established in the Saheehain. Ibn 'Abbas used to disprove the occurrence of Ramal during the Farewell Pilgrimage. However, it is authentically related and confirmed as stated earlier and in it is a more complete addition confirming Ramal. He did not walk between the two Yemeni corners owing to the abatement of that reason, which is weakness.

It is recorded in an authentic Hadith from Ibn 'Abbas that they did Ramal in the 'Umrah of Ji'ranah and they also did Idtiba'. This is a refutation against him as during the 'Umrah of Ji'ranah, they were not under any type of fear because it occurred after the Conquest as stated earlier.

Ibn 'Abbas narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), and his Companions assumed 'Umrah from Ji'ranah and they did Ramal and Idtiba', placing a part of their Rida' (upper garment) under their armpits and the other end of it over their shoulders. It is related by Abu Dawood.

Concerning Idtiba' during the Farewell Pilgrimage, Ya'la Ibn Umayyah from Umayyah

who said: I saw Allah's Messenger, (Peace and Blessings of Allah be upon him), circumambulating the House with Idtiba'. Related by AtTirmidhi from the Hadith of Thawree and he said it is hasan saheeh.

Jabir said in his Hadith related earlier: "Until we came to Ka'bah where he touched the pillar and (made seven circuits) jogging three of them and walking four. When he finished, he went to the

Maqam Ibrahim to offer two units of prayer and then he recited: 'And take you (people) the Maqam Ibrahim as a lace of prayer (for some of your prayers, e.g. two Raka'ahs after the Tawaf of the Ka'bah at Makkah) '." Abu 'Abdullah (Ja'afar – the sub- narrator) added: "He recited in both units (of prayer) At- Tawheed (Soorah Al-Ikhlās) and Qul ya ayyuhal Kāfirūn (Soorah Al-Kāfirūn)."

If it is said: Was Allah's Messenger, (Peace and Blessings of Allah be upon him), riding or walking during this Tawaf? The answer is that two narrations have been reported which are thought to be contradictory and we relate them and indicate reconciliation between them and clear the mind of those who have a false impression that there is contradiction between them; Allah is the source of fortune and from Him is assistance sought, He is sufficient for us and the best trustee.

Al-Bukhari related from Ibn 'Abbas that: Allah's Messenger, (Peace and Blessings of Allah be upon him), circumambulated (the Ka'bah) on his camel during the Farewell Pilgrimage and he would touch the corner with a staff.

Muslim related on the authority of 'A'ishah (May Allah be pleased with her), that Allah's Messenger, (Peace and Blessings of Allah be upon him), circumambulated round the Ka'bah on his camel during the Farewell Pilgrimage and he

touched the corner and he did not like that the people should be pushed away from him. This is an affirmation that Allah's Messenger, (Peace and Blessings of Allah be upon him), circumambulated riding a camel during the Farewell Pilgrimage and there were three Tawafs in the Farewell Pilgrimage: the first is Tawaf Al- Qudoom, the second is Tawaf Al-Ifadah which the obligatory

Tawaf on the day of sacrifice and the third is Tawaf Al-Wadaa'. Perhaps his riding (to perform Tawaf) occurred either in one or both of the last two Tawafs. As for the first, which is Tawaf AlQudoom, he was walking during it. Ash-Shafi'i has related all of these. And Allah (SWT) knows best.

Abu Dawood related on the authority of Ibn 'Abbas that Allah's Messenger, (Peace and Blessings of Allah be upon him), arrived in Makkah with a an ailment and so he circumambulated on his mount. When he came to the corner he touched it with a stick. When he completed his Tawaf, he made his camel kneel and then offered two units of prayer. Yazeed Ibn Abi Ziyad related it exclusively but he is judged to be weak.

Also, he did not mention that it was during the Farewell Pilgrimage and he did not mention whether it occurred in the first Tawaf during the Farewell Pilgrimage and he did not mention Ibn 'Abbas in the authentic Hadith in Muslim. So also Jabir narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), rode in his Tawaf due to weakness and it is also mentioned that the weakness was due to the large number of people and their frequent visits (to him) and he did not like that people be beaten in his presence as shall be confirmed shortly insha'Allah.

Also, the second kissing after the Tawaf after the

two Raka'ahs which is mentioned by Ibn Ishaq in his narration is equally confirmed in Saheeh Muslim from the Hadith of Jabir. He said after mentioning the two Raka'ahs after Tawaf: "Then he returned to the corner and touched it."

Imam Muslim related in his Saheeh on the authority of Nafi' who said: "I saw Ibn 'Umar touching the Black Stone with his hand

and then he kissed his hand and then said: I have never abandoned it since I saw Allah's Messenger doing it." This implies that he saw Allah's Messenger, (Peace and Blessings of Allah be upon him), in some of his Tawafs or it was in his last Tawaf that he did that as we have mentioned, or perhaps Ibn 'Umar did not get to the Black Stone due to his weakness or perhaps so that he may not push others and they may not be harmed by him.

His Sa'i Between As-Safa and Al-Marwah

Imam Muslim related in his Saheeh on the authority of Jabir in his lengthy Hadith quoted earlier after mentioning his seven circuits around the House, his two Raka'ahs of Salat at the Maqam, he said: Thereafter, he went out to Safa and (as he reached near it) he recited: "Verily! As-Safa and Al-Marwah are of the Symbols of Allah." (Soorah Al-Baqarah 2:158) and then added: "We begin with what Allah has begun." He first mounted Safa till he saw the House, and facing the Qiblah he extolled the greatness of Allah and then said: "La ilaha ill-Allah wahdahu la shareeka lahu la hul- mulk wa la hul-hamd wa Huwa a'la kulli shai'in Qadeer. La ilaha ill-Allah anjaza wahdahu wa sadaqa a'bdahu wa ghalabal-ahzab wahdahu (There is no deity worthy of worship (in truth) but Allah, the One, there is no partner with Him. His is the Sovereignty; to Him is due praise and He is Powerful over everything. There is no deity

worthy of worship (in truth) but Allah, Who fulfilled His promise, helped His servant and overcame the confederates alone)." Then he supplicated and then resumed these words and then he descended until his feet came down to the bottom of the valley, then he ran, and when he began to ascend, he walked again till he reached Al-

Marwah. He ascended it, faced the House and he repeated what he said on As-Safa'.

On the authority of Umm Walad Shaibah Ibn 'Uthman who said that she saw the Prophet going between As-Safa and Al-Marwah (for Sa'i). An-Nasa'i related it. The meaning of Sa'i here is the movement from As-Safa to Al-Marwah and vice versa and the meaning here is not the jogging and hastening. This is because Allah has not made it compulsory on us; rather, if a man were to walk normally throughout the seven circuits and he did not perform Ramal (jogging) in the ravine, that will still suffice him according to a group of scholars and no difference of opinion is known concerning that.

At-Tirmidhi, may Allah have Mercy on him, reported from some people of knowledge from Katheer Ibn Jumhan who said: "I saw Ibn 'Umar walk in the Masa'a (place of Sa'i) and I said to him: 'Do you walk between As-Safa and Al-Marwah?' He said: 'If I hasten, I have seen Allah's Messenger doing that and if I walk, I have seen Allah's Messenger doing that as well and coupled with that, I am an old man'." Then the narrator said: This Hadith is hasan saheeh.

The statement of 'Umar that he witnessed the two situations from Allah's Messenger, (Peace and Blessings of Allah be upon him), implies two things:

That he saw him walk during the Sa'i and not jogging at all. Or that he saw him hasten a part and walk a part of the way.

This (the second implication) is perhaps stronger because it has been related by both Al-Bukhari and Muslim on the authority of

Ibn 'Umar that Allah's Messenger, (Peace and Blessings of Allah be upon him), used to hasten in the middle of the valley whenever he went between Safa and Marwah. It has been stated earlier in the Hadith of Jabir that Allah's Messenger, (Peace and Blessings of Allah be upon him), "Descended until his feet came down in the bottom of the valley, then he ran, and when he began to ascend, he again walked until he reached Marwah." This is the more preferred opinion of the scholars that it is recommended to jog in the middle of the valley at each circuit during the Sa'i. They designate it to be between the green mileposts; one toward Safa close to the Mosque and two together in the direction of Marwah, also close to the Mosque. Some of the scholars said: The distance between these mileposts today is wider than the middle of the valley in which Allah's Messenger, (Peace and Blessings of Allah be upon him), jogged. And Allah (SWT) knows best.

As for the statement of Muhammad Ibn Hazm in the book he compiled on the Farewell Pilgrimage: "Then he (the Messenger of Allah) exited to Safa and he recited: "Verily! As-Safa and Al-Marwah are of the Symbols of Allah." (Soorah Al-Baqarah 2:158) I start with what Allah has started," then he went between Safa and Marwah seven times riding, or jogging through the first three circuits and walking the remaining four. No one has concurred with him on this opinion and nobody has uttered it before him that Allah's Messenger,

(Peace and Blessings of Allah be upon him), ran three circuits between Safa and Marwah and he walked four circuits. Coupled with this serious error, he did not adduce for it any evidence at all. Rather, when he got to the point of adducing evidence for it, he said: "We do not find any text for the number of jogging between Safa and Marwah even though that is agreed upon. If he intends that the Ramal in

the first three circuits is agreed upon, then this is not correct; in fact, no one has said it. If he intends that the Ramal in the first three circuits is generally agreed upon, then that also does not avail him nor does it actualize his intention.

Just as they are agreed upon Ramal in the first three circuits, they have also agreed on its being recommended in the other four circuits. Hence, Ibn Hazm's restriction of Ramal to the first three circuits is contrary to what the scholars have mentioned.

As for Ibn Hazm's statement that Allah's Messenger, (Peace and Blessings of Allah be upon him), was riding between Safa and Marwah, then it has been presented earlier on the authority of Ibn 'Umar that Allah's Messenger, (Peace and Blessings of Allah be upon him), used to hasten in the middle of the valley.

In the narration of At-Tirmidhi on his authority, it reads: "If I hasten, (this is because) I have seen Allah's Messenger, (Peace and Blessings of Allah be upon him), doing so; and if I walk, (this is because) I have seen Allah's Messenger, (Peace and Blessings of Allah be upon him) doing so." Jabir also said: "When he descended until his feet came touched the bottom of the valley, then he ran, and when he began to ascend, he again walked." It is related by Muslim. Habeebah Bint Abi Tijrat narrated: "He hastened and his Izar gathered round him due to the intensity of the

jogging.” It is related by Ahmad. It is recorded in Saheeh Muslim on the authority of Jabir as stated earlier that he climbed Safa until he could see the House and similarly on Marwah.

It is stated earlier on the authority of Jabir that Allah’s Messenger, (Peace and Blessings of Allah be upon him), made his camel kneel down at the gate of the Mosque until he

circumambulated and it is not mentioned that he mounted it at the time when he went out to Safa. All of these indicate the possibility that Allah's Messenger, (Peace and Blessings of Allah be upon him), performed Sa'i on foot.

However, Muslim related on the authority of Abu Az-Zubair that he heard Jabir Ibn 'Abdullah say: During the Farewell Pilgrimage, the Prophet performed the Tawaf of the House on the back of his mount and the Sa'i on his camel so that the people could see him, to direct them and that they may ask him questions; neither the Prophet nor his Companions performed Sa'i except once.

Abu Dawood has related on the authority of Abu Az-Zubair that he heard Jabir Ibn 'Abdullah say: "During the Farewell Pilgrimage, the Prophet circumambulated the House and then between Safa and Marwah."

This is well-preserved in the Hadith of Ibn Juraij which is very problematic because the remainder of the narrations of Jabir and others indicated that the Messenger of Allah, (Peace and Blessings of Allah be upon him), performed Sa'i on foot. It is possible that this addition is a version of Abu Az-Zubair and his statement: "Between Safa and Marwah" is an interpolation from someone after the Companions. And Allah (SWT) knows best. Or perhaps Allah's Messenger, (Peace and Blessings of Allah be upon him), carried out some of his Tawafs on foot and they witnessed what has been

mentioned but when the number of the people became multiplied and there was overcrowding, he rode as indicated by the Hadith of Ibn 'Abbas coming shortly. Ibn Hazm conceded that his first Tawaf around the House was on foot and understood his riding during Tawaf to be in the ones

after. He also claimed that he was riding during the Sa'i, he said: Because he did not circumambulate but once and he interpreted the statement of Jabir: "till his feet touched the bottom of the valley, then he ran," as to be correct. If he was riding, then, when his camel descended into the valley, he has descended entirely, his foot along with the rest of his body. This interpretation is very remote indeed. And Allah (SWT) knows best.

Abu Dawood related on the authority of Abu Tufail who said: I said to Ibn 'Abbas: "Your people claim that Allah's Messenger did Ramal round the House and that is part of his Sunnah." He replied: "They told the truth and they lied." I said: "Where did they speak the truth and where did they tell a lie?" He said: "They spoke the truth for the Messenger of Allah did Ramal but they lied because it is not Sunnah. During the period of Hudaibiyah, the Quraish said: Leave him and his Companions to die like maggots. Afterward, they reached an armistice to allow the Muslims to perform Hajj the following year and to reside in Makkah for three days for that purpose. Allah's Messenger arrived (in Makkah) while the polytheists were in the direction of Qu'aiqi'an. Allah's Messenger, (Peace and Blessings of Allah be upon him), said to his Companions: 'Do Ramal of the House three times.' Thus, it is not Sunnah."

She said: "Your people claim that Allah's Messenger, (Peace and Blessings of Allah be upon

him) went between Safa and Marwah on the back of his camel and that is Sunnah.” He said: “They told the truth and they lied. They spoke the truth for the Messenger of Allah, (Peace and Blessings of Allah be upon him), did Sa’i but they lied because it is not Sunnah. It was difficult repelling and staving off the people from the Prophet so he rode his camel so

that they may hear and see him (well) and to observe his movements without their hands reaching him."

Muslim has related on the authority of Ibn 'Abbas in which he mentioned the virtue of circumambulating the House in the manner described above and then he said: She said to Ibn 'Abbas: "Relate to me about the Tawaf between Safa and Marwah while riding, for your people claim that it is Sunnah?" He replied: "They told the truth and they lied." I said: "What do you mean by your statement: they told the truth and they lied." He said: "The people swarmed Allah's Messenger, (Peace and Blessings of Allah be upon him), shouting: 'This is Muhammad! This is Muhammad!' Until the virgin girls came out of the houses. Meanwhile, the Prophet did not tolerate that people be beaten in his presence. However, when he was overcrowded, he rode." Ibn 'Abbas added: "But walking and hastening is preferred." This is the wording of Muslim and it implies that his riding was circumstantial and this is a reconciliation of all the Ahadeeth. And Allah (SWT) knows best.

As for what is related by Muslim in his Saheeh on the authority of Abu Tufail who said: "I said to Ibn 'Abbas: 'I think that I saw Allah's Messenger.' He (Ibn 'Abbas) said: 'Describe him to me.' I said: 'I saw him near Marwah on the back of a she-camel, and people thronged around him.' Thereupon Ibn Abbas said: 'It was Allah's Messenger for they

(the crowd of people) were neither pushed aside from him, nor were they turned away'. "Muslim has related it exclusively and there is nothing in it indicating that Allah's Messenger, (Peace and Blessings of Allah be upon him), performed the Sa'i between Safa and Marwah riding since that was neither restricted to the Farewell Pilgrimage nor other than it. Supposing that it

occurred during the Farewell Pilgrimage, from what is possible is that after Allah's Messenger, (Peace and Blessings of Allah be upon him), had concluded his Sa'i, his sitting on Marwah, his addressing the people, his commanding those who did not drive their Hady among them to turn their Hajj into 'Umrah and they had exited from their Ihram (as commanded) except those who came with their Hady, as stated earlier in the Hadith of Jabir; after all these, he came to his camel, mounted it and proceeded to his residence at Al-Abtah as we shall relate shortly. It is at this time Abu At-Tufail 'Amir Ibn Wathilah Al-Bakri saw him. He was also counted among the junior Companions.

However, Abu Dawood related on the authority of Abu At-Tufail who said: "I saw the Prophet circumambulating the House on the back of his camel, touching the corner with a staff and then would kiss it (the stick)." Muhammad Ibn Rafi' added: "Afterward, he went out to Safa and Marwah and he walked between them seven times (riding) on his camel." Muslim has also related it in his Saheeh from the Hadith of Abu Dawood At-Tayalisi.

On the authority of Qudamah Ibn 'Abdullah Ibn 'Ammar Al-Kilabi who narrated that he saw Allah's Messenger, (Peace and Blessings of Allah be upon him), pelting the Jamrah on the day of Nahr at the middle of valley while riding a reddish camel, neither beating nor shoving (people) and

he was not saying: " (stay) away from me, (stay) away from me."

I say: A number of scholars from Iraq like Abu Hanifah and his companions and Ath-Thawri have posited that a Qarin (a pilgrim performing Hajj Qiran) should do two Tawafs and two Sa'is. This opinion is also related of 'Ali, Ibn Mas'ood, Mujahid and

Ash-Sha'bi. They can adduce the lengthy Hadith of Jabir as a proof that the Prophet, (Peace and Blessings of Allah be upon him), did Sa'i between Safa and Marwah on foot and this Hadith of his that the Prophet, (Peace and Blessings of Allah be upon him), performed Sa'i between both of them on foot throughout the number of circuits on one occasion and on another riding. Sa'eed Ibn Mansoor has related in his Sunan on the authority of 'Ali, may Allah be pleased with him, that he made intention for Hajj and 'Umrah. When he arrived in Makkah, he circumambulated the House and between Safa and Marwah for his 'Umrah. Thereafter, he circumambulated the House and walked between Safa and Marwah for his Hajj. He remained in Ihram until the day of sacrifice. This wording is his.

Abu Dharr Al-Harawi in Al-Manasik said on the authority of 'Ali that he combined both Hajj and 'Umrah and he performed two Tawafs and Sa'i (i.e., one each) for both of them and said: "This is how I have seen Allah's Messenger, (Peace and Blessings of Allah be upon him), behave." This is how Al-Baihaqi, Ad- Daraqutni and An-Nasa'i also related in Khasa'is 'Ali.

Al-Baihaqi related in his Sunan on the authority of Abu Nasr who said: I met 'Ali while I had made intention for Hajj and he had made intention for both Hajj and 'Umrah so I asked: "Is it possible for to me to act in a similar manner (as you have acted)?" He replied: "That is on the condition that

you started with the 'Umrah." I said: "What do I do if I intend to do that?" He said: "You will take a container of water and you will take a bath with it. Then you will make intention for both of them together and then you will perform two Tawafs and Sa'is (i.e., one each) for both of them and it is not permissible for you to do anything that will vitiate your Ihram before the day of sacrifice."

Al-Mansoor said: "I mentioned that to Mujahid and he said: 'We used to give a religious verdict of one Tawaf but now, we shall desist'."

I say: However, what is related in authentic Ahadeeth run contrary to that. We have presented earlier a narration on the authority of Ibn 'Umar in Saheeh AlBukhari that he made intention for 'Umrah and he joined the Hajj to it so he became a Qarin and he performed one Tawaf for the Hajj and 'Umrah and he commented: This is the same way Allah's Messenger had acted.

On the authority of Ibn 'Umar who narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "Whoever combines both Hajj and 'Umrah together should perform one Tawaf and one Sa'i for both of them." At-Tirmidhi said: This Hadith is hasan ghareeb.

I say: Its chain is upon the standard of Muslim. This is how 'A'ishah (May Allah be pleased with her), the Mother of the Believers, acted for she was among those who made intention for 'Umrah due to the fact that she did not drive along with her the Hady. Thus, when she menstruated, Allah's Messenger, (Peace and Blessings of Allah be upon him), commanded her to take a bath and to make intention for Hajj along with her 'Umrah so she became a Qarinah (a female pilgrim on Hajj-Qiran). When they returned from Mina, she requested to be allowed to perform 'Umrah after

her Hajj and she was granted in order to please her as clearly related in the Hadith.

Imam Ash-Shafi'i related on the authority of 'Ata' that Allah's Messenger, (Peace and Blessings of Allah be upon him), said to 'A'ishah (May Allah be pleased with her): "Your circumambulation of the House and between Safa and Marwah suffices for your Hajj and 'Umrah." This narration is clearly mursal though it is connected in meaning.

Muslim related from the Hadith of Ibn Juraij who said: "Abu Az- Zubair informed me that he heard Jabir say that the Messenger of Allah, (Peace and Blessings of Allah be upon him), came to 'A'ishah (May Allah be pleased with her), may Allah be pleased with her, and found her weeping, and said: 'What is the matter with you?' She said: 'The matter is that I have commenced my menstruation and the people have exited from Ihram, but I have not circumambulated the House, and the people are going for Hajj now (but I can't go).' Whereupon he said: 'It is a matter which Allah has ordained for the daughters of Adam, so now take a bath and put on the Ihram for Hajj.' She ('A'ishah (May Allah be pleased with her)) did accordingly, and stayed at the places of staying until her monthly period was over. She then circumambulated the House, and (ran between) Safa and Marwah. He (the Prophet) then said: 'Now both your Hajj and 'Umrah are complete,' whereupon she said: 'I feel in my mind that I did not circumambulate the House until I performed Hajj (I missed the circumambulation of 'Umrah).' Thereupon Allah's Messenger said: 'Abdur Rahman, take her to Tan'eem (so as to enable her)

to perform 'Umrah (separately), and it was the night at Hasbah'." Another Hadith from Juraij reads: Abu Az- Zubair informed me that he heard Jabir say, "The Prophet and Companions did not perform Tawaf between Safa and Marwah except once." According to the companions of Abu Hanifah, may Allah have Mercy on him, the Prophet and his Companions

whodrove their Hady along with them had done combined Hajj with 'Umrah as indicated by aforementioned Ahadeeth. And Allah (SWT) knows best.

Ash-Shafi'i related on the authority of 'Ali who said concerning a pilgrim performing Hajj-Qiran: "He will perform two Tawafs and one Sa'i." AshShafi'i added: some people said: Two Tawafs and Sa'is and they adduced as evidence a weak narration on the authority of 'Ali.

Jabir narrated in his Hadith: Until the end of his Tawaf (i.e. Sa'i) at AlMarwah when he said: "If I had known beforehand what I have come to know afterward, I would not have brought sacrificial animals." Related by Muslim. In it is a proof against those who state that Sa'i is fourteen circuits. Each to and from is considered one circuit. This is the opinion of a group of senior followers of the Shafi'i madhhab and this Hadith is a refutation for them. This is because, based on their opinion, the last circuit of Sa'i ends at Safa and not Marwah. Thus, Ahmad said in his own version of the Hadith of Jabir: "When it was his seventh running at Marwah he said: 'If I had known beforehand what I have come to know afterward, I would not have brought sacrificial animals and would have performed an 'Umrah.' So, he who among you has not brought the sacrificial animals with him should exit from Ihram and treat it as an 'Umrah." All the people exited from their Ihram. Muslim added: All the

people exited from their Ihram and cut their hairs except the Prophet as well as those brought with them a Hady.

A host of Companions have narrated his command to those who did not bring along a Hady to treat their Hajj as 'Umrah. We discuss them at length here and we have enumerated them in

thebook Al-Ahkam Al-Kabeer, insha'Allah. Scholars have disagreed concerning that. Malik, Abu Hanifah and As-Shafi'i argue that it is part of the Khasa'is (peculiarities) of the Companions and then its permissibility for people other than them was abrogated. They rely on to the opinion of Abu Dharr that a repeal of Hajj for 'Umrah was meant only for the Companions of Muhammad. It is related by Muslim.

However, Imam Ahmad refuted that saying: "It has been narrated by eleven Companions, so where did this occur in their narrations?" Thus, he opined that a repealing of Hajj for 'Umrah is permissible for other than the Companions. Ibn 'Abbas argues in favour of the obligation of repealing upon whoever does not bring with them a Hady. To him, it is permissible in the Shari'ah if he had circumambulated the House and did not bring a Hady, then he becomes free of Ihram by the simple occurrence of that. According to him, there is no Nusuk (sacrifice) except for (Hajj) Qiran for whoever came with the Hady or Tamattu' for those who did not come with the Hady. And Allah (SWT) knows best.

Al-Bukhari related on the authority of Ibn 'Abbas who narrated: The Prophet along with his Companions arrived in Makkah in the morning of the fourth of Dhul-Hijjah in Ihram for Hajj only. So when we arrived, the Prophet ordered us to change our intentions of the Ihram for 'Umrah and that we could remove our Ihram after

performing the 'Umrah and could go to our wives (for intercourse). The people began talking about that. Jabir said in surprise: "Shall we go to Mina while semen is dribbling from our male organs?" Jabir moved his hand while saying so. When this news reached the Prophet he delivered a sermon and said: "I have been informed that some people were saying suchand-such;

by Allah, I fear Allah more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought the Hady (sacrifice) with me and had the Hady not been with me, I would have removed Ihram." At that Suraqah Ibn Malik stood up and asked: "O Allah's Messenger! Is this permission for us only or is it forever?" The Prophet, (Peace and Blessings of Allah be upon him), replied: "It is forever."

On the authority of Jabir who narrated: "We, in the state of Ihram, came with the Messenger of Allah for Hajj-Mufrad (with the aim of Hajj only), and 'A'ishah (May Allah be pleased with her) set out for 'Umrah, and when we reached Sarif, she entered in the state of her monthly period. We proceeded on until we reached Makkah and circumambulated the Ka'bah and ran between Safa and Marwah; and the Messenger of Allah, (Peace and Blessings of Allah be upon him), commanded that anyone among us who had no sacrificial animal with him should exit from the Ihram. We said: "What does this exiting imply?" He said: "Exiting completely from the state of Ihram, and we returned to our wives and applied perfume and put on our clothes and we were just four nights away from 'Arafah."

It is explicit in these two Ahadeeth that Allah's Messenger, (Peace and Blessings of Allah be upon him), arrived in Makkah in the year of Hajjat AlWadaa' on the morning of the 4th day of Dhul-

Hijjah. That was on Sunday when the day had risen and at the time of Dhuha because the first day of Dhul- Hijjah that year fell on Thursday without any dispute. Thus, the day of 'Arafah that year fell on the day of Jumu'ah based on the Hadith of 'Umar Ibn AlKhattab recorded in the Saheehain as shall be presented later.

When Allah's Messenger, (Peace and Blessings of Allah be upon him), arrived on Sunday, the fourth day of the month, and as mentioned earlier, he started with the Tawaf of Ka'bah and then Sa'i. Upon concluding his running between them at Marwah, he ordered the one who had no Hady with him to exit from his Ihram compulsorily and that became obligatory upon them without an option. They complied but some of them were grieved because Allah's Messenger, (Peace and Blessings of Allah be upon him), did not exit from his Ihram due to his coming with the Hady and they wished to act exactly as he had done. When he saw their unhappy demeanor, Allah's Messenger, (Peace and Blessings of Allah be upon him), said to them: "If I had known beforehand what I have come to know afterward, I would not have brought sacrificial animals and would have performed an 'Umrah." Meaning, if I had known that it would unnerve you, I would not have brought Hady with me so that I could put off the Ihram as you have.

Thus, the evidence of the preference for Tamattu' becomes clear as mentioned by Imam Ahmad, deducing from this Hadith. He said: "I do not have a doubt that Allah's Messenger, (Peace and Blessings of Allah be upon him), performed Hajj-Qiran, but Tamattu' is better because of his feeling of regret. His response is that the Prophet did not feel regretful for Tamattu' being better than Qiran in respect of the one who had brought along the Hady. Rather, Allah's Messenger,

(Peace and Blessings of Allah be upon him), felt regretful so that he may not discomfit his Companions by remaining in Ihram himself and his command that they should exit from their own Ihram.” Consequently, And Allah (SWT) knows best, when Imam Ahmad contemplated on this secret, he adduced in yet another narration from him that Tamattu’ is better in respect of the one who did not bring Hady

based on Allah's Messenger's command that whoever, among his Companions, did not bring along the Hady to perform Tamattu' and that Qiran is better for the one who brought the Hady as Allah has preferred for His Prophet during his Farewell Pilgrimage and His commanding him accordingly as stated above. And Allah (SWT) knows best.

Afterward, Allah's Messenger, (Peace and Blessings of Allah be upon him), proceeded along with the people upon the completion of his Sa'i between Safa and Marwah and his command to those who did not come with Hady to exit from Ihram until he alighted at Al-Abtah in the eastern part of Makkah. He remained there for the remainder of Sunday, Monday, Tuesday and Wednesday until he offered the Subh prayers of Thursday. All the while he led his Companions in prayers and he did not return to the Ka'bah throughout those days.

Al-Bukhari said in the chapter on the one who does not come near the Ka'bah and does not perform Tawaf till the day of 'Arafah and returns after the first Tawaf that on the authority of 'Abdullah Ibn 'Abbas who narrated: the Prophet arrived in Makkah and he circumambulated (the House) and did Sa'i between Safa and Marwah and did not come close to the Ka'bah after his Tawaf until he returned from 'Arafah. Al-Bukhari related it exclusively.

While Allah's Messenger, (Peace and Blessings of Allah be upon him), was still at Al-Batha', on the outskirts of Makkah, 'Ali arrived from Yemen. Allah's Messenger, (Peace and Blessings of Allah be upon him), had sent him to Yemen as a commander after Khalid Ibn Al- Waleed, as stated earlier. When he returned, he found that his wife, Fatimah, the daughter of Allah's

Messenger, had exited from her Ihram as had the wives of Allah's Messenger as (they were among) those who did not come along with the Hady and she had applied antimony and had put on dyed clothes. Showing disapproval 'Ali asked: "Who asked you to do this?" She said: "My father." 'Ali went to the Messenger of Allah, (Peace and Blessings of Allah be upon him), showing annoyance at Fatimah for what she had done, and narrated to him: "O Messenger of Allah, Fatimah has exited from her Ihram, put on dyed clothes and applied antimony and she claims that you commanded her to do so." Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "She has told the truth, she has told the truth, she has told the truth." Then the Prophet asked him: "What did you say when you make the intention to go for Hajj?" 'Ali said: "I assume the same Ihram as that of the Prophet." He said: "I have with me sacrificial animals, so do not exit from the Ihram." The total number of those sacrificial animals brought by 'Ali from Yemen and of those brought by the Messenger of Allah, (Peace and Blessings of Allah be upon him), from Madinah and those he bought on the way was one hundred camels. Both of them shared in all of the Hady. All of these have been related earlier in Saheeh Muslim.

This silent approval refutes the narration mentioned by Al-Hafiz Abul-Qasim At-Tabarani, may Allah have Mercy on him, from the Hadith of 'Ikrimah from Ibn 'Abbas that 'Ali met the Prophet on his way to Al-Juhfah. And Allah (SWT) knows

best. Abu Moosa was among the people who came with 'Ali but he did not come with a Hady so Allah's Messenger, (Peace and Blessings of Allah be upon him), ordered him to exit from his Ihram after he had performed the Tawaf and Sa'i for 'Umrah. Thus, he turned his intention for Hajj into 'Umrah and he became a Mutamattu' pilgrim and, thereafter, he used to give religious

verdicts accordingly during the reign of 'Umar Ibn Al-Khattab, may Allah be pleased with him. When he saw that 'Umar used to do Hajj-Ifrad and 'Umrah, he abandoned his previous verdict in deference and love for the Commander of the Faithful, 'Umar.

Imam Ahmad related on the authority of 'Awn Ibn Abi Juhaifah who narrated that his father said: "I saw Bilal calling the Adhan and turning his mouth here and there with two of his fingers inserted into his ears." He added: "Meanwhile, Allah's Messenger, (Peace and Blessings of Allah be upon him), was in a reddish tent which I supposed was made of leather. Afterward, Bilal came out into his front with an iron-tipped walking stick and drove it into the ground and Allah's Messenger, (Peace and Blessings of Allah be upon him), offered the Salat." 'Abdur Razzaq said: "I heard him say that it was in Makkah at Al-Batha'; while a dog, a woman and a donkey passed across the front (behind the iron-tipped walking stick) and he was wearing a reddish garment as if I could still see his shining shanks." Sufyan said: "We think it (the garment) was a Hibarah."

On the authority of Abu Juhaifah who narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him) went out at midday to Al-Batha'. He performed ablution, offered two units of the Dhuhr prayers while an iron-tipped walking stick was in front of him. 'Awn added from a report from his father, Abu Juhaifah: "Meanwhile,

donkeys and women were passing behind us.” Hajjaj said concerning the Hadith: Afterward, the people got up and were taking his hand and rubbing it on their faces. He added: “I also took his hand and rubbed it on my face and it felt colder than snow and its fragrance sweeter than musk.” The two authors of Saheeh have related it from the Hadith of Shu’bah in its entirety.

Allah's Messenger, (Peace and Blessings of Allah be upon him), remained at Al-Abtah, as indicated earlier, throughout Sunday, Monday, Tuesday and Wednesday. The people had exited from their Ihram except those who came along with Hady. It was during these days that 'Ali Ibn Abi Talib arrived from Yemen together with those who had accompanied him among Muslims; he also came with wealth. The Prophet, (Peace and Blessings of Allah be upon him), did not return to the Ka'bah after he had circumambulated it. On the morning of Thursday, Allah's Messenger, (Peace and Blessings of Allah be upon him), offered the Subh prayers of that day at Al-Abtah which coincided with the day of Tarwiyah and it is equally referred to as the day of Mina because that is the day pilgrims proceed to it.

It has been related that the Prophet, (Peace and Blessings of Allah be upon him), gave an address prior to this day. It is said that it was the day before, based on what I saw from some commentaries on the Day of Embellishment because it is the day the Budn used to be embellished and similar things. And Allah (SWT) knows best.

Al-Baihaqi related on the authority of Ibn 'Umar who narrated: Whenever Allah's Messenger, (Peace and Blessings of Allah be upon him), addressed the people on the day of Tarwiyah, he would address them concerning their rites.

Allah's Messenger, (Peace and Blessings of Allah be upon him), rode toward Mina before the sun shifted from its zenith though some said it was after it. Those people who had made the intention for Hajj at Al-Abtah assumed their Ihram when they were heading to Mina and dispatched their camel in its direction.

On the authority of Jabir Ibn 'Abdullah who narrated: We arrived along with Allah's Messenger, (Peace and Blessings of Allah be upon him), and exited from our Ihram until the day of Tarwiyah when we left Makkah after making intention for Hajj. Al-Bukhari mentioned this as a short commentary.

On the authority of Jabir who narrated: "After we had exited from it, Allah's Messenger, (Peace and Blessings of Allah be upon him), ordered us to put on our Ihram when we were heading to Mina." He added: "We put on our Ihram from Al-Abtah."

'Ubaid Ibn Juraij said to Ibn 'Umar: "I saw that whenever you are in Makkah and people put on Ihram on sighting the crescent moon you would not put on it until the day of Tarwiyah." He responded: "I have never seen the Prophet putting on Ihram until his camel set out with him (to Mina)."

Al-Bukhari related: 'Ata' was asked concerning the person who passed Mina while reciting the Talbiyah of Hajj and he said: Ibn 'Umar used to utter the Labbaik on the day of Tarwiyah after he had offered the Dhuhr prayers and his camel had risen with him.

I say: This is how Ibn 'Umar used to act whenever he performed Hajj with 'Umrah. He would put off his Ihram for 'Umrah and when it was the day of Tarwiyah, he would not utter the Labbaik until his

camel had set out toward Mina just as Allah's Messenger, (Peace and Blessings of Allah be upon him), had put on Ihram from Dhul-Hulaifah after he had offered the Dhuhr prayers and his camel had set out. However, on the day of Tarwiyah, the Prophet did not offer the Dhuhr prayers at Al-Abtah; rather, he offered it that day at Mina and there is no dispute concerning this.

On the authority of 'Abdul-Aziz Ibn Rufai' who narrated: "I asked Anas Ibn Malik: 'Tell me something you have observed about the Prophet concerning where he offered the Dhuhr prayers on the Day of Tarwiyah (8th DhulHijjah).' Anas replied: 'He offered it at Mina.' I said: 'Where did he offer the 'Asr prayers on the Day of Nahr (day of departure from Mina) ?' He replied: 'AtAl-Abtah,' and added, 'You should do as your leaders do'."

On the authority of Ibn 'Abbas who narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him), led us in the Dhuhr, 'Asr, Maghreb, 'Isha' and Fajr prayers at Mina and then proceeded to 'Arafah the following morning.

Ash-Shafi'i has narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), rode from Al-Abtah to Mina after Zawal but he offered the Dhuhr prayers in Mina and this Hadith is adduced as evidence for that. And Allah (SWT) knows best.

It has been stated earlier in the Hadith of Ja'afar Ibn Muhammad from his father on the authority of Jabir who narrated: "Then all the people except the Prophet and those who had with them sacrificial animals, removed their Ihram, and got their hair clipped. When it was the day of Tarwiyah they went to Mina and put on the Ihram for Hajj and the Messenger of Allah, (Peace and Blessings of Allah be upon him), rode and led the

noon, afternoon, sunset, 'Isha' and dawn prayers. He then waited a little until the sun rose, and commanded that a tent should be pitched at Namirah.

The Messenger of Allah, (Peace and Blessings of Allah be upon him), then set out and the Quraish did not doubt that he would halt at Al-Mash'ar Al-Haram (the sacred site) as the Quraish used

to do in the pre-Islamic period. The Messenger of Allah, (Peace and Blessings of Allah be upon him), however, continued until he came to 'Arafah and found that the tent had been pitched for him at Namirah. There he alighted and stayed until the sun had passed the meridian; then he commanded that Al-Qaswa' be brought and saddled for him. He came to the bottom of the valley, and addressed the people saying:

"Verily, your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the days of Ignorance.

"The first claim of ours on blood-revenge which I abolish is that of the son of Rabee'ah Ibn Al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas Ibn 'Abdul-Muttalib, for it is all abolished. Fear Allah concerning women! Verily, you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by the words of Allah. You have right over them: they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in

a fitting manner.

I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say?"

The audience said: "We will bear witness that you have conveyed (the message), discharged (the responsibility of Prophethood) and given wise (sincere) counsel."

The narrator said: "The Prophet then raised his forefinger toward the sky and pointing it at the people (said): 'O Allah, bear witness. O Allah, bear witness,' saying it thrice."

It is recorded in the Saheehain on the authority of Ibn 'Abbas who narrated: "I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), deliver the Khutbah on 'Arafat to the pilgrims: 'Whoever does not have shoes may wear Khuffs and whoever does not find an Izar may wear trousers'."

On the authority of 'Amr Ibn Kharijah who said: "Attab Ibn Aseed sent me to Allah's Messenger, (Peace and Blessings of Allah be upon him), while he was standing on 'Arafat during Hajj. I delivered the message to him and then I stood under his camel while its saliva dribbled down my head and I heard him say: 'O people, Allah has restored rights to their respective owners and that it is not permissible to make a will for a rightful inheritor. A child is attributed to the (owner of the) bed and stoning is for the adulterer. Whoever attributes himself to other than his rightful father, upon him shall be the curse of Allah, the angels and all mankind and Allah shall accept neither his obligatory deeds nor

his supererogatory ones'."

We will shortly present the content of the Khutbah which Allah's Messenger, (Peace and Blessings of Allah be upon him), delivered after this on the day of Nahr and what it contains of wisdom, exhortation, encompassing benefits and prophetic morals insha'Allah.

Al-Bukhari related on the authority of Muhammad Ibn Abi Bakr Ath-Thaqafi who once asked Anas Ibn Malik, while the two of them were going from Mina to 'Arafat: "What did you do on this day when you were with the Messenger of Allah?" He said: "Those of us who were saying the Talbiyah would continue doing so, and no one disapproved of it, and those of us who were saying: 'Allahu Akbar' would continue doing so, and no one disapproved of that either." It is also related by Muslim.

Al-Bukhari related on the authority of Salim Ibn 'Abdullah that 'Abdul Malik Ibn Marwan wrote to Al-Hajjaj that he should follow 'Abdullah Ibn 'Umar in all the rites of Hajj. So when it was the Day of 'Arafah (9th of Dhul-Hijjah), and after the sun had deviated or declined from the middle of the sky, Ibn 'Umar and I came and he shouted near the cotton (cloth) tent of Al-Hajjaj: "Where is he?" Al-Hajjaj came out. Ibn 'Umar said: "Let us proceed (to 'Arafah)." Al-Hajjaj asked: "Just now?" Ibn 'Umar replied: "Yes." Al-Hajjaj said: "Wait for me until I pour water on myself (i.e. take a bath)." So, Ibn 'Umar dismounted (and waited) until Al-Hajjaj came out. He was walking between me and my father. I informed Al-Hajjaj: "If you want to follow the Sunnah today, then you should shorten the sermon and then hurry up for the stay (at 'Arafah)." Ibn 'Umar said: "He (Salim) has spoken the truth."

Al-Bukhari related after his narration of this that

Al-Laith said: 'Uqail narrated to me from Ibn Shihab on the authority of Salim who said: In the year that he advanced against Ibn Zubair, Hajjaj asked Ibn 'Umar what was done at this place of stay. He said: "If you intend to follow the Sunnah, then offer the Salat at noon time on the day of 'Arafah." Ibn 'Umar Added: "He has spoken the truth. They used to combine the Dhuhr and 'Asr prayers

according to Sunnah.” I said to Salim: “Did Allah’s Messenger do that?” He said: “Are they following anything other than the Sunnah with that?”

On the authority of Ibn ‘Umar who narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), proceeded from Mina on the morning of the day of ‘Arafah. He disembarked at Namirah which is the place at which the Imams usually camp on ‘Arafah. When it was time for the Dhuhr Salat, the Messenger of Allah, (Peace and Blessings of Allah be upon him), came out and combined both the Dhuhr and ‘Asr prayers. This is how Jabir has mentioned it in his Hadith after he had related the Khutbah above, he said: “Then Bilal pronounced the Adhan and then the Iqamah and the Dhuhr Salat was performed. Again, he gave another Iqamah and the ‘Asr prayers was performed and he did not offer any (supererogatory) prayers in between them. This implies that Allah’s Messenger, (Peace and Blessings of Allah be upon him), delivered the Khutbah first and then offered the prayers. This does not contradict the second Khutbah.

Muslim related on the authority of Jabir who narrated: “The Messenger of Allah then mounted his camel and came to the place of stay, making his camel turn toward the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the Qiblah.”

Al-Bukhari related on the authority of Umm Fadhl

Bint Al- Harith that "some men were arguing in her presence on the day of 'Arafah about whether the Messenger of Allah, (Peace and Blessings of Allah be upon him), was fasting or not. Some of them said: 'He was fasting.' Others countered: 'He was not

fasting.' So I sent a bowl of milk to him while his camel was standing and he drank it." It is also related by Muslim.

'Ata' said: 'Abdullah Ibn 'Abbas invited Fadhl Ibn 'Abbas to a meal on the Day of 'Arafah and he declined and said: "I am fasting." 'Abdullah said: "Don't fast for Allah's Messenger was sent a bowl of milk on the Day of 'Arafah and he drank from it. So don't fast for you are being emulated. Ibn Bakr and Rawh (version) reads: "People will emulate you."

While a man was standing at 'Arafat (for Hajj) with Allah's Messenger, (Peace and Blessings of Allah be upon him), he fell down from his mount and broke his neck (and died). So Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik'." Muslim also related it.

On the authority of 'Abdur Rahman Ibn Ya'mar Ad-Deeli who narrated: "I witnessed Allah's Messenger, (Peace and Blessings of Allah be upon him), at 'Arafat and a group of people from Najd came to him and asked concerning the Hajj and he said: "Arafah is Hajj. Whoever catches the night of 'Arafah before the dawn of the night of Jami' (the day pilgrims return to Mina) has completed his Hajj."

On the authority of Yazeed Ibn Shaiban who narrated: "We were standing on 'Arafah at a place far away from the place of standing. Then Ibn Mirba' AlAnsari came to us and said: 'I am a messenger of Allah's Messenger to you and he has sent me to tell you: Stay within your Masha'ir (sacred sites) for you are upon a heritage from the heritage of your father, Ibraheem'."

It has been stated earlier that Allah's Messenger, peace and blessings of Allah be upon him, was not fasting on the day of 'Arafah. Thus, this points to the fact that not fasting there is better than fasting so as to be able to cope with supplication for it is the most important objective at that place. It is for this same purpose (Du'a) that Allah's Messenger, (Peace and Blessings of Allah be upon him), stood riding on the back of his camel from the time of the decline of the sun (from the zenith) till sunset.

Abu Hatim Muhammad Ibn Hibban Al-Busti related in his Saheeh on the authority of 'Abdullah Ibn 'Umar that he was asked concerning fasting on the Day of 'Arafah and he said: "I performed Hajj with Allah's Messenger, Abu Bakr and 'Umar and they did not fast on that day and I also will not fast that day but I neither recommend it nor forbid it."

Imam Ahmad and At-Tirmidhi have related from the Hadith of 'Amr Ibn Shu'aib through his father from his grandfather that Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "The best Du'a is Du'a on the Day of 'Arafah, and the best thing that I or the Prophets before me have said is: 'There is no deity worthy of worship (in truth) except Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praises are due for Him and He has dominion over all things (i.e. Omnipotent).' (La ilaha ill-Allah wahdahu la shareeka lahu la hul-mulk, wa la hul-

hamd wa Huwa 'ala kulli shai'in Qadeer)."

Usamah Ibn Zaid said: "I was riding behind the Prophet while he lifted up his hand supplicating. His camel tilted and its bridle fell off his hand and he reached for it with one hand while he continued raising the other in supplication."

Mentioning of the Revelation to the Messenger of Allah

Sublime revelations that were sent down to Allah's Messenger at this revered place: Imam Ahmad related on the authority of Tariq Ibn Shihab who narrated: A Jew came to 'Umar Ibn Al-Khattab and said: O Ameerul-Mu'mineen, you recite a Verse in your Book which, if it had been revealed in relation to us, the Jews, we would have taken that day as a day of celebration. 'Umar asked: "What Verse is that?" The Jew said: "The statement of Allah: 'This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion'." Thereupon 'Umar said: "By Allah, I know the day it was revealed on Allah's Messenger, (Peace and Blessings of Allah be upon him), and the hour in which it was revealed. It was revealed on the eve of the Day of 'Arafah (ninth of Dhul- Hijjah) on Friday."

Departure of Allah's Messenger From 'Arafat to Mash'ar Al-Haram

Jabir narrated in his lengthy Hadith: "He kept standing there until the sun set and the yellow light had gradually gone, and the disc of the sun had disappeared. Allah's Messenger, (Peace and Blessings of Allah be upon him), made Usamah sit behind him, and he pulled the nose-string of Al-Qaswa' (in order to keep her under perfect

control) so forcefully that its head touched the saddle, and he pointed out to the people with his right hand: "O people, gently! Gently! (i.e., to be moderate in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened the nose-string of his camel until she climbed up and this is how he reached Al-Muzdalifah. There he led the

evening and 'Isha' prayers with one Adhan and two Iqamahs and did not glorify (Allah) in between them (by not observe supererogatory Raka'ahs between them)." It is related by Muslim.

Al-Bukhari related on the authority of 'Urwah from his father who said: Usamah was asked in my presence: "How was the speed of (the camel of) Allah's Messenger, (Peace and Blessings of Allah be upon him), while departing from 'Arafat during the Hajjat al-Wadaa'?" Usamah replied: "The Prophet proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

On the authority of Usamah Ibn Zaid who narrated: I was riding behind Allah's Messenger, (Peace and Blessings of Allah be upon him), on the Day of 'Arafah. When the sun went down, Allah's Messenger, (Peace and Blessings of Allah be upon him), returned. When he heard the rumblings of their haste, he said: "Gently, O people. Go easily and in a measured manner for righteousness is not in hastening." Whenever the people crowded him, he would go slowly but whenever he found enough space, he went faster until he came to Muzdalifah and combined both Maghreb and 'Isha' prayers at the latter's time."

Al-Bukhari related on the authority of Usamah Ibn Zaid that he (a subnarrator) heard him say: Allah's Messenger, (Peace and Blessings of Allah be upon him), proceeded from Arafah, and as he

approached the mountain pass, he alighted from his camel and relieved himself, and then performed a light ablution. I said to him: "Prayers", whereupon he said: "The prayer is ahead of you (at Muzdalifah)." So he rode again, and as he came to Muzdalifah, he got down and performed complete ablution. Then

Iqamah was pronounced for prayers, and he observed the Maghreb prayers. Then every person made his camel kneel down there, and then Iqamah was pronounced for 'Isha' prayers and he observed it, and he (the Prophet) did not observe any prayer (either Sunan or Nawafil) in between them."

Imam Ahmad related on the authority of Usamah Ibn Zaid that Allah's Messenger, (Peace and Blessings of Allah be upon him), made him ride behind him from 'Arafat. He added: The people said: "Our companion will inform us what he did." Usamah said further: On his return from 'Arafat he pulled the nose-string of his camel so forcefully (in order to keep her under perfect control) that its head touched or almost touched the saddle, and he pointed out to the people with his right hand to be moderate (in speed) until he came to Muzdalifah. Then he made Fadhl Ibn 'Abbas sit behind him. He added that the people began to say: "Whatever Allah's Messenger does will be relayed to us by our companion." Al-Fadl said: "The procession kept on moving gently until it came to a valley exhausted and they spread into the valley until they lay down."

On the authority of Anas Ibn Seereen who said: "I was with Ibn 'Umar in 'Arafat. When it was time to depart, I departed with him until the Imam came and prayed Dhuhr and 'Asr and then he stood (on 'Arafah) and a companion of mine until the Imam departed and he departed with him till

we reached a strait. He made his camel kneel down and we did the same thing. We thought he wanted to pray but his slave boy who was holding his camel informed us that he did not intend to pray, rather he mentioned that when the Prophet once reached this place, he stopped to ease himself and (since then) he also loved to ease himself at the same place."

On the authority of Ibn 'Umar who narrated: The Prophet combined the Maghreb and 'Isha' prayers at Muzdalifah, with one Iqamah each and he did not offer any supererogatory (prayer) between them or immediately after each one of them.

'Abdullah Ibn 'Umar narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him), combined both Maghreb and 'Isha' at Muzdalifah without offering any other prayer between them. He prayed Maghreb three units and 'Isha' two. Afterward, 'Abdullah used to offer the prayer in a similar way until he died.

On the authority of Sa'eed Ibn Jubair who narrated that he combined Maghreb and 'Isha' with one Iqamah at Muzdalifah and he related that Ibn 'Umar acted in a similar manner. Ibn 'Umar in turn related that Allah's Messenger, (Peace and Blessings of Allah be upon him), did that as well.

Sa'eed Ibn Jubair narrated: "We departed along with Ibn 'Umar until we arrived at Muzdalifah where he led us in the Maghreb and 'Isha' prayers with one Iqamah and then he left." He added: "This is how Allah's Messenger, (Peace and Blessings of Allah be upon him), had prayed at this spot."

Al-Bukhari related in the chapter: "He who made one Adhan and Iqamah for each one of them" on the authority of 'Abdur Rahman Ibn Yazeed who

narrated: 'Abdullah Ibn Mas'ood performed the Hajj and we reached AlMuzdalifah at or about the time of the 'Isha' prayer. He ordered someone to pronounce the Adhan and Iqamah and then he offered the Maghreb prayer and offered two Raka'ahs after it. Then he asked for his supper and took it, and then, I think, he ordered someone to pronounce the Adhan and Iqamah (for the 'Isha' prayers). ('Amr, a sub-narrator said: The intervening statement 'I think', was said by the sub- narrator

Zuhair). Then ‘Abdullah offered two Raka’ahs of ‘Isha’ prayers. When the day dawned, ‘Abdullah said: “The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day.” ‘Abdullah added: “These two prayers are shifted from their actual times – the Maghreb prayer (is offered) when the people reached AlMuzdalifah and the Fajr (morning) prayer at the early dawn.” ‘Abdullah added: “I saw the Prophet doing that.”

Jabir narrated in his Hadith that Allah’s Messenger, (Peace and Blessings of Allah be upon him), laid down until the dawn of the following morning and then he offered the Fajr prayer when the dawn had clearly come out with an Adhan and Iqamah.

On the authority of ‘Urwah Ibn Mudarris who said: I came to Allah’s Messenger, (Peace and Blessings of Allah be upon him), while he was at Muazdalifah and asked: “O Messenger of Allah, I have come to you from the mountain of Tayyi’. I exhausted myself and my camel became tired and I did not leave a mountain except that I stood on it, do I have Hajj?” The Prophet, (Peace and Blessings of Allah be upon him), answered: “Whoever participated with us in this Salat i.e. the Salat Al-Fajr and stood with us until we departed and had attended the ‘Arafah whether in the night or day time, then his Hajj is complete and (he has) fulfilled his rites.”

Allah's Messenger, (Peace and Blessings of Allah be upon him), had sent forward some of his family members during the night before the surge of crowds from Muzdalifah to Mina.

Al-Bukhari related in the chapter on the one who sent the weak members of his family ahead of him and they stayed in

Muzdalifah supplicating and they went ahead when the moon has become hidden.

On the authority of Ibn Shihab who narrated: 'Abdullah Ibn 'Umar used to send the weak among his family early to Mina. So they used to depart from Al-Mash'ar Al-Haram (that is Al-Muzdalifah) at night (when the moon had set) and invoked Allah as much as they could, and then they would return (to Mina) before the Imam had started from Al-Muzdalifah to Mina. Some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamrah (Jamrat Al-'Aqabah) Ibn 'Umar used to say: "Allah's Messenger, (Peace and Blessings of Allah be upon him), gave the permission to them (the weak people) to do so."

On the authority of Ibn 'Abbas who said: "Allah's Messenger sent me from Muzdalifah (to Mina) by night."

Ibn 'Abbas also said: "I was among the weak members of the Prophet's family who went ahead of him from Muzdalifah in the night."

Ibn 'Abbas narrated: "We, the young boys of Banu 'Abdul- Muttalib, went ahead of the Prophet on our donkeys. He stroked our thighs saying: "O my sons, don't pelt the Jamrah till the sun comes out."

On the authority of 'Abdullah (the slave of Asma') who narrated: During the night of Jam', Asma' got down at Al-Muzdalifah and stood up to (offer) the prayer and offered the prayer for some time and then asked: "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then

asked: "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on until she threw pebbles at the Jamrah (Jamrat Al-'Aqabah) and then she returned to her dwelling place and offered the morning prayer. I asked her: "O you! I think we have come (to Mina) early in the night." She replied: "O my son! Allah's Messenger gave permission to the women to do so."

If Asma' Bint Abi Bakr pelted the Jamrah before the sunrise as mentioned here from Tawqeef, then her narration has precedence over that of Ibn 'Abbas because the chain of narrations of her Hadith is more authentic than that of Ibn 'Abbas especially if we say that: young boys are more energetic than women and that is why Allah's Messenger, (Peace and Blessings of Allah be upon him), commanded the boys not to throw the Jamrah before the sunrise while those who were given permission to depart were permitted to stone the Jamrah before the sunrise because their own condition were more precarious and more deserving of being guarded. And Allah (SWT) knows best.

If Asma' did not do it by permission, then the Hadith of Ibn'Abbas has precedence over her action but it strengthens the first statement of Abu Dawood: that Asma' stoned the Jamrah at night. She said: "We stoned the Jamrah at night." She added: "We used to do that during the time of the Prophet."

'A'ishah (May Allah be pleased with her) narrated: "We alighted at AlMuzdalifah and Sawdah asked the permission of the Prophet to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al- Muzdalifah) before the rush of the people. We kept on staying at Al-Muzdalifah until dawn, and set out with the Prophet but (I

suffered so much that) I wished I had taken the permission of Allah's Messenger, (Peace and Blessings of Allah be upon him), as Sawdah had done, and that would have been dearer to me than any other happiness."

The Prophet's Talbiyah at Muzdalifah

Muslim related on the authority of 'Abdur Rahman Ibn Yazeed who said: While we were at Jam' (Muzdalifah), 'Abdullah said: I heard the one on whom Soorah Al-Baqarah was sent down saying at this station: "Labbaik Allahumma labbaik."

The Messenger of Allah's Stay at Mash'ar Al- Haram and His Departure From Muzdalifah

Allah says: "Then, when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar Al- Haram." (Soorah Al-Baqarah 2:198)

Jabir narrated in his Hadith that he then offered the Fajr prayer, when dawn had become clear, with one Adhan and Iqamah. Then he mounted Al-Qaswa' till he came to Al-Mash'ar Al-Haram. He faced the Qiblah and supplicated to Allah, saying "Allahu Akbar, la ilaha illa Allah" and extolling His unity. He remained standing until the sky turned yellow and he departed before sunrise and he made Fadhl Ibn 'Abbas sit behind him.

On the authority of Abu Ishaq who said: "I heard 'Amr Ibn Maimoon say: I witnessed 'Umar praying at Jam' (Muzdalifah) and he stood and said: 'The polytheists would not to depart until sunrise and they would say: Hurry to sacrifice. But Allah's

Messenger, (Peace and Blessings of Allah be upon him), would depart before sunrise'."

'Abdur Rahman Ibn Yazeed narrated: "I went out with 'Abdullah to Makkah and when we proceeded to Jam' he offered the two prayers (the Maghreb and the 'Isha') together, making the Adhan and Iqamah separately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayers as soon as the day dawned. Some people said: 'The day had dawned (at the time of the prayer),' and others said, 'The day had not dawned.' 'Abdullah then said: Allah's Messenger, (Peace and Blessings of Allah be upon him), said: 'These two prayers have been shifted from their stated times at this place only (at AlMuzdalifah) ; first: The Maghreb and the 'Isha'. So the people should not arrive at Al-Muzdalifah until the 'Isha' prayer becomes due. The second prayer is the morning prayer which is offered at this hour.'"" Then 'Abdullah stayed there until it became a bit brighter. He then said: "If the AmeerulMu'mineen hastened onward to Mina just now, then he had indeed followed theSunnah." I do not know which preceded the other, 'Abdullah's statement or the departure of 'Uthman. 'Abdullah was reciting Talbiyah until he stoned the Jamrat Al-'Aqabah on the Day of Nahr (slaughtering) (i.e. the 10th of DhulHijjah).

Imam Ahmad related on the authority of Ibn 'Abbas that Allah's Messenger, (Peace and Blessings of Allah be upon him), departed from

Muzdalifah before sunrise.

Ibn 'Abbas narrated that Usamah was riding behind the Prophet from 'Arafat to Muzdalifah and then Fadhl rode behind him from Muzdalifah to Mina and each one of them reported that the

Prophet did not cease uttering the Talbiyah until he stoned the Jamrat Al-'Aqabah.

Fadhil Ibn 'Abbas who was riding behind Allah's Messenger, (Peace and Blessings of Allah be upon him), narrated that on the eve of 'Arafah and on the morning of Jam' (Muzdalifah) the Messenger of Allah, (Peace and Blessings of Allah be upon him), said to the people when they were returning: "Go gently!" Meanwhile, he held his camel until he entered Muhassir in Mina, and then said: "Be careful to pick only small pebbles with which you will stone the Jamrah." The Prophet, (Peace and Blessings of Allah be upon him) did not cease uttering the Talbiyah until he stoned the Jamrah.

Jabir said concerning the pilgrimage of the Prophet: Till he came to Muhassir then he quickened his pace slightly.

On the authority of 'Ali who narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him), stood at 'Arafat and said: "This is a place of standing and all of it is a place of standing." Then he departed when the sun had set and he made Usamah ride behind him. He kept stretching his neck on his camel while the people thronged on by his right and left. Turning to them he would say: "Gently, O people." Then he came to Jam' and he offered the two prayers: Maghreb and 'Isha' and spent the night until the following morning when he came to Quzah (a mountain at the end of

Muzdalifah) and stood on it and said: "This is a place of standing and all of Jam' is a place of standing." Then he proceeded until he came to Muhassir, he stood on it and struck his camel and it moved faster until he went past the valley and then he restrained it. He made Fadhl sit behind him and proceeded until he came to the Jamrah. He stoned it and then

went to the slaughtering place and said: "This is a place of slaughtering and all of Mina is a place of slaughtering." A young lady from Khath'am came to ask him question. She said: "My father is a decrepit old man and the obligation of Hajj had become due from him, will it suffice for him if I undertake it on his behalf?" The Prophet, (Peace and Blessings of Allah be upon him), answered: "Yes, so undertake it on behalf of your father." Meanwhile, he had turned the neck of Fadhl and 'Abbas said to him: "O Messenger of Allah, why have you turned the neck of the son of your uncle?" The Messenger of Allah, (Peace and Blessings of Allah be upon him)

, replied: "I saw a young man and a young lady and I do not have security from Shaitan (for them)."

A man came to him and said: "O Allah's Messenger! I shaved before I slaughtered." He replied: " (Go ahead and) slaughter, there is no problem." Another person came to him and asked: "I did Ifadah before I shaved." He replied: " (Go ahead and) shave your hair, there is no problem." Then he came to the House and circumambulated it and then he went to Zamzam and said: "O children of 'Abdul-Muttalib, were it not that people might contend with you over your provision of water (for pilgrims), I would have taken it over."

That has been authentically related by a number

of Companions and it is authentic that the two chiefs used to do that.

The Prophet's Stoning of the Jamrat Al- 'Aqabah Alone on the Day of Nahr

It has been stated earlier in the Hadith of Usamah and Fadhl and others from among the Companions, may Allah be pleased with them, that Allah's Messenger, (Peace and Blessings of Allah be upon him), continued uttering the Talbiyah until he stoned the Jamrat Al-'Aqabah.

Abu Al-'Aliyah narrated that Ibn 'Abbas said: Fadhl narrated to me that Allah's Messenger, (Peace and Blessings of Allah be upon him), said to him on the morning of the Day of Nahr: "Come and pick pebbles for me." I fetched him pebbles. He started sorting them out in his fingers saying: "Throw ones like these! Throw ones like these!" He then said: "Keep away from extremism in religion, for that which destroyed those who came before you was extremism in the religion." It is related by Al- Baihaqi.

Al-Bukhari related that Jabir narrated that the Prophet, (Peace and Blessings of Allah be upon him), stoned on the Day of Nahr at the time of Dhuha and afterward, after Zawal.

It is recorded in the Saheehain on the authority of 'Abdur Rahman Ibn Yazeed, who narrated that 'Abdullah stoned from the middle of the valley so I said: "O Abu 'Abdur Rahman, the people are stoning from its top." He said: "I swear by Him

besides Whom none deserves to be worshipped, it is at this spot where Soorah Al-Baqarah was revealed to him.” The wording is that of Al-Bukhari.

It is reported that ‘Abdullah Ibn Mas’ood came to the Jamrah, and stood such that the House was toward his left and Mina on his right and he stoned seven times and said: “This is the exact manner the one upon whom Soorah AlBaqarah was sent had acted.”

It is also related that ‘Abdullah Ibn Mas’ood also stoned the Jamrah from the middle of the valley with seven pebbles saying Allahu Akbar at each (throw of the) stone and he said: “By Him besides Whom none deserves to be worshipped, it is from here that the one upon whom Soorah Al-Baqarah was revealed stood (to throw the pebbles).”

On the authority of Jabir Ibn ‘Abdullah who said: “I saw Allah’s Messenger stoning the Jamrah with seven small pebbles.”

Ibn ‘Abbas narrated that the Prophet stoned the Jamrat Al- ‘Aqabah on the day of Nahr mounted.

Umm Jundub Al-Azdiyyah narrated: I saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), stoning the Jamrahs from the middle of the valley mounted and saying Allahu Akbar at each throw of the pebble while a man was behind shielding him. Upon asking about the identity of the man, I was told it was Al-Fadhl Ibn ‘Abbas and when the peoplecrowded (one another) he said: “O people, do not kill one another and whenever you are going to stone, do it with small pebbles.”

Jabir Ibn ‘Abdullah narrated: I saw Allah’s

Messenger, (Peace and Blessings of Allah be upon him), stoning the Jamrah mounted on his camel on the Day of Nahr and saying: "Learn your rites of Hajj from me perhaps I may not perform another Hajj after this."

Qudamah Ibn ‘Abdullah Al-Kilabi reported that he saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), stoning the Jamrat Al-‘Aqabah from the middle of the valley on the Day of Nahr mounted on a reddish camel neither beating nor shoving nor was he telling people away from him.

Nafi’ narrated: Ibn ‘Umar used to stone the Jamrat Al-‘Aqabah mounted on a riding animal on the Day of Nahr but he did not come to the remaining ones except on foot and he claimed that the Prophet also used not to come (to the remaining Jamrahs) except on foot both to and fro.

Jabir narrated: “Then the Prophet went to the slaughter place and he slaughtered sixty-three animals with his own hands and then gave ‘Ali (the slaughter instrument) to slaughter the remainder and made him partake in his Hady. He then commanded that a piece of flesh from each sacrificial animal should be put in a pot, and when it was cooked, both of them (the Prophet and ‘Ali) took some meat out of it and drank from its broth.” We shall discuss this Hadith.

‘Abdur Rahman Ibn Mu’adh At-Taimi who said: “Allah’s Messenger, (Peace and Blessings of Allah be upon him), addressed us while we were at Mina and our ears were open in such a way that we could hear what he was saying.”

Jabir Ibn ‘Abdullah narrated that Allah’s

Messenger, (Peace and Blessings of Allah be upon him), made 'Ali Ibn Abi Talib share in the Hady and the total number of those sacrificial animals brought by 'Ali from Yemen and of those brought by the Prophet was one hundred camels. Allah's Messenger, (Peace and Blessings of Allah be upon him), slaughtered sixty-three with his own noble hands.

Ibn Hibban and others said: That coincides with his lifespan: sixty-three years.

Ibn 'Abbas narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him), slaughtered 100 animals during the Hajj, sixty of them with his own hands and he ordered that the remainder be slaughtered as well. He took a piece of flesh from each animal sacrificed and put them in a pot, and when it was cooked, he took some meat out of it and drank from its broth. He added: He slaughtered seventy camels on the day of Hudaibiyah among which was the camel of Abu Jahl and when it was turned back from the House, it pined as it would over her child.

It is established in the Saheehain that 'Ali said: Allah's Messenger, (Peace and Blessings of Allah be upon him), commanded me to take charge of his Budn and to give away their meat, hide and other material as charity and that I should not give the butcher anything out of it. He added: "We shall pay him from our resources."

Ibn 'Abbas narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him), stoned the Jamrat Al-'Aqabah, then he slaughtered and then he shaved his head.

Ibn Hazm has claimed that he slaughtered a cow on behalf of his wife and he slaughtered on that day, two rams with black stripes.

Description of His Shaving

Imam Ahmad related that Ibn 'Umar narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), shaved his head during his Hajj.

Nafi' narrated that Ibn 'Umar narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him), and a group of his Companions shaved their heads while some others shortened their hairs.

Imam Muslim related from the Hadith of Al-Laithi from Nafi' with an addition. 'Abdullah said: Allah's Messenger, (Peace and Blessings of Allah be upon him) said: "May Allah have Mercy on those who shaved," once or twice. They said: "And those who shortened, O Messenger of Allah?" He said: "And those who shortened."

Anas Ibn Malik narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), got to Mina and went to the Jamrah and he stoned it. Thereafter he returned to his residence at Mina and he slaughtered and then he said the barber: "Take from here," pointing to the right side of his head and then to the left. Afterward, people began to approach him. In another narration, he shaved the right side and he distributed

it among the people a strand or two strands each and he gave the left side to Talhah. In yet another report, he gave the right side to Abu Talhah and he gave him the left side and asked him to distribute it among the people.

Anas narrated: I saw Allah's Messenger, (Peace and Blessings of Allah be upon him), while the barber was shaving his head and his Companions encircled him. They did not want any strand of

hair to fall except in the hand of one of them. Ahmad related it exclusively.

Afterward, Allah's Messenger, (Peace and Blessings of Allah be upon him), donned his cloth and applied perfume after he had

stoned the Jamrat Al'Aqabah and slaughtered but before circumambulating the House. 'A'ishah (May Allah be pleased with her), the Mother of the Believers, was the one who applied the perfume on him.

Al-Bukhari related on the authority of 'Abdur Rahman Ibn Al- Qasim Ibn Muhammad, the best of the people of his time, who said that he heard his father who was also the best of the people of his generation say that he heard 'A'ishah (May Allah be pleased with her) say: "I applied perfume on Allah's Messenger, (Peace and Blessings of Allah be upon him), with these hands of mine when he wanted to put on Ihram." Perhaps it was at the time of removing the Ihram before he circumambulated the House and she spread her hands to demonstrate that.

It is narrated that Ibn 'Abbas said: "When you have stoned the Jamrah, all that has been prohibited to you before becomes permissible, except intercourse till you circumambulate the House." A man said: "And perfume, O Abu 'Abbas?" He replied: "I saw Allah's Messenger, (Peace and Blessings of Allah be upon him), perfuming himself with musk. Is this perfume or not?"

Umm Salamah narrated: The night in which Allah's Messenger, (Peace and Blessings of Allah be upon him), went around his wives was on the night of Nahr. When he was with me, Wahb Ibn

Zam'ah and a man from the family of Abi Umayyah entered after they had changed their clothes. Allah's Messenger, (Peace and Blessings of Allah be upon him), asked them: "Have you done your Tawaf Al- Ifadah?" Both of them replied in the negative and the Prophet,

(Peace and Blessings of Allah be upon him), said to them: "Remove your dress." They complied but Wahb asked him: "But why, O Messenger of Allah?" He said: "This is a day in which facility has been given to you once you have stoned the Jamrah, slaughtered the Hady, if you have one, to be free from all prohibitions except intercourse with women until you have circumambulated the House. Thus, if you have stoned and you have not done the Tawaf Al-Ifadah, you remain in Ihram as you had been previously until you circumambulate the House."

His Tawaf Al-Ifadah

Jabir related: The Messenger of Allah, (Peace and Blessings of Allah be upon him), again rode and came to the House, and offered the Dhuhr prayers at Makkah. He came to the tribe of 'Abdul-Muttalib, who were supplying water at Zamzam, and said: "Draw water. O Bani 'Abdul-Muttalib, were it not that people would usurp this right of supplying water from you, I would have drawn it along with you. So they handed him a basket and he drank from it." This is related by Muslim. These wordings contain an indication that Allah's Messenger, (Peace and Blessings of Allah be upon him), rode to Makkah before the Zawal. He circumambulated the House and when he completed that, he offered Dhuhr prayers there.

Ibn 'Umar narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him),

performed Tawaf Al-Ifadah on the Day of Nahr and then returned to perform the Dhuhr prayers at Mina This is a contradiction to the Hadith of Jabir both of them related by Muslim. The flaw in both is that it is possible to say that Allah's Messenger, (Peace and Blessings of Allah be upon him), offered the Dhuhr prayers in Makkah and then returned to Mina

and he found that the people were already waiting for him, so he led them again. And Allah (SWT) knows best. His return to Mina at the time of Dhuhr is possible because it was summer time when the day is usually longer especially since a lot of actions have reached us from him on the same day. He returned from Muzdalifah after the day had brightened but before sunrise. He came to Mina and started with the stoning of the Jamrat Al- 'Aqabah with seven pebbles. Then he came to sacrifice with his own hands sixty-three camels and 'Ali sacrificed the remainder of the 100 camels. Then he took a piece of flesh from each animal sacrificed put them in a pot, and when it was cooked, he took some meat out of it and drank from its broth. In the meantime, he shaved his head and applied perfume. After he had finished all that, he rode to the House. On this same day, Allah's Messenger, (Peace and Blessings of Allah be upon him), delivered a compelling address. I do not know whether it took place before going to the House or upon his return to Mina. And Allah (SWT) knows best.

The import of this is that Allah's Messenger, (Peace and Blessings of Allah be upon him), rode to the House and circumambulated it seven times riding, but he did not run between Safa and Marwah as confirmed in Saheeh Muslim on the authority of Jabir and 'A'ishah (May Allah be pleased with her), may Allah be pleased with both of them. Then he drank from the Zamzamwater and from an infusion of dates in Zamzam water.

All of this strengthen the position of the one who argues that Allah's Messenger, (Peace and Blessings of Allah be upon him), offered the Dhuhr prayers in Makkah as related by Jabir. It is equally possible that he returned to Mina at the tail end of the time of Dhuhr and he led his Companions again in the Dhuhr prayers at Mina. This is what is perplexing for Ibn Hazm and he

did not know what to say concerning it. He is excused because of the contradiction between two authentic texts on it. And Allah (SWT) knows best.

‘A’ishah (May Allah be pleased with her) narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), did Tawaf Al-Ifadah at the end of that day when he had offered the Dhuhr prayers and then he returned to Mina and remained there for the nights of the days of Tashreeq, stoning the Jamrah after the decline of the sun (from the zenith) pelting each Jamrah with seven pebbles and saying Allahu Akbar with each pebble.

Ibn Hazm said: Here, ‘A’ishah (May Allah be pleased with her) and Jabir agree on the fact that the Messenger of Allah, (Peace and Blessings of Allah be upon him), offered the Dhuhr prayers at Makkah on the Day of Nahr and they are more precise, And Allah (SWT) knows best, than Ibn ‘Umar. This is what he said but there is no proof in this. This narration of ‘A’ishah (May Allah be pleased with her) does not textually prove that Allah’s Messenger, (Peace and Blessings of Allah be upon him), offered the Dhuhr prayers in Makkah. Thus, this is proof that he offered the Dhuhr prayers at Mina before he went to the House. This is more probable. And Allah (SWT) knows best. Based on this, it remains only the contradiction of the Hadith of Jabir for this implies that he prayed the Dhuhr at Mina before he rode to the House. The Hadith of Jabir implies that he rode to the House before he prayed the

Dhuhr prayers and offered it in Makkah.

'A'ishah (May Allah be pleased with her) and Ibn 'Umar narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), visited (the House) at night. If this is understood to mean after Zawal toward the evening, that may be correct. But if it is

understood to mean after sunset, then this is quite remote and contradicts what is established in well-known authentic Ahadeeth which state that he circumambulated the House on the Day of Nahr during the day time and he drank from the Zamzam water. The Tawaf for which he went to the House at night was that of Wadaa' (farewell). There are narrators which refer to Tawaf as a visit as we shall shortly explain insha'Allah. Or it may even be ordinary Tawaf Ziyarah before Tawaf Al-Wadaa' after the obligatory Tawaf.

A Hadith has been related, which we shall cite in its proper place, that Allah's Messenger, (Peace and Blessings of Allah be upon him), used to visit the House every night during the nights of Mina. This is also very improbable.

The more authentic of those narrations and the opinions upon which the majority of scholars are upon is that Allah's Messenger, (Peace and Blessings of Allah be upon him), circumambulated on the Day of Nahr during the day time and much more likely before the Zawal but with a possibility that it may have occurred after the Zawal.

The import of this is that when Allah's Messenger, (Peace and Blessings of Allah be upon him), arrived at Makkah, he circumambulated the House while mounted and then he came to the Zamzam where he found Banu 'AbdulMuttalib drawing water from it and providing it to the people. He took a bucket of water and drank from

it and poured some on himself.

On the authority of Bakr Ibn 'Abdullah Al-Muzani who narrated that he heard Ibn 'Abbas say while sitting near the Ka'bah: Allah's Messenger, (Peace and Blessings of Allah be upon him), came here riding his she-camel, and Usamah was sitting behind

him. He asked for water, and we gave him a cup full of Nabeedh (infusion of dates) and he drank it, and gave the remaining (part) to Usamah; and he (the Prophet) said: "Good! You have done well! So continue doing like it." So we do not like to change what Allah's Messenger, (Peace and Blessings of Allah be upon him), had commanded us to do. In another version of the Hadith from Bakr, a Bedouin came to Ibn 'Abbas and said: "What is the matter that I see that the progeny of your uncle supplies honey and milk (as drink to the travelers), whereas you supply Nabeedh (water sweetened with dates)? Is it due to your poverty or due to your close-fisted attitude?" Thereupon Ibn 'Abbas narrated this Hadith.

Ibn 'Abbas narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), came to the drinking place and asked for water. 'Abbas said, "O Fadhl! Go to your mother and bring water from her for Allah's Messenger." Allah's Messenger, (Peace and Blessings of Allah be upon him), said, "Give me water to drink." 'Abbas said, "O Allah's Messenger! The people put their hands in it." Allah's Messenger, (Peace and Blessings of Allah be upon him), again said, 'Give me water to drink. So, he drank from that water and then went to the Zamzam (well) and there the people were offering water to others and working at it (drawing water from the well). The Prophet, (Peace and Blessings of Allah be upon him), then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other

people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (i.e. his shoulder) to draw water," on saying that the Prophet, (Peace and Blessings of Allah be upon him), pointed to his shoulder. Afterward, Allah's Messenger did not repeat running between Safa and Marwah for the second time; rather, he was

contented with the first one. This is as related by Muslim on the authority of Jabir Ibn 'Abdullah who said:

The Prophet, (Peace and Blessings of Allah be upon him), and his Companions did not perform Sa'i except once.

Those referred to here as "his Companions", are the ones who brought their Hady along with them and were performing Hajj- Qiran. It is recorded in Saheeh Muslim that Allah's Messenger, (Peace and Blessings of Allah be upon him), said to 'A'ishah (May Allah be pleased with her) who had combined Hajj with 'Umrah and thus was also a Qiran pilgrim: "Your Sa'i suffices for your Hajj and your 'Umrah."

According to Imam Ahmad and his companions, the position of Jabir and his companions is generally applicable to both those performing Hajj-Qiran as well those performing Hajj-Tamattu'. Thus, Imam Ahmad posits that one round between Safa and Marwah suffices for both 'Umrah and Hajj of a Tamattu' pilgrim even though he removes his Ihram between them. This is a strange position relying on the apparent general (meaning) of the Hadith.

The companions of Abu Hanifah hold the same opinion as their counterparts in the Maliki and Shafi'i schools that two Tawafs and two Sa'is are due upon a Tamattu' pilgrim until the Hanafi even

applied that to a Qarin and it is one of the odd positions of their madhhab. That is, a Qarin must also perform two Tawafs and two Sa'is. They related that opinion from 'Ali in a mawqoof form. It is also reported from him in a form raised (to the Prophet) but we have earlier discussed all of these under the Tawaf and we explained that the chains of that (Hadith) are weak and contradict more authentic Ahadeeth.

'A'ishah (May Allah be pleased with her) narrated: Allah's Messenger, (Peace and Blessings of Allah be upon him) performed (Tawaf) Al-Ifadah at the end of that day when he had offered the Dhuhr prayers and then he returned to Mina and remained there for the nights of the days of Tashreeq, stoning the Jamrah after the descent of the sun (from the Zenith) pelting each Jamrah with seven pebbles and saying Allahu Akbar with each pebble. This is related by Abu Dawood exclusively. This is a pointer to the fact that his going to Makkah on the Day of Nahr was after Zawal. This is an outright negation of the Hadith of Ibn 'Umar. Concerning its contradiction to the Hadith of Jabir, then that is doubtful.

Allah's Messenger, (Peace and Blessings of Allah be upon him), delivered a compelling Khutbah on this honored day which has been reported in many Ahadeeth and here we cite from them what Allah has made easy:

Al-Bukhari said in the chapter which address in the days of Mina that on the authority of Ibn 'Abbas who narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), delivered a sermon on the Day of Nahr, and said: "O people! (Tell me) what is the day today?" The people replied: "It is the Sacred day." He asked again: "What town is this?" They replied: "It is the Sacred town." He asked: "Which month is this?" They replied: "It is the Sacred month." He said: "No doubt! Your blood, your properties, and your

honor are sacred to one another like the sanctity of this day of yours, in this town of yours, and in this month of yours.” The Prophet, (Peace and Blessings of Allah be upon him), repeated his statement again and again. After that he raised his head and said: “O Allah! Have I not conveyed Your Message to them? O Allah! Have I not conveyed Your

Message to them?" Ibn Abbas added: "By Him in Whose Hands is my soul, the following was the Prophet's will to his followers: It is incumbent upon those who are present to convey this information to those who are absent; beware and do not renegade (as) disbelievers (turn into infidels) after me, striking the necks (cutting the throats) of one another."

On the authority of Abi Bakrah who narrated: The Prophet, (Peace and Blessings of Allah be upon him), delivered a sermon to us on the Day of Nahr. He said: "Do you know what today is?" We said: "Allah and His Messenger know best." He remained silent until we thought that he might give that day another name. He said: "Isn't it the Day of Nahr?" We said: "It is." He further asked: "Which month is this?" We said: "Allah and His Messenger know best." He remained silent until we thought that he might give it another name. He then said: "Isn't it the month of Dhul-Hijjah?" We replied: "Yes! It is." He further asked: "What town is this?" We replied: "Allah and His Messenger know it best." He remained silent until we thought that he might give it another name. He then said: "Isn't it the Sacred town of Makkah?" We said: "Yes. It is." He said: "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, until the day you meet your Lord. No doubt! Haven't I conveyed Allah's message to you?" They said: "Yes." He said: "O Allah! Be

witness. So it is incumbent upon those who are present to convey it to those who are absent because the informed one might comprehend it better than the present audience, who will convey it to him. Beware! Do not renegade as disbelievers after me by striking the necks of one another."

The deliverance of this address at the Jamrahs makes it possible to claim that it was after he had stoned the Jamrah on the Day of Nahr and before his Tawaf.

It is equally possible that it occurred after his Tawaf and return to Mina and stoning the Jamrahs. However, the former is strengthened by what is related by An-Nasa'i.

Muslim has related that Umm Al-Husain narrated: I performed Hajj along with Allah's Messenger, (Peace and Blessings of Allah be upon him), on the occasion of the Farewell Pilgrimage and I saw him when he threw pebbles at Jamrat Al-Aqabah and returned while he was riding the camel, and Bilal and Usamah were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger, (Peace and Blessings of Allah be upon him), to shield him from the heat (of the sun). She (further) said: Allah's Messenger, (Peace and Blessings of Allah be upon him), said so many things, and I heard him say: "If a slave having some limb of his missing and having a dark complexion is appointed to govern you according to the Book of Allah, then listen to him and obey him."

On the authority of Salamah Ibn Qais Al-Ashja'i who said: Allah's Messenger, (Peace and Blessings of Allah be upon him), said during the Farewell Pilgrimage: "They are four: Do not associate any partner with Allah. Do not take a

life which Allah has forbidden to be taken except by right, do not commit adultery and do not steal." Since I heard it from Allah's Messenger, (Peace and Blessings of Allah be upon him), no one has been more careful not to fall into them than me."

Ibn Hazm said in Hajjat Al-Wadaa' on the authority of Usamah Ibn Shareek who said: I witnessed Allah's Messenger, (Peace

and Blessings of Allah be upon him), giving an address during the Farewell Pilgrimage and he was saying: "Your mother, your father, your sister, your brother and then other relatives in descending order." Then some people came and said: O Messenger of Allah, Banu Yurboo' had fought us whereupon Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "No one should falsely accuse another." Then a man who had forgotten to stone came and asked him for a (religious) verdict and he said: "Go ahead and stone, there is no harm." Another person came and said: "O Messenger of Allah, I forgot to circumambulate." The Prophet, (Peace and Blessings of Allah be upon him), answered: "Go ahead and circumambulate, there is no harm." And yet another man who had shaved before he slaughtered came to seek his verdict and he said to him: "Go ahead and slaughter, there is no harm." He was not asked about anything that day except that he said, there is no harm. Thereafter, he said: "Allah has removed all harms except for someone who falsely tarnish the honor of another Muslim. Such is a person for whom there is harm and destruction." He added: "Allah does not send down a disease except that He also sends down its cure, except for old age."

On the authority of Jareer who narrated: The Prophet, (Peace and Blessings of Allah be upon him), said to me during the Farewell Pilgrimage: "O Jareer, let the people keep quiet and listen." Then he said to the people: "Do not revert to

disbelief after me by striking the necks of one another.”

On the authority of ‘Amr who reported from his father who said: During the Farewell Pilgrimage, I witnessed Allah’s Messenger, (Peace and Blessings of Allah be upon him), saying: “O people, (saying that three times) what day is this?” The people

responded: "The day of the great pilgrimage." The Prophet, (Peace and Blessings of Allah be upon him), then said: "Certainly, your blood, your wealth and your honor are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours. The sin of a sinner shall not be blamed on his children nor that of a child blamed on his father. Verily, Shaitan has lost hope of being worshipped in this land of yours forever, however, he will be obeyed in some of the little things of your action and he would be pleased. Verily, all usury of the time of ignorance shall henceforth be waived, yours is the principal of your money. Do not oppress and do not (accept to) be oppressed."

Imam Ahmad related on the authority of Abu Umamah who said: I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), say while he was sitting on Al-Jad'a' (one of his camels) and his legs were on the stirrup stretching so that the people may hear him. He said at the height of his voice: "Won't you listen!" A man among the groups of people present said: "O Messenger of Allah, what do you recommend to us?" He said: "Worship your Lord, offer your five daily prayers, fast your month (of Ramadan) and obey when you are commanded and you will enter the Paradise of your Lord." I (the sub-narrator) said: "Abu Umamah, how old were you at the time?" He said: "At the time, I was thirty years old."

On the authority of Abu Umamah Al-Bahili who narrated: I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), say in his Khutbah during the Farewell Pilgrimage: "Allah has given rights to their respective owners and that it is not permissible to make a will for a rightful inheritor. A child is attributed to the (owner of the) bed and the stone is for the

adulterer. Whoever attributes himself to other than his rightful father or affiliates himself to other than his rightful mawla, upon him shall be the curse of Allah that will follow him until the Day of Resurrection. A woman should not give out anything from her (husband) house except with her husband's permission." It was said: "O Messenger of Allah, not even food?" He said: "That is the best of our wealth." Then Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "Loan is to be repaid, a gift is reciprocated, a debt is offset and a guarantor is liable."

On the authority of Rafi' Ibn 'Amr Al-Muzani who narrated: I saw Allah's Messenger, (Peace and Blessings of Allah be upon him), giving an address at Mina during the late morning on a reddish mule while Ali was articulating for him and the people were either standing or sitting."

On the authority of 'Abdur Rahman Ibn Mu'aadh At-Taimi who said: Allah's Messenger, (Peace and Blessings of Allah be upon him), addressed us while we were at Mina. Our hearings were wide open in such a way that we could hear what he was saying even while we were inside our lodgings. Then he began to teach them their rites till he got to the Jamrahs then he put together his two forefingers and said: "With small pebbles." Then he ordered the Emigrants to camp in front of the mosque and the Ansar to camp at the back and other people encamped after that.

It is recorded in the Saheehain that 'Abdullah Ibn 'Amr Ibn Al- 'As narrated: "I witnessed the Prophet, (Peace and Blessings of Allah be upon him), while he was delivering a sermon on the Day of Nahr (i.e., 10th Dhul-Hijjah, day of slaughtering the sacrifice), a man got up saying: 'I thought, Allah's Messenger, such-and- such a thing was to be done before such-and-such a thing.'

Another man got up, saying, 'I thought, Allah's Messenger, such- and-such a thing was to be done before such-and-such a thing.' Then Allah's Messenger, (Peace and Blessings of Allah be upon him), said: 'Do, and there is no harm'." It is related from the Hadith of Malik, Muslim and Yoonus from Az-Dhuhri. It has numerous wordings and this is not the right place to examine that. Its proper place is the Book of Ahkam (rulings). In the wording of the Saheehain he said: Allah's Messenger, (Peace and Blessings of Allah be upon him), was not asked about anything brought forward or delayed that day except that he said: "Do, and there is no harm."

Then Allah's Messenger, (Peace and Blessings of Allah be upon him), alighted at Mina where the mosque is currently located according to a report. The Emigrants encamped on the right, the Ansar encamped on the left and the (other) people encamped around behind them.

Ibn 'Umar narrated: Al-'Abbas sought permission of Allah's Messenger, (Peace and Blessings of Allah be upon him), to stay in Makkah during the nights of Mina for the provision of water and he permitted him."

Allah's Messenger, (Peace and Blessings of Allah be upon him), used to lead his Companions in Mina in two Raka'ahs as established in narrations from him in the Saheehain from the Hadith of Ibn Mas'ood and Harithah Ibn Wahb, may Allah be

pleased with them both. Thus, a section of scholars posits that the reason for this shortening was Nusuk (sacrifice) as opined by some Malikis and others. They said: Whoever says that the Messenger of Allah, (Peace and Blessings of Allah be upon him), said in Mina to the people of Makkah: "Complete your prayers

for we are travelers” is mistaken for he said that during the year of the Conquest when he disembarked at Al-Abtah as stated earlier. He used to pelt the three Jamrahs every day during the days of Mina after the Zawal on foot as stated by Jabir earlier and as stated by Ibn ‘Umar among the Salaf, each Jamrah was pelted with seven pebbles and he uttered Allahu Akbar at each throw of the pebble. He stopped at the first and second to supplicate Allah but he did not stop at the third.

It is narrated that Ibn ‘Umar used to stone the nearest Jamrah with seven pebbles saying Allahu Akbar at the end of each pebble throw then he would move ahead slightly to a more level ground and he would supplicate raising his hands. Then he would stone the middle Jamrah and he would move slightly left to a more convenient place and he would face the Qiblah and supplicate raising his hands and he would stand for a long time. He would then stone the last Jamrah from the middle of the valley but he would not stop to supplicate. He would depart saying: “This is the way I saw Allah’s Messenger acting.”

‘Asim Ibn ‘Adiyy reported from his father that Allah’s Messenger, (Peace and Blessings of Allah be upon him), gave concession to stone the Jamrah on the Day of Nahr and to skip a day and night and then stone the Jamrah again the subsequent day.

Chapter Concerning the Ahadeeth that Illustrate that Muhammad (Peace and Blessings of Allah be upon him) Addressed the People in Mina on the Second Day From the Days of Tashreeq

Abu Dawood said in the chapter concerning which day the Sermon given in Mina. Narrated by Ibn Abi Najeeth, from his father, from two men from Banu Bakr who said: We saw the Messenger of Allah (Peace and Blessings of Allah be upon him) address (the people) between the middle days of the days of Tashreeq, while we were by his riding animal, and it was the Sermon of the Messenger of Allah that he addressed in Mina.

From Sarra' Bint Nabhan - and she was a housewife in Jahiliyyah- who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) addressed us on the day of heads (the day when the heads of the sacrifices are eaten i.e. the first day of Tashreeq), saying: "What day is this?" We said: "Allah and his Messenger know best." He said: "Isn't this the middle of the days of Tashreeq (three days of Mina i.e. 11th, 12th and 13th of Dhul-Hijjah)."

Ibn Hazm mentioned: It has occurred that the Prophet addressed the people on the day of heads and it is the second day from the day of sacrifice without any difference from the people of

Makkah, and it has been mentioned that it is the middle of the days of Tashreeq, so middle can mean most noble, just as Allah said: And thus we have made you a median community. (Soorah Al-Baqarah 2: 143). And this course that Ibn Hazm followed is far from what is correct.

A Mention of a Hadith that the Messenger of Allah Used to Visit Ka'bah Every Night From the Nights of Mina

Al-Bukhari stated mentioning from Abu Hassan, from Ibn 'Abbas: The Messenger of Allah (Peace and Blessings of Allah be upon him) used to visit Ka'bah on the days of Mina," this is how Al-Bukhari mentioned it in Mu'allaq (without mentioning the chain of narrators) form with the context of criticising the narration's authenticity.

The Sixth Day of Dhul-Hijjah

Some of them said: It is called "the Day of Beauty" because the body is beautified with Jilal (a type of adornment) and other than it, and the seventh day is called "the Day of Irrigation" because it is the day when they quench their thirst with water, and they take from it that which they need for the time of standing on the plains of 'Arafat supplicating and that which comes after that, and the eighth day is known as "the Day of Mina," because they travel from Al-Abtah to Mina, and the ninth day is called "the Day of 'Arafah," due to their standing there on the plains of 'Arafat, and the tenth day is called "the Day of Sacrifice" and "the Day of Al- Adha" and "the Day of the Hajj AlAkbar" and the day that follows it is called "the Day of Tranquility" because they settle on that day. It is also called "the Day of Heads" because

they eat the first of their sacrifices, and it is the first day of the days of Tashreeq, and the second of the days of Tashreeq is called "the Day of the First Leaving Group" because it is permissible to leave on that day, and it is said that it is the day that is known as "the Day of the Heads." And the third of the days of Tashreeq is called "the Day of the Last (Leaving) Group." Allah, the Most

High, says: Then whoever hastens in two days - there is no sin upon him; and whoever delays - there is no sin upon him. (Soorah Al- Baqarah: 203). Then, when it was the last day for leaving, and it is the third of the days of Tashreeq and it was a Tuesday, the Messenger of Allah (Peace and Blessings of Allah be upon him) rode and the Muslims also left with him. He left Mina with them and descended Al-Al-Muhassab and it is a valley between Makkah and Mina. Then he prayed Salat Al-'Asr there.

And it has been narrated by 'Abdul-Aziz Ibn Rufai': I asked Anas Ibn Malik: "Inform me about something you witnessed from the Messenger of Allah (Peace and Blessings of Allah be upon him) ; where did he pray Dhuhr on the Day of Irrigation?" He said: "At Al-Abtah, do as your man did." And it has truly been narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) prayed Dhuhr on the Day of Leaving at Al- Abtah while remaining at Al- Muhassab.

Ibn 'Umar narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him), Abu Bakr and 'Umar, may Allah be pleased with them, would stop at Al-Abtah.

Ibn 'Umar also narrated: Indeed he would stop at Al-Muhassab. And he would pray Dhuhr on the Day of Leaving at Al-Hasbah. Nafi' mentioned: Indeed the Messenger of Allah and his Caliphs after him threw pebbles at the Jamarahs in Mina.

Abu Hurairah narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) said about the day after the Day of Sacrifice at Mina: "We are going to descend tomorrow at Khaif Bani Kinanah where they share with each other disbelief." He meant by that Al-Muhassab.

Usamah Ibn Zaid narrated: I said: O Messenger of Allah, where are you going to stay tomorrow in Hajj? He replied: "And did 'Aqeel leave for us a household?" Then he said: "We are going to stop tomorrow insha'Allah at Khaif Bani Kinanah - i.e. Al- Muhassab - where they have gathered with the Quraish upon disbelief," and that is because the tribe of Kinanah confederated with Quraish against the tribe of Hashim not to marry, trade and not to give them refuge - i.e. until they gave up the Messenger of Allah (Peace and Blessings of Allah be upon him) - then he said at that point: "The Muslim does not inherit from the Kafir and the Kafir does not inherit from the Muslim." Az-Dhuhri said:

And Al-Khaif means the valley

'A'ishah (May Allah be pleased with her) narrated: "It was the only place that the Prophet (Peace and Blessings of Allah be upon him) would stop at in order for it to be easier for him to leave - i.e. Al-Abtah." And what is intended is that all of them (the narrators) agreed that the Prophet (Peace and Blessings of Allah be upon him) stopped at Al-Muhassab when he left Mina, but they differed afterward. Some said he didn't plan his descent, but it was by coincidence for it to be easier for his exit; others indicated with his words that he intended to stop there, and this is the most likely opinion, because he commanded the people that their last covenant was with Ka'bah, and they would before that disperse from every angle. Ibn 'Abbas said: "So he commanded the people that

their last affair was with Ka'bah, i.e., the Farewell Tawaf. So the Prophet (Peace and Blessings of Allah be upon him) intended that he made Tawaf and those who were with him, and he indeed left Mina close to the time of midday, so it wasn't possible for him to come to Ka'bah for the rest of the day and make Tawaf, and then traveled to the outskirts of Makkah from the direction of Madinah. Since that may not have been possible

with a big crowd, he needed a place to stay before going to Makkah and there was no place more suitable than Al-Muhassab for his stay, where the Quraish had confederated with the tribe of Kinanah against the tribe of Hisham and Muttalib. So Allah did not assist the Quraish in their affair; rather He suppressed them and rejected them as losers. Allah made His religion victorious and helped His Prophet and raised His Word (tawheed), and completed His straight religion and made clear His straight path. So the Prophet made Hajj with the people and made clear to them Allah's rules and signs and he left after completing the rights of Hajj. He then stopped at the place where the Quraish had unified on oppression, wrongdoing and causing discord. He prayed by it Dhuhr, 'Asr, Maghreb and 'Isha' and then slept a little. And he sent 'A'ishah (May Allah be pleased with her), the Mother of the Believers, with her brother 'Abdur-Rahman so they could perform the 'Umrah from At-Tan'eem and when she finished she returned.

'A'ishah (May Allah be pleased with her) narrated: "I left with him - the Messenger of Allah (Peace and Blessings of Allah be upon him) in the last group, then he stayed at Al-Muhassab." Abu Dawood said: Ibn Bashshar mentioned the story of his dispatch to Tan'eem. She said: "Then I came to him in the morning, and he announced to his Companions it was time to go, so he reached Ka'bah before the morning prayer and made Tawaf of it when he was going to leave. Later, he

left and headed for Madinah.

I say: That which is apparent is that the Prophet (Peace and Blessings of Allah be upon him) prayed the morning prayer on that day at Ka'bah with his Companions and read in that prayer the complete Soorah Toor till the end: By the Mount. And a Book inscribed. In parchment spread open. And the frequented House.

And the ceiling raised high. And the sea filled (with fire). (Soorah At-Toor: 1-6)

And that is due to what Al-Bukhari narrated: From Umm Salamah, the wife of the Prophet (Peace and Blessings of Allah be upon him): "I complained to the Messenger of Allah (Peace and Blessings of Allah be upon him) that I was sick. He said: "Make Tawaf behind the people while riding." So I made Tawaf and the Messenger of Allah (Peace and Blessings of Allah be upon him) was praying at the side of Ka'bah, while reading: By the Mount. And a Book inscribed. (Soorah At-Toor: 1, 2)

Umm Salamah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said when he was in Makkah and wanted to leave and Umm Salamah had not yet made Tawaf and also wanted to leave, so he said to her: "When the morning prayer commences then make Tawaf on your camel while the people are praying."

And the point is that he upon completing the morning prayers made Tawaf and stood in the area (Multazem) between the corner which has the Black Stone in it and the door of the Ka'bah and thereafter invoked Allah and pressed his cheek against the wall of the Ka'bah.

'Amr Ibn Shu'aib narrated from his father, from his grandfather: "I saw the Messenger of Allah (Peace and Blessings of Allah be upon him)

pressing his face and his chest with the Multazem.”

Then the Prophet (Peace and Blessings of Allah be upon him) left Makkah as ‘A’ishah (May Allah be pleased with her) mentioned: “Indeed the Messenger of Allah entered Makkah from the top and exited from the bottom,” narrated in the Saheehain.

Ibn 'Umar said: "The Messenger of Allah (Peace and Blessings of Allah be upon him) entered from the high end which is at Al- Batha' and left from the lower end," narrated by Al-Bukhari and Muslim. According to another narration: He entered from Kuda' and left from Kada.

Jabir narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) left Makkah at sunset, and did not pray until he arrived at Sarif which is nine miles away from Makkah. This is very strange, and Ajlah (narrator in the chain of narrations) is doubtful, and maybe this was in other than the last pilgrimage. For verily the Messenger of Allah (Peace and Blessings of Allah be upon him) made Tawaf of the House after the morning prayer, so what delayed him to the time of sunset? This is very strange, unless that which Ibn Hazm claimed was true that he returned to Al-Muhassab from Makkah after his Tawaf, and did not mention an evidence for that except for the statement of 'A'isha when she returned from her 'Umrah from Tan'eem then she met him while she was ascending and he was descending to the people of Makkah. Or, she was descending and he was ascending. Ibn Hazm said: That which there is no doubt in, is that she was ascending to Makkah and he was descending; because she proceeded to perform 'Umrah, and he waited for her until she returned, then he (Peace and Blessings of Allah be upon him) proceeded to make the farewell Tawaf. Then he met her whilst she was going to Al- Muhassab from Makkah.

Al-Bukhari stated in the chapter of the one who stops at Dhi Tuwa when he returns from Makkah, and narrated from Ibn 'Umar that when he would spend the night at Dhi Tuwa until the morning and then he would enter (Makah) ; when he would leave he would pass by Dhi Tuwa and spend the night there until he

reached the morning, and he would say that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to do that.

This is how he mentioned it Mu'allaqan (without mentioning the narrator) with the phrase of certainty about the authenticity of the narration, and he mentioned it with the chain of narrations at another place in his book and Muslim also from the narration of Hammad Ibn Zaid. However, it does not have the mentioning of staying at Dhi Tuwa upon his return.

A'ishah narrated: She used to carry Zamzam and she used to inform that the Messenger of Allah (Peace and Blessings of Allah be upon him) would also carry it.

Abdullah Ibn 'Umar also narrated that whenever the Messenger of Allah (Peace and Blessings of Allah be upon him) would return from a battle or Hajj or 'Umrah, he would say Allahu Akbar thrice, then he would say: "There is no deity worthy of worship except Allah alone without a partner, for Him is the kingdom, for Him is All Praise, and He is able to do all things, returning repentants, worshippers, those who prostrate to our Lord praising, Allah affirmed his promise, and He helped his slave and He defeated the armies Himself."

Concerning a Hadith that

Proves that the Prophet Addressed at a Place Between Makkah and Madina

It is narrated that he explained over there the virtues of 'Ali Ibn Abi Talib and his innocence from what some people spoke about in Yemen, because of that which they experienced from his

rulings which they considered as oppression, suppression, and stinginess, while the truth was with him in that matter. That is why when the Prophet (Peace and Blessings of Allah be upon him) finished explaining the rights of Hajj and returned to Madinah he explained that on the journey. Then he made a forcefull speech on the 18th of Dhul-Hijjah of that year and it was a Sunday at Ghadeer Khumm under a tree in which he explained certain matters. He mentioned the virtues of 'Ali and his honesty, justice, and his relationship with him, which removed from the people whatever they held in their hearts and minds against him. We will mention many Ahadeeth related to that affair and make clear the authentic narrations from the weakones insha'Allah. Abu Ja'afar Muhammad Ibn Jareer At-Tabari, the author of Tafseer and history, paid special attention to this and compiled a two volume work which mentions the chains and versions of this speech. He mentioned the weak and the strong, the authentic and the unauthentic narrations, upon the way of many Muhaditheen who mentioned that which came to them in that chapter without making a difference between the authentic and unauthentic narrations. Similarly Al-Hafiz Abul- Qasim Ibn Al'Asakir mentioned many Ahadeeth of this sermon and we will mention narrations which have been narrated while mentioning that the Shi'as have no share in it and there is nothing for them to hold onto or any proof as we will make clear what we say.

Muhammad Ibn Ishaq said in the context of the Farewell Pilgrimage: narrating from Yazeed Ibn Rukanah: When 'Ali arrived from Yemen to meet the Messenger of Allah (Peace and Blessings of Allah be upon him) in Makkah, he hurried to the Messenger of Allah (Peace and Blessings of Allah be upon him) and left in charge of the army he had with him a man from his

companions. That man clothed every person with a gown that was with 'Ali. When 'Ali came back to his army he found them all having gowns on them, so he said: "Woe be upon you, what is this?" He said: "I clothed the people for them to beautify themselves when they met the people." He replied: "Woe be upon you! Remove them before you meet the Messenger of Allah (Peace and Blessings of Allah be upon him) with it." He removed the gowns from the people and returned it. The army then made apparent their grievance for what he had done to them.

Abu Sa'eed narrated: The people complained about 'Ali, so the Messenger of Allah (Peace and Blessings of Allah be upon him) stood as an addresser amongst us, then I heard him say: "People do not complain about 'Ali for, by Allah, there is no harshness for Allah - or the path of Allah - that should be complained about."

And Buraidah said: "I fought with 'Ali in Yemen and I saw harshness from him. Then, when I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) I mentioned 'Ali and I belittled him. I saw the face of the Messenger of Allah (Peace and Blessings of Allah be upon him) change, and he said: 'O Buraidah, am I not more deserving of the Believers than themselves?' I said: 'Indeed, O Messenger of Allah (Peace and Blessings of Allah be upon him) ' He replied: 'Whoever I am a protector of, then 'Ali is his protector'."

Zaid Ibn Arqam related that when the Messenger of Allah (Peace and Blessings of Allah be upon him) returned from the Farewell Pilgrimage and stopped at Ghadeer Khumm and ordered that the Dawhat (trees) be brushed and their thorns were removed from underneath them so the ground would be clear then he said: "It

is as though I was called so I answered. I have left behind the two heavy (matters) ; one of them is heavier than the other: The Book of Allah and my 'Itrah (close cousins) the people of my family (Ahl ulbait), so see how you succeed me to them, for, verily, they will not split until they meet me at the Hawdh." Then he said: "Allah is my protector and I am the ally of every Believer," then he took the hand of 'Ali and said: "Whoever I am the protector of, then he is their ally. Allah take as a friend the one who takes him as a friend and be an enemy to the one who is hostile to him." So I said to Zaid: "Did you hear it from the Messenger of Allah (Peace and Blessings of Allah be upon him) ?" He replied: "Nobody was in the great trees except that he saw him with his two eyes and heard him with his two ears."

Sa'eed Ibn Wahb related from Zaid Ibn Yuthai' who said that 'Ali said to the people in the open who heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say on the day of Ghadeer Khumm what he said except that he should stand? He said: Six people stood before Sa'eed, and six stood before Zaid, then they attested that they indeed saw the Messenger of Allah (Peace and Blessings of Allah be upon him) say to 'Ali on the day of Ghadeer Khumm: "Is not Allah more deserving of the Believers than themselves?" They replied: "Certainly." He replied: "O Allah whoever I am the protector of, then 'Ali is their protector; O Allah take as a friend the one who takes him as a friend and be

an enemy to the one who is hostile to him.”

Sa’eed ibn Wahb said: ‘Ali said in the open: "I read to you by Allah a man who heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say on the day of Ghadeer Khumm: 'Verily Allah is the ally of the Believers, and the one who I am their ally, then he ('Ali) is their ally. Allah take as an

ally the one who takes him as an ally and be hostile to the one who is hostile to him, and help the one who helps him'."

Year 11 From Hijrah

The year began and the noble Prophet and the travelers returned to Madinah from the Farewell Pilgrimage and in this year great matters occurred; from the greatest matters was the catastrophe that was the death of the Messenger of Allah (Peace and Blessings of Allah be upon him). However, Allah, Almighty, moved him from this temporary world to the eternal pleasure in a lofty high place, and a level in Paradise that has no level higher than it. Allah said: And the hereafter is better for you than the first (life). And your Lord is going to give you, and you will be satisfied. (Soorah Duha: 4,5). And that is after he finished conveying the message that Allah commanded him to propagate, and he advised his nation, and showed to them that which he knew from good, and he warned them and prohibited them from that which was harmful for them in this world and the hereafter.

We already mentioned what the authors of the two authentic books (Imam AlBukhari and Muslim) mentioned from the Hadith of 'Umar Ibn Al-Khattab that he said: The statement of Allah was revealed: Today I have completed for you your religion (Soorah Al-Ma'idah: on the day of Jumu'ah and the Messenger of Allah (Peace and

Blessings of Allah be upon him) was standing in 'Arafat.

We narrated from a good route that 'Umar Ibn Al-Khattab cried when this Verse was revealed, so it was asked: "What causes you to cry?" He replied: "There is nothing after perfection except

deficiency,” and it was though he felt the death of the Prophet (Peace and Blessings of Allah be upon him). And indeed he, may the prayers of Allah and peace be upon him, indicated this in the narration of Muslim which he narrated from Jabir: The Messenger of Allah (Peace and Blessings of Allah be upon him) stood at Jamrat Al-‘Aqabah and said to us: “Take from me your rights (of Hajj), for perhaps I may not perform Hajj after this year of mine.”

Abu Bakr Al-Bazzar and Al-Baihaqi narrated from Ibn ‘Umar that when Soorah An-Nasr was revealed in the middle of the days of Tashreeq, the Messenger of Allah (Peace and Blessings of Allah be upon him) knew it was a farewell so he ordered for his riding animal Al-Qaswa’ and then left. He then mentioned the sermon that as preceded. Similarly Ibn ‘Abbas said to ‘Umar when he asked him about the explanation of this Soorah in the presence of many of the Companions to show them the virtue of Ibn ‘Abbas and his advancement and knowledge, as some of them blamed him for bringing forth and seating himamongst the veterans of Badr. He said, “Indeed he is from where you know (i.e. the family of the Prophet),” then he asked them in the presence of Ibn ‘Abbas about the explanation of this Soorah: When the victory of Allah has come and conquest. And you see the people entering into the religion of Allah in multitudes. Then exalt (Him) with Praise of your Lord and ask for forgiveness from Him. Indeed He is ever

Accepting of repentance. (Soorah An- Nasr: 1-3)
They said: "We have been commanded when we are victorious (in conquest) that we remember Allah and we praise Him and ask for forgiveness." Then he asked: "What do you say, O Ibn 'Abbas?" He replied: "The time of the Messenger of Allah (Peace and Blessings of Allah be upon him) is being announced to him." Then 'Umar said: "I don't know from it

except that which you know.” We indeed mentioned it in the explanation of this Soorah that which illustrates the statement of Ibn ‘Abbas from different perspectives even though it does not negate also that which the Companions said in explanation of it.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said when He performed Hajj with his wives: “It is only this pilgrimage, then stick to the surfaces of the rugs.” This was the point that the soul felt his passing was imminent in that year, and we will mention that and relay that which has been narrated with regards to it from Ahadeeth and narrations and with Allah is help sought. Let us mention before that what the Imams Muhammad Ibn Ishaq Ibn Yasar, Abu Ja’afar Ibn Jareer, and Abu Bakr Al-Baihaqi said at this point before the death of the Prophet from the number of his pilgrimages, battles, brigades, letters and messengers to the kings. So let us mention that abridged and summarized then we will follow that up with the death of the Prophet.

In the Saheehain Zaid ibn Arqam narrated: Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) fought 19 battles, and made pilgrimage after He migrated, the Farewell Pilgrimage, and never made pilgrimage after that. Abu Ishaq said: And one in Makkah. And we mentioned earlier from more than one of the Companions, from them Anas Ibn Malik in the

Saheehain: Indeed he performed four 'Umrahs: 'Umrah of Hudaybiyyah, 'Umrah of Al-Qada', 'Umrah of Al-Ji'ranah and the 'Umrah of the Farewell Pilgrimage.

As for the battles, Al-Bukhari narrated from Salamah Ibn Al- Akwa': I fought with the Messenger of Allah (Peace and Blessings of Allah be upon him) seven battles, and with Zaid Ibn

Harithah nine battles in which the Messenger of Allah (Peace and Blessings of Allah be upon him) placed him in command over us.

In the Saheehain from Salamah: "I fought with the Messenger of Allah (Peace and Blessings of Allah be upon him) seven battles, and from that which he would send from expeditions (brigades) nine battles, at one time with Abu Bakr in charge and at one time Usamah Ibn Zaid."

And in Saheeh Al-Bukhari Al-Bara' who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) fought 15 battles.

Zaid Ibn Arqam said, as recorded in the Saheehain: Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) fought 19 battles and I was present in 17 of them.

Ibn Buraidah related from his father: He truly fought battles with the Messenger of Allah (Peace and Blessings of Allah be upon him). In a narration from Muslim from the route of Al-Husain Ibn Waqid from Abdullah Ibn Buraidah from his father: He fought with the Messenger of Allah (Peace and Blessings of Allah be upon him) battles and fought in eight from them. In a narration from him with this chain (of narrators): He sent 24 brigades, he fought on the day of Badr, Uhud, Al-Ahzab, Al-Muraisee', Quda'id, Khaibar, Makkah and Hunain.

In Saheeh Muslim from the Hadith of Abu Zubair

from Jabir: Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) fought 21 battles, I fought with him in 19 battles, and I did not attend Badr or Uhud, as my father prevented me. When

my father was killed in Uhud I did not miss any battle that he fought in.

Sa'eed Ibn Al-Musayyab narrated: the Messenger of Allah (Peace and Blessings of Allah be upon him) fought in 18 battles. He said: I heard him another time say: 24 battles, and so I don't know if that was a misconception or something that I heard afterwards.

Abu Qatadah said: "The Messenger of Allah (Peace and Blessings of Allah be upon him) fought in 19 battles, he participated in eight of them, and sent from the brigades 24," so all of his battles and brigades were 43 (in total).

'Urwah Ibn Az-Zubair mentioned and Az-Dhuhri, Moosa Ibn 'Uqbah, Muhammad Ibn Ishaq Ibn Yasar and more than one of the Imams concerning this matter: Verily he fought on the Day of Badr in Ramadan in the second year (since Hijrah), then in Uhud in Shawwal of the third year, then Al-Khandaq, and Banu Quraizah in Shawwal also of the fourth year, and its mentioned the fifth year. Then in Bani Al-Mustaliq at Al-Muraisee' in Sha'ban in year 5, then in Khaibar in Safar in year 7, and from them are those who say year 6 and the truth is that it was at the start of year 7 and the end of year 6. Then he fought the people of Makkah in Ramadan year 8 and fought against Hawazin and laid siege to the people of Tai'f in Shawwal and some of Dhul-Hijjah year 8 as is mentioned in detail before. And Muhammad Ibn

Ishaq said: And the total number of battles that he fought were 27:

The Battle of Waddan and that is the Battle of Al-Abwa' The Battle of Buwat from the direction of Radwa

The Battle of Al-Ishirah from the middle of

Yanbu' The first Battle of Badr (the

request of Kurz ibn Jabir),

The great Battle of Badr in which he fought
against the bravest of the Quraish

The Battle of Bani Sulaim until he reached Al-Kudr

The Battle of As-Saweeq in search of Abu

Sufyan Ibn Harb The Battle of Ghatfan and it

was the Battle of Dhi Amr

The Battle of

Najran The

Battle of Uhud

The Battle Hamra'al-

Asad The Battle of

Banu Nadheer The

Battle of Dhaat ar-

Riqqa'

The Battle of Badr Al-Akhirah (last)

The Battle of Badr then the Battle of Al-
Khandaq then Bani Al-Quraidhah then Bani
Lihyan from Hudhail then Dhu Qarad then Bani
Al-Mustaliq from Khuza'ah then Al-
Hudaibiyyah, not wanting battle when the
polytheists blocked his path then Khaibar then
'Umrah al-Qada' then Al-Fath

(Conquest of Makkah) then Hunain then At-Tai'f and then Tabook.

Ibn Ishaq said: He fought in nine of them: Badr, Uhud, Al- Khandaq, Quraidhah, Al-Mustaliq, Khaibar, Al-Fath, Hunain and At-Ta'if. I say that all of that has been mentioned in much detail in their places with their evidences and proofs.

Concerning the Verses and Ahadeeth Warning of the Death of the Messenger of Allah

Jabir said: I saw the Messenger of Allah (Peace and Blessings of Allah be upon him)

throw at the Jimar then he stood and said: "Take from me your rites of Hajj for I may not perform Hajj after this year of mine." Allah, Most High, says:

"Indeed you are to die and indeed, they are to die. Then indeed you, on the Day of Resurrection, before your Lord, will dispute."
(Soorah

Az-Zumar: 30, 31)

"And we did not grant to any man before you eternity (on earth), so if you die - would they be eternal?" (Soorah Al- Anbiya': 34)

“Every soul will taste death. And we test you with evil and with good as a trial; and to Us you will be returned.” (Soorah Al-Anbiya’: 35)

“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).” (Soorah Aal ‘Imran: 185). “Muhammad is not but a messenger. (Other) messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels (to unbelief) ? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.” (Soorah Aal ‘Imran: 144)

The above-mentioned Verse is the one As-Siddeeq (Abu Bakr) recited on the day of the passing of the Messenger of Allah (Peace and Blessings of Allah be upon him). When the people heard it, it was as though they had never heard it before.

Allah said: “When the victory of Allah has come and conquest. And you see the people entering into the religion of Allah in multitudes. Then exalt (Him) with Praise of your Lord and ask for forgiveness from Him. Indeed He is ever Accepting of repentance.” (Soorah An-Nasr: 1-3). ‘Umar and Ibn ‘Abbas mentioned: “It was the time (death) of the Messenger of Allah (Peace and Blessings of Allah be upon him) that was made known to him.”

Ibn ‘Umar mentioned: It was revealed in the middle of the days of Tashreeq in the Farewell

Pilgrimage, so the Messenger of Allah (Peace and Blessings of Allah be upon him) knew it was a farewell. Thereafter he addressed the people with a sermon he commanded them with good and forbade them from evil, the famous sermon as mentioned earlier.

The Prophet, peace and blessings of Allah be upon him, said to his daughter, Fatimah: "Verily, Jibraeel used to revise the Qur'an with me once every year, and this year he revised the Qur'an twice, and I do not see except that my time has come near."

In Saheeh Al-Bukhari Abu Hurairah said: "The Messenger of Allah (Peace and Blessings of Allah be upon him) used to make I'tikaf (staying in the mosque as an act of worship) every month of Ramadan for 10 days, then, when it was the year in which he passed away he performed I'tikaf for 20 days."

Abu Muwaihbih narrated: "The Messenger of Allah (Peace and Blessings of Allah be upon him) was ordered to pray upon the people of Al-Baqi (graveyard in Madinah). He prayed upon them three times, then, when it was the third night, he said: 'Abu Muwaihbih, place the saddle on my riding animal.' Then he rode and I walked until he reached them, then he descended from his riding animal, then I held the riding animal and he stood, or he said, he stood by them and said: 'Let it be easy for you the state you are in, in contrast to what the people are in. The trials are like pieces of the dark night, each piece follows the other, the last is worse than the first, so let the state you are in be easy for, in contrast to what the people are in'."

'A'ishah (May Allah be pleased with her) narrated:

The Messenger of Allah (Peace and Blessings of Allah be upon him) returned from Al-Baqi and found me while I had a headache and I was saying: "My head!" He said: "Rather me, 'A'ishah (May Allah be pleased with her) and my head." She continued: Then he said: "What would harm you were you to die before me and then I stood by you, wrapped you, prayed over you, and buried you?" I replied: "By Allah, it is as though I was with you, were

you to indeed do that. It was as if I indeed returned to my house and had a feast with some of your wives.” Then the illness of the Messenger of Allah (Peace and Blessings of Allah be upon him) peaked while visiting his wives, until his illness intensified in Maimoonah’s house. He called his wives, and sought permission from them to be nursed in my house so they gave him permission. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) exited being helped by two men from his family, one of them was Al-Fadhl Ibn ‘Abbas and another man, while having his head tied and dragging his feet, until he entered my house. ‘Ubaidullah mentioned: So I informed Ibn ‘Abbas then he asked: ‘Do you know who the other man was? He was ‘Ali Ibn Abi Talib’.”

A’ishah also said: When the Messenger of Allah (Peace and Blessings of Allah be upon him) fell ill and his pain intensified, he asked permission from his wives to be nursed in my house so they allowed him. Then he exited while being helped by two men while his feet were dragging on the floor between ‘Abbas Ibn ‘Ubaid and another man. ‘Ubaidullah said: So I informed ‘Abdullah – i.e. Ibn ‘Abbas – what ‘A’ishah (May Allah be pleased with her) mentioned. Then ‘Abdullah Ibn ‘Abbas said: “Do you know who the other man was who ‘A’ishah (May Allah be pleased with her) didn’t mention?” I replied: “No.” Ibn ‘Abbas said: “He was ‘Ali.” Then ‘A’ishah (May Allah be pleased with her) used to say that the Messenger

of Allah (Peace and Blessings of Allah be upon him) entered my house when his illness intensified, and said: "Pour on me water from seven water skins, and not complete the contents, i.e., not all of the water from them in order that I take a covenant from the people." So we sat him in a tub belonging to Hafsah, the wife of the Prophet (Peace and Blessings of Allah be upon him), and we began to

pour on him from those containers, until he began to indicate to us with his hand that you have done what he had wanted. A'ishah said: Then he exited to the people and led the prayer and addressed them.

'A'ishah (May Allah be pleased with her) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to ask in during illness from which he died: "Where am I tomorrow, where am I tomorrow?" He intended the day with 'A'ishah (May Allah be pleased with her), so his wives allowed him to be where he wanted to be. So he stayed in 'A'ishah (May Allah be pleased with her)'s house until he died. 'A'ishah (May Allah be pleased with her) said: He died on the day that he was going to see me in my house, and Allah took him while his head was between my chest and my neck and his saliva mixed with mine.

She said: 'Abdur-Rahman Ibn Abu Bakr entered brushing with a Siwak (twig like toothbrush), and the Messenger of Allah (Peace and Blessings of Allah be upon him) looked at him. I said to him: "Give me that Siwak, 'Abdur Rahman." So he gave it to me and I cut it and softened it, and then gave it to the Messenger of Allah (Peace and Blessings of Allah be upon him). He brushed with it while leaning on my chest."

Narrated by 'A'ishah (May Allah be pleased with her): "Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) would read upon

himself when ill the Mu'awwidhat (the last three Soorahs of the Qur'an) and blow on himself, then wipe his hands on himself. When he fell ill from the illness that led to his death, I began to blow on him with the Mu'awwidhat like he

would, and wipe with the hand of the Prophet (Peace and Blessings of Allah be upon him) upon him.

It is affirmed in the Saheehain that 'A'ishah (May Allah be pleased with her) narrated: "The wives of the Messenger of Allah (Peace and Blessings of Allah be upon him) gathered around him. Then Fatimah came walking her gait (which) was not different to her father's. He said: 'Welcome my daughter,' and she sat to his right or left. Then he whispered something to her in secret and she cried, then he whispered another thing to her in secret and she smiled. I asked her: 'The Messenger of Allah (Peace and Blessings of Allah be upon him) favored you in particular with a secret and you were crying.' When she stood, I said: 'Inform me of what he shared with you?' She replied: 'I am not to spread the secret of the Messenger of Allah (Peace and Blessings of Allah be upon him) "When he passed away I asked her: 'I ask you for the right that I have upon you, that you inform me.' She replied: 'As for now, then yes. He whispered to me on the first occasion: Verily I used to recite the Qur'an to Jibraeel once every year, and I recited it to him this year twice, and I do not see except that my time has come near, so fear Allah and remain patient for I am a good predecessor for you, so I cried. Then he whispered to me: Are you not pleased that you are the leader of the women believers, or the leader of the women from this nation? so I smiled'."And this Hadith has other paths narrated by 'A'ishah

(May Allah be pleased with her).

Narrated by 'A'ishah (May Allah be pleased with her): "We gave the Messenger of Allah (Peace and Blessings of Allah be upon him) medicine during his illness, so he began to indicate to us not to give him that medicine. Then we said (we thought or said to ourselves), (that it was) the hatred of the sick for medicine. When

he recovered he said: "Did I not forbid you from administering medicine to me?" We said (we thought or said to ourselves) (that it was) the hatred of the sick for medicine. Then he said: "Nobody should be left in the house except that he is given this medicine - while I watch - except for Al-'Abbas because he did not see you (give the medicine)."

'A'ishah (May Allah be pleased with her) narrated: The Prophet (Peace and Blessings of Allah be upon him) used to say in his illness from which he died: "'A'ishah (May Allah be pleased with her), I still feel the pain from the food that I ate in Khaibar (after he was poisoned by the Jews of Khaibar), so this is a time I find myself gasping from that poison."

'Abdullah Ibn 'Abbas narrated that 'Ali left the company of the Messenger of Allah (Peace and Blessings of Allah be upon him) during the illness from which he died. The people said: "Abul-Hasan, how did the Messenger of Allah (Peace and Blessings of Allah be upon him) reach the morning?" He replied: "He is better with Allah's praise." Then 'Abbas Ibn 'Abdul-Mutalib took his hand and said to him: "You, by Allah, after three (nights he will die) are the worshipper of the stick (an example for someone who begins to follow someone else), and I truly see that the Messenger of Allah (Peace and Blessings of Allah be upon him) shall pass away by this illness of his. Verily, I know the faces of Bani 'Abdul-Muttalib at the time

of death. Take us to the Messenger of Allah (Peace and Blessings of Allah be upon him) and then let us ask him for whom is the command? If it is us then we know, but if it is in other than us then we will be informed and give Wasiyyah (i.e. appointment of the Caliph after him)." Thereafter 'Ali said: "If we, by Allah, were to ask the Messenger of Allah (Peace and Blessings of Allah be upon him) for

Wasiyyah then he denies us from it then the people won't give it to us after him, for surely by Allah I will not ask the Messenger of Allah (Peace and Blessings of Allah be upon him) for it."

Ibn 'Abbas narrated: "Thursday, and what happened on Thursday? The illness of the Messenger of Allah (Peace and Blessings of Allah be upon him) intensified." Then he said: "Come to me I will write a message for you, after it you will never go astray." Thereafter they began to argue and it is not appropriate to argue in the presence of a Prophet. So they said: "What is the matter with him that he is in such pain?" They questioned that, so they began to defend him by make excuses for him. Thereafter he said: "Leave me, for that condition in which I am is better than what you are calling me to." Then he advised them with three matters. He said: "Expel the idolaters from the Arabian Peninsula, and treat the delegations in the way that I would." And he remained silent about the third, or he said: "I forgot it."

A'ishah said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Indeed I intended to send for Abu Bakr and his son and take a covenant lest those who speak were to speak, or those who wish were to wish." Then he said Allah refuses, or the believers repel, or Allah repels and the believers refuse (to accept anyone other than Abu Bakr as the Caliph).

In Saheeh Al-Bukhari and Muslim it is narrated from Muhammad Ibn Jubair Ibn Mut'im from his father that he said: A woman came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he ordered her to return to him after some time. So she asked: "If I were to come and not find you?" As though she intended his death. He said: "If you do not find

me then go to Abu Bakr.”And that which is apparent And Allah (SWT) knows best that she only said that to him in the illness from which he died.

He conveyed on Thursday before he was taken by five days a great sermon, in which he made clear the virtues of As-Siddeeq (Abu Bakr) in the presence of all of the Companions, as well as what he specifically mentioned about him leading the Companions in prayer – as will be explained – in their presence. It might be that this sermon was reparation for what he wanted to write. And he indeed had a bath before this noble sermon, they poured on him seven water skins and not their complete contents and this is from seeking a cure with seven from water, as has been mentioned in other Hadiths in other places. That which is intended is that he had a bath then exited and led the people in prayer. Afterward, he addressed them as was mentioned in the Hadith of ‘A’ishah (May Allah be pleased with her).

Mention of His Command to Abu Bakr As- Siddiq to Lead in Prayer, and His Exiting, then He Prayed Behind Him

Imam Ahmed narrated from ‘Abdullah Ibn Zam’ah Ibn Al- Aswad Ibn AlMuttalib Ibn Asad who said that when the illness became severe for the Messenger of Allah (Peace and Blessings of Allah

be upon him) while I was with him in a group from among the Muslims, Bilal called for the prayer. He said: "Command somebody to lead the prayer." He said: So I exited then suddenly 'Umar was with the people and Abu Bakr was absent so I said: "Stand, 'Umar and lead the people in prayer." So he stood, and when 'Umar pronounced: Allahu Akbar,

the Messenger of Allah (Peace and Blessings of Allah be upon him) heard his voice, for 'Umar was a man with a loud voice. The Messenger of Allah (Peace and Blessings of Allah be upon him) asked: "Where is Abu Bakr? Allah refuses that and so do the Muslims; Allah refuses that and so do the Muslims." Thereafter Abu Bakr was sent for and he arrived after 'Umar had prayed that prayer, and led the people in prayer. Then 'Abdullah Ibn Zam'ah said: 'Umar said to me: "Woe be unto you! What did you do, Ibn Zam'ah? By Allah, I did not think when you commanded me except that the Messenger of Allah (Peace and Blessings of Allah be upon him) commanded me with it, if it was not for that I would not have prayed." I replied: "By Allah, the Messenger of Allah (Peace and Blessings of Allah be upon him) did not command me, however, when I did not see Abu Bakr, I saw you more deserving of the people in leading them in prayer."

Al-Aswad said: We were with A'ishah, and we spoke of being steadfast on the prayer and veneration of it so she said: When the Prophet (Peace and Blessings of Allah be upon him) became ill, during the illness from which he died, the time of prayer entered, and Bilal made the Adhan. He said: "Order Abu Bakr to lead the people in prayer." It was said to him: "Verily, Abu Bakr is a weak man, i.e., he had a soft heart and would cry much from the fear of Allah as other narrations have mentioned, and when he stands in your place he will not be able to lead the people in

prayer." He repeated himself and they repeated themselves to him. Then he replied on the third occasion and said: "You are like the women who tried to tempt Yoosuf, may peace be upon him, order Abu Bakr to lead the people in prayer." Thereafter Abu Bakr exited (as an Imam). Thereafter the Prophet (Peace and Blessings of Allah be upon him) felt better and came out between two people, it is as though I see his legs dragging from the pain. Abu Bakr

wanted to move back, but the Prophet (Peace and Blessings of Allah be upon him) indicated to him to stay in his place. Thereafter he was led until he sat next to him. It was said to Al- A'mash: So the Prophet (Peace and Blessings of Allah be upon him) prayed and Abu Bakr followed him in prayer whilst the people were following Abu Bakr in prayer? So he nodded with his head: "Yes."

'Ubaidullah Ibn 'Abdullah said: "I entered upon 'A'ishah (May Allah be pleased with her) and said: Will you inform me about the illness of the Messenger of Allah (Peace and Blessings of Allah be upon him) ?" She said: "Indeed, the Messenger of Allah's (Peace and Blessings of Allah be upon him) illness became heavy upon him and so he asked: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah.' He said: 'Put some water for me in the container.' So we did. Then he had a bath and when he went to stand up, he became unconscious. When he regained conscious said: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah.' He said: 'Put some water for me in the container.' So we did. Then he had a bath when he went to stand up, he became unconscious. When he regained conscious he said: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah.' Then he said: 'Put some water for me in the container.' So we did. Then he had a bath then he went to stand up, he became unconscious. When he recovered he said: 'Have the people prayed?' We

replied: 'No, they are waiting for you, O Messenger of Allah,' and the people were sitting in the mosque waiting for the Messenger of Allah (Peace and Blessings of Allah be upon him) for the Isha' prayers. The Messenger of Allah (Peace and Blessings of Allah be upon him) sent for Abu Bakr so that he can lead the people in prayers. Abu Bakr was a

weak man (who cried from the fear of Allah). He (Abu Bakr) said: 'Umar, lead the people in prayers,' to which he replied: 'You are more deserving of that.' So Abu Bakr led them in prayers in those days. When the Messenger of Allah (Peace and Blessings of Allah be upon him) felt a little better, so he came out between two men, one of whom was Al-'Abbas for the Dhuhr prayers. When Abu Bakr saw him he started to move back, but the Prophet indicated to him not to move back. He commanded him and then sat him next to him. Thereafter Abu Bakr prayed standing and the Messenger of Allah (Peace and Blessings of Allah be upon him) prayed while seated." 'Ubaidullah mentioned: So I entered upon Ibn 'Abbas and I said: 'Shall I not inform you of what A'ishah told me about the illness of the Messenger of Allah (Peace and Blessings of Allah be upon him)' He replied: 'Tell me.' So I informed him and he didn't deny anything about it except that he said: 'Did she mention to you the name of the person who was with Al'Abbas?' I replied: 'No.' He said: 'He was 'Ali'."

In another narration: Abu Bakr began to pray standing while following the prayer of the Messenger of Allah (Peace and Blessings of Allah be upon him). The people were following the prayer of Abu Bakr while the Messenger of Allah (Peace and Blessings of Allah be upon him) was seated. Al-Baihaqi mentioned: So in this (narration) the Prophet (Peace and Blessings of Allah be upon him) went forward in this prayer,

and Abu Bakr joined his prayer with his.

Anas said: The Messenger of Allah (Peace and Blessings of Allah be upon him) prayed behind Abu Bakr in one single garment wrapped around him. When he wished to stand he said: "Call Usamah Ibn Zaid for me." So he came and then leaned his

back to his neck, and that was the last prayer he prayed. Al- Baihaqi mentioned: In this is proof that this prayer was the morning prayer of Monday the day of his passing away. It was the last prayer that he prayed due to what has been affirmed that he passed away during midmorning (Dhuha) of Monday. That which Al-Baihaqi has mentioned, Muslim took it from the Book of Maghazi by Moosa Ibn Uqbah, for he mentioned it just like that. Similarly, Abul-Aswad narrated from Urwah, but it is weak. Rather this was the last prayer that he prayed with the people aswas mentioned specifically in the other narration, and a general incident is overruled by a specific one. Therefore, it is not possible for this to be the morning prayer of Monday the day of his passing away, because that prayer was in congregation, rather than in his house because of the weakness. The evidence for that is what Al-Bukhari mentioned in his Saheeh from Anas Ibn Malik, who followed, served, and accompanied the Prophet (Peace and Blessings of Allah be upon him): Verily, Abu Bakr used to lead the prayer during the illness from which the Prophet (Peace and Blessings of Allah be upon him) passed away, until it was Monday while they were in rows for prayer. The Prophet (Peace and Blessings of Allah be upon him) uncovered the curtain of the house looking at us while standing, his face was like the page of a Mus- haf, he smiled and was laughing. So we thought we were going to be tempted from the joy of seeing the Prophet (Peace and Blessings of Allah be upon him), and Abu Bakr had gone

back on his heels to reach the row of worshippers behind him, and he thought that the Prophet was coming out for the prayer. He indicated to us to complete the prayer, and then he let the curtain down, and passed away on that day."

Anas ibn Malik said that the Prophet (Peace and Blessings of Allah be upon him) did not come out for three days, then the

(Iqamah) prayer was established, Abu Bakr moved forward. The Prophet (Peace and Blessings of Allah be upon him) said: "Lift the curtain," and they lifted it. When the Prophet's (Peace and Blessings of Allah be upon him) face became apparent to us, we had not seen a sight more beloved to us than his face. Thereafter, the Prophet (Peace and Blessings of Allah be upon him) indicated with his hand to Abu Bakr to move forward and the Prophet (Peace and Blessings of Allah be upon him) let go of the veil, and he was not seen until he died.

This is the most clear evidence that he (Peace and Blessings of Allah be upon him) did not pray the Monday morning prayer with the people, and he had no contact with them, because he did not come out for three days. We say: So upon this basis, the last prayer that he prayed with them was Dhuhhr, as it has come explicitly in the Hadith of 'A'ishah (May Allah be pleased with her) which was mentioned before, and that was on Thursday not Saturday or Sunday, as Al- Baihaqi mentioned from Maghazi Moosa Ibn 'Uqbah, who is weak, and because of we mentioned from his sermon after it. Also due to the fact he lost contact with them on Friday, Saturday and Sunday, and these were full days. What is strange is that Al-Hafiz Al-Baihaqi cited this Hadith from these two paths, then he said: So maybe he (Peace and Blessings of Allah be upon him) secluded himself from them in the first Raka'ahs, then he exited in the second Raka'ah, then prayed behind Abu Bakr, just as

'Urwah and Moosa Ibn Uqbah mentioned, and that had been unknown to Anas Ibn Malik, or he mentioned some of the incident and didn't mention the end of it. This, which he mentioned, is very far fetched because Anas said: Then he was not seen until he died, and in another narration he said: Then that was the last time with him. The statement of a

Companion takes precedence over the statement of a Tabi'ee And Allah (SWT) knows best.

What is important is that the Messenger of Allah (Peace and Blessings of Allah be upon him) chose Abu Bakr As-Siddeeq as an Imam for all of the Companions in the prayer, which is the greatest pillar of Islam in terms of acts of worship. Shaikh Abul- Hasan Al-Ash'ari said: "His preference of him is a matter known by necessity from the religion of Islam. His preference of him is a proof that he was the most knowledgeable of the Companions and the best of them in memorization due to what has been affirmed in the report whose authenticity is agreed upon by the scholars. The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'The one who leads the people in prayer is the one who has the best recitation/memorization of the Qur'an; if they are the same in recitation, then the one who has the most knowledge of the Sunnah; if they are the same with regards to the Sunnah, then the one who is older; if they are the same age, then the one who accepted Islam first'." Isay: these words of Al-Ash'ari deserves to be written in gold. All these qualities were indeed present in As-Siddeeq. The prayer of the Messenger (Peace and Blessings of Allah be upon him) behind him in some of the prayers as we mentioned previously from the authentic narrations do not contradict that which has been narrated in the Saheeh that Abu Bakr followed him, because that was in another prayer as Ash- Shafi'i and others from the Imams

mentioned.

Point of Benefit: Malik, Ash-Shafi'i and a number of the scholars, including Al-Bukhari, used the Prophet's prayer while being seated and Abu Bakr following him standing and the people following Abu Bakr as an evidence for the abrogation of his statement in the Hadith that is agreed upon, when he prayed

with some of his companions seated. He fell from his horse and his right side was injured, so they prayed behind him while standing. So he indicated to them to sit down, then when he finished he said: "By the One in Whose Hand is my soul, you similar to what the Persians and the Romans would do, standing for their great ones while they are seated. The Imam is only there to be followed, so when he pronounces Allahu Akbar then pronounce Allahu Akbar. When he performs the Rukoo' also perform the Rukoo', and when he stands straight then stand straight; when he prostrates then prostrate, and when he prays sitting then everyone should pray sitting." They said: Then he led them while seated, and they were standing in the illness of death, so that illustrates that it is an abrogation of what was mentioned before, And Allah (SWT) knows best.

And the ways in which people replied to this conclusion have differed into many opinions, and the place of their mentioning is in the book Al-Ahkam AlKabeer. The summary of it is that some people claimed that the Companions sat because of his previous command and Abu Bakr only continued standing in order to convey his voice. Some of the people said that Abu Bakr was the Imam at the same time as some of the narrators explicitly mentioned as was mentioned before, and Abu Bakr, due to his great conduct with the Messenger of Allah, would not lead him rather he would follow him. So it is as though the Prophet (Peace and Blessings of Allah be upon him)

became the Imam of the Imam, because of this they did not sit as they were following Abu Bakr while he was standing. As-Siddeeq did not sit because he was the Imam and also in order to convey to them the Prophet's movements, still moments, and transmissions. And Allah (SWT) knows best. From the people are those who said: There is a difference between starting the prayer behind the Imam in a state

of standing, then continuing standing in it, even if the sitting of the Imam occurs during it, as is in this situation, and beginning a prayer behind an Imam who is already seated, in the latter case it is obligatory to sit as in the Hadith mentioned earlier And Allah (SWT) knows best. From the people are those who said: This action and the Hadith mentioned earlier are an evidence allowing standing and sitting, and both of them are allowed and permissible; sitting because of what has been mentioned, and standing because of the later action. And Allah (SWT) knows best.

Chapter Concerning How the Prophet Approached Death

Imam Ahmad narrated from 'Abdullah Ibn Mas'ood: "I entered upon the Prophet (Peace and Blessings of Allah be upon him) while he was ill and I touched him. I said: 'O Messenger of Allah, indeed you are very ill.' He said: 'I feel the illness of two people from you.' I replied: 'You have two rewards.' He said: 'Yes by the One in Whose Hands is my soul, there is no Muslim on this Earth who is afflicted with a hardship from illness and other than it except that Allah removes from him his sins just as a tree sheds its leaves'."

'A'ishah (May Allah be pleased with her) said: "I haven't seen an illness of anyone more severe than the one of the Messenger of Allah (Peace and Blessings of Allah be upon him)."

She also said: The Messenger of Allah (Peace and Blessings of Allah be upon him) died between my neck and chin, so I don't hate the severity of death for anyone after I saw the Messenger of Allah (Peace and Blessings of Allah be upon him).

In another Hadith it is said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The most severely tested of the people are the Prophets, then the righteous, then those similar to them, then those similar to them. The man is tested according to his religion, so if there is firmness in his religion then he will have a

severe test upon him."

Usamah Ibn Zaid narrated: "When the Messenger of Allah (Peace and Blessings of Allah be upon him) became ill the people and I went to Madinah. I entered upon the Messenger of Allah (Peace

and Blessings of Allah be upon him) and he became silent so he didn't speak, then he began to raise his hands to the sky then put them on his face, I knew he was praying for me."

Imam Malik mentioned in his Muwatta from Isma'eel IbnAbu Hakeem that he heard 'Umar Ibn Abdul-Aziz say that the last words which the Messenger of Allah (Peace and Blessings of Allah be upon him) said were: "May Allah curse the Jews and Christians, they took the graves of their Prophets as mosques. Two religions will not remain in the land of the Arabs." This is how he narrated it as a murasl Hadith (a Hadith which a break in its chain between the Tabi'ee and the Prophet (Peace and Blessings of Allah be upon him)).

Al-Bukhari and Muslim narrated from A'ishah and Ibn 'Abbas that they said:

When death descended upon the Messenger of Allah (Peace and Blessings of Allah be upon him) he began to cast his sheet on his face. When he became grieved he removed it from his face then he said in that state: "May the curse of Allah be upon the Jews and the Christians, they took the graves of their Prophets as places of worship," warning them from what they did (this is from the words of the narrator 'A'ishah (May Allah be pleased with her)).

Anas Ibn Malik narrated: The advice of the

Messenger of Allah (Peace and Blessings of Allah be upon him) when death approached him was: "The prayer and that which your right hands own slaves," to the extent that the Messenger of Allah's (Peace and Blessings of Allah be upon him) chest began to heave with it, and his tongue could hardly pronounce it.

Umm Salamah narrated: The advice of the Messenger of Allah (Peace and Blessings of Allah be upon him) at the time of his death was: "The prayer, the prayer and that which your right hands owns slaves,"until he would mumble it in his chest and his tongue could not pronounce it.

'A'ishah (May Allah be pleased with her) related from the Prophet (Peace and Blessings of Allah be upon him) that he said: "What truly makes it the suffering easy upon me, is that I saw the whiteness of the palm of 'A'ishah (May Allah be pleased with her) in Paradise." Only Ahmad narrated it and the chain is sound. This is an evidence for his strong love for 'A'ishah (May Allah be pleased with her), may Allah be pleased with her. The people have mentioned many concepts for having strong love, and nobody reached this level. That is only because they over exaggerate with words that have no reality and these are certainly true words and there is no doubt about it.

'A'ishah (May Allah be pleased with her) also narrated that she used to say: Verily, from the blessings of Allah upon me is that the Messenger of Allah (Peace and Blessings of Allah be upon him) passed away on my day, in my house and between my chest and neck, and Allah indeed mixed my saliva with his at the time of death. She said: My brother entered upon me with a Siwak with him and I leaned the Messenger of Allah (Peace and Blessings of Allah be upon him) to my

chest, then I saw him look at him. I knew that he liked Siwak, so I said: "Will I give it to you?" He nodded with his head, i.e. yes, so he placed it in his mouth. She said: And in front of him was a pot or container with water in it, then he began to place his hand into the water and wipe it on his face, then say: "There is no God deserving of worship except Allah, verily death has pains." Then he raised his

left index finger and began to say: "In the highest company," until he was taken and his hand moved in the water.

'A'ishah (May Allah be pleased with her) said: We used to say that the Prophet would never die until he was given a choice between this world and the hereafter. She said: When it was the time of the Messenger of Allah's (Peace and Blessings of Allah be upon him) illness that he died from, I heard him say: "And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah bestowed favor of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions." (Soorah An-Nisa: 69) She said: So we thought he was given a choice between life and death.

'A'ishah (May Allah be pleased with her) narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) used to say when he was well, "Verily, no prophet has been taken until he sees his place in Paradise then he is given a choice." 'A'ishah (May Allah be pleased with her) said: "When the Messenger of Allah (Peace and Blessings of Allah be upon him) became ill and his head was on my thigh he fell unconscious for a while. Thereafter, he recovered, then raised his eyes to the ceiling of the house and said: 'O Allah, the high company,' so I knew that it was the Hadith that he used to inform us of when he was well, 'Verily, no prophet has been taken until he

sees his place in Paradise then he is given a choice'." 'A'ishah (May Allah be pleased with her) said: "So I said: In that case do not choose us." And 'A'ishah (May Allah be pleased with her) said: "Those were the last words that the Messenger of Allah (Peace and Blessings of Allah be upon him) pronounced: 'O Allah, the highest companion (paradise) '."

‘Abbad Ibn ‘Abdullah Ibn Az-Zubair narrated that ‘A’ishah (May Allah be pleased with her) informed him that she heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, which she took heed of before he died while leaning on her chest: “Allah, forgive me, have mercy on me and add me with the presence of the Rafeeq (i.e. he yearned to meet Allah).”

‘A’ishah (May Allah be pleased with her) related: "The Messenger of Allah (Peace and Blessings of Allah be upon him) was taken while his head was between my chest and neck. She said: When his soul exited, I never ever found a smell more pleasant than it."

Umm Salamah narrated: "I placed my hand on the chest of the Messenger of Allah (Peace and Blessings of Allah be upon him) the day he died, then weeks passed by and I would eat and perform Wudu’ yet the smell of musk would not leave my hand."

Abu Burdah said: "I entered upon ‘A’ishah (May Allah be pleased with her), and she showed us a thick Izar (lower garment) which is made in Yemen and a Kisa’ (upper garment) which they call Al-Mulabbadah, then she said: "Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) was taken in these two garments."

Yazeed Ibn Babanoos said: "My friend and I went to see ‘A’ishah (May Allah be pleased with her)

and we asked permission to enter, so she threw a cushion to us and wore her Hijab. Thereafter, my friend said: 'O Mother of the Believers, what do you say regarding Al-Irak?' She replied: 'What is Al-Irak?' I hit my friend on the shoulder. She said: 'What is this, you hurt your brother?' and said: 'Al-Irak is menstruation.' Then, she said: 'The Messenger of Allah (Peace and Blessings of Allah be upon him)

used to cover me and touch my head and between us was a garment while I was menstruating.' Then she said: 'The Messenger of Allah (Peace and Blessings of Allah be upon him) used to pass my door and say a word that Allah would make beneficial. One day, he passed by and didn't say anything, then he passed by again without saying anything - twice or three times

- I said: 'O maid, put a cushion for me at the door,' and I tied my head. Then he passed by and said: 'A'ishah (May Allah be pleased with her), what is wrong with you?' So I replied I have a headache. He said: 'My head,' then he left and it was not long before he was brought carried in a cloth. Thereafter he entered upon me and sent to the women a message so he said: 'Verily I am ill, and I am not able to visit you, so allow me to be with either 'A'ishah (May Allah be pleased with her) or Safiyyah.'

"I had not nursed anyone before, so one day while his head was on my shoulder suddenly his head moved toward mine, I thought he wanted something from my head. His cold saliva dripped from his mouth and landed on my neck and my skin shivered from it. I thought he was unconscious so I wrapped a garment around him, then 'Umar and Al-Mugheerah Ibn Shu'bah came and asked permission so I allowed them to enter and put on my veil. 'Umar looked at him and said: 'His unconsciousness, the Messenger of Allah (Peace and Blessings of Allah be upon him), passing out is so severe!' Then they stood, and

when they came close to the door, Al-Mugheerah said: 'Umar, the Messenger of Allah (Peace and Blessings of Allah be upon him) has passed away.' He replied: 'You are mistaken; rather you are a man mixed with tribulation! Verily, the Messenger of Allah (Peace and Blessings of Allah be upon him) will not die until Allah eradicates the hypocrites.' Then Abu Bakr came so I lifted the veil, thereafter he looked at him and said: 'Indeed we belong to

Allah and unto him we will return, the Messenger of Allah (Peace and Blessings of Allah be upon him) has died.' He came to his head, dropped his mouth and kissed his forehead and then he said: 'My true friend!' He lifted his head, lowered his mouth and kissed his forehead and said: 'My close friend, the Messenger of Allah (Peace and Blessings of Allah be upon him) !' He then went to the mosque while 'Umar was addressing the people and saying: 'Verily, the Messenger of Allah (Peace and Blessings of Allah be upon him) will not die until Allah eradicates the hypocrites.' Abu Bakr then spoke by praising Allah and extolling Him, then he said: "Verily, Allah says: Indeed, you are to die, and indeed, they are to die (Soorah Az-Zumar: 30) until he completed the verse. Muhammad is not but a messenger. (Other) messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels (to disbelief)? And he who turns back on his heels... (Soorah Aal Imran: 144) until he completed the Verse. So whoever used to worship let them know that Allah is truly Ever-Living, and whosoever worshipped Muhammad, then verily, Muhammad has indeed died.' 'Umar said: 'Is it really in the Book of Allah? I did not notice that it was in the Book of Allah.' 'Umar then said: 'O People, this is Abu Bakr, and he is the owner of the young Muslims, so pledge allegiance to him, so they pledged allegiance to him'."

MIRACLES & MERITS of Allah's Messenger

IBN KATHEER



From Al-Bidayah wan-Nihayah



Miracles & Merits Of Allah's Messenger

(Peace and Blessings of Allah be

upon him) Taken from

Al-Bidayah Wan-Nihayah

By: Ibn Katheer

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Preface

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah’s leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah (SWT) has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events,

information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, Al-Bidayah Wan-Nihayah, by the Imam, the Hafiz, the master scholar of ahadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi - (May Allah be pleased with him) This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellfire, with all

its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: AnNihayah Fil-Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the

ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we

included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith - including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.
5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver

has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been

mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah (SWT) , the Almighty, the All-Powerful, Most Wise and Most High.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.
8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al- Madinah Al-Munawwarah Printing Complex.
9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.
10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection - a Day on which neither wealth nor sons will benefit anyone - except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

**Yoosuf Al-Hajj
Ahmad,**

The humble slave of
Allah. Damascus, Ash-
Sham (Syria). 2nd of
Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His Messenger erred from it and gone far astray.

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance,

which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called An-Nihayah Fil-Fitan Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al- Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid

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Jumadal-Oola 1431 A.H.

A Mention of Important Matters that Occurred After the Death and Before the Burial of the Prophet (Peace and Blessings of Allah be upon him)

From the greatest, most majestic and most blessed acts in the history of Islam and its people was the pledge of allegiance to Abu Bakr (May Allah be pleased with him) This is because when the Messenger of Allah (Peace and Blessings of Allah be upon him) died, Abu Bakr As-Siddiq led the people in the morning prayer, and that was the time when the Messenger of Allah (Peace and Blessings of Allah be upon him) recovered from the hardship of the illness he was experiencing. It was then that he removed the curtain of the house and looked at the Muslims while they were in rows in prayer behind Abu Bakr. The sight pleased him and made him smile (Peace and Blessings of Allah be upon him) and even the Muslims contemplated leaving the prayer they were engaged in due to their happiness on seeing him. Abu Bakr wanted to move backward to reach the rows of praying Muslims. However, the Prophet (Peace and Blessings of Allah be upon him) motioned to them to stay as they were, and (then) he let the curtain drop which was their last time with him (Peace and Blessings of Allah be upon him). When Abu Bakr completed the prayer he entered upon him and said to 'A'ishah: "I do not see the Messenger of Allah (Peace and Blessings of Allah

be upon him) except that part of his illness has been removed from him. And this is the day of Bint Kharijah, [i.e., one of his two wives who lived in As-Sunh, east of Madinah]." So he rode a horse of his and went to his house and the Messenger of Allah (Peace and Blessings of Allah be upon him) passed away in midmorning of that day, and it has (also) been said: midday. And Allah (SWT) knows best.

When he died, the Companions differed amongst themselves; there were those who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) has died. And from them were those who said: He has not died. So Salim Ibn Ubaid followed As-Siddiq to As-Sunh, and he announced to him the death of the Messenger of Allah (Peace and Blessings of Allah be upon him). Thereupon, As-Siddeeq came back from his house when the news reached him and then entered the house of the Messenger of Allah (Peace and Blessings of Allah be upon him), removed the cover from his face, kissed him and made sure he was indeed dead. Then he exited to the people and addressed them from the side of the pulpit, and clarified to them the passing of the Messenger of Allah (Peace and Blessings of Allah be upon him) as we mentioned, and thus ended the commotion and erased the mystery, and all the people returned to him.

Thereafter, a group of the Companions gave allegiance to him in the mosque and a doubt arose in the minds of some of the Ansar and became embedded into the minds of some of them, concerning the permissibility of having a Caliph from the Ansar. Some of them mediated to have a leader from the Muhajiroon and one from the Ansar until Abu Bakr made clear to them that the Caliphate is only from the Quraish, so they returned to him and gathered upon that as we are going to explain and draw attention to in the following pages.

The Story of Saqeefah Banu Sa'idah

Imam Ahmad narrated from Ibn 'Abbas who said: I was teaching 'Abdur-Rahman Ibn 'Awf, then he found me while I was waiting for him and that was in Mina in the last Hajj that 'Umar Ibn Al-Khattab performed. 'Abdur- Rahman said: Verily a man came to 'Umar and said: Verily, so and so says:

Indeed, if 'Umar were to have died I would have made a pledge of allegiance to so-and-so. At this, 'Umar replied: Verily I am going to stand tonight insha'Allah in front of the people, and I am going to warn them of this group that wants to steal from them their affair.

'Abdur-Rahman said, then I said: O Leader of the Believers, do not (do that), for this season gathers the rabble of the people and their mobs, and indeed they are the ones who mostly sit in your gatherings when you address the people. I fear that you may give a speech that makes them agitated and they may not understand it, and they will not put it in its place (i.e., receive the words in the spirit they are intended to). So, please wait until you reach Madinah because it is the land of the Hijrah and Sunnah and it is filled with the scholars of the people and their noble ones. Then you can say what you will safely say, they will understand your speech and put it in its place. 'Umar said: If I reach Madinah safely I will certainly mention it to the people, the first time I stand.

We reached Madinah in the end of Dhul-Hijjah and it was a Friday, I hurried my movements like Sakkatul-A'ma. Then I said to Malik: What is Sakkatul- A'ma (blind way)? He replied: When one doesn't care what time he exits, doesn't know heat and cold or something like that. I found Sa'eed Ibn Zaid at the right corner of the pulpit had already preceded me, so I sat next to him with his knee touching mine, then 'Umar suddenly appeared. When I saw him I said: Tonight, he is going to give a speech on this that

nobody has given upon it prior to him. He said: Sa'eed Ibn Zaid denied that and said: What do you think he will say that nobody else has said?

Then 'Umar sat on the pulpit, and when the Mu'aththin was quiet he stood and extolled Allah with what he is deserving of,

then said: To proceed: O people, for verily I am going to give a speech and it has been already decreed for me to give it. I don't know for maybe it is near my time, so whoever comprehends it and understands it then he should convey it to where his riding animal reaches. And whoever doesn't understand it then I don't allow him to lie against me. Verily, Allah sent Muhammad, peace and blessings of Allah be upon him, with the Truth and revealed upon him His Book, and in what Allah revealed to him is the "Verse of stoning." Thus, we read it and we comprehended and understood it. The Messenger of Allah, peace be upon him, stoned and we stoned after him, so I fear that there may come a time before long upon the people wherein someone will say: We can't find "the Verse of stoning" in the Book of Allah. So they will go astray for leaving an obligation that Allah, the Most Honored and High, indeed revealed. Stoning in the Book of Allah is incumbent for the one who fornicates while being chaste from the men and women, when the evidence is proved, or pregnancy, or confession.

Indeed we used to read: Don't abuse your parents because, erily, it is disbelief for you that you abuse your parents. Indeed the Messenger of Allah, peace and blessings of Allah be upon him, said: "Don't praise me like the Christians praised 'Eesa the son of Maryam, for I am only a slave; simply say: the Slave of Allah and his Messenger." And it has indeed reached me that a person amongst you says: If 'Umar was dead I would give the pledge of allegiance (Bai'ah) to so-and-so. No man should be deluded in what he

says, verily, the pledge of allegiance to Abu Bakr was a sudden occurrence and was accomplished. Indeed it was like that, however, Allah saved me from its evil. And there is no one amongst you today that is like Abu Bakr, and he indeed was from the best of us when the Messenger of Allah passed away.

Verily, 'Ali and Az-Zubair stayed behind in the house of Fatimah, the daughter of the Messenger of Allah, peace be upon him, and all the Ansar stayed behind from giving the Bai'ah and the Muhajiroon supported Abu Bakr. I said to him: O Abu Bakr, come with us to our brothers from the Ansar. We went leading them until two righteous men met us, they mentioned to us what the people had done then they said: Where do you want to go, O Muhajiroon? I said: We want our brothers from the Ansar. They replied: It is not incumbent upon you to go near them, complete your affair, O Muhajiroon. Then I said: By Allah, we are certainly going to approach them.

We continued until we met them at Saqeefah Banu Sa'idah; they were gathered there and suddenly a man wrapped in a garment appeared. I said: Who is this? They replied: Sa'd Ibn 'Ubadah. I said: What is the matter with him? They replied: He is ill.

When we sat down, their spokesperson stood and praised Allah with what He deserves and said: To proceed: We are the helpers of Allah and the army of Islam, and you, O Muhajiroon, are the party of our Prophet. A group from you has come wanting to cut us out from our roots and single us out from this affair. Then, when he became silent I wished to speak and I had already perfected a speech which I liked and I wanted to say it in front of Abu Bakr, may Allah be pleased with him, and I flattered him to some extent, and he was wiser and calmer than me. Abu Bakr said: Hold on. I hated to anger him for

he was more knowledgeable and I venerated him.

By Allah (SWT), he did not leave a word which pleased me from my speech except that he said it with its essence but better until he finished. He said: To proceed: As for that which you mentioned from goodness then you are deserving of it and the

Arabs only know this matter (leadership) for this tribe from the Quraish. They are the most noble people of the Arabs in lineage and home (Makkah). I have chosen for you one of these two men, whichever you choose. Then he took my hand and the hand of Abu 'Ubaidah Ibn Al-Jarrah, and I did not hate anything he said apart from this. It was, by Allah, more beloved to me to advance and have my neck chopped off so sin would not come near me than to lead a people with Abu Bakr amongst them except if I was to change my mind at the time of death.

Then a person from the Ansar said: I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date- palm stick, a leader from us and a leader from you, O people of the Quraish. I said to Malik: What does this" I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick, mean"? He replied: It is as though he said I am its mastermind.

He said, then the commotion grew and the voices were raised to the extent that we feared bickering. I said: Stretch out your hand, O Abu Bakr. As he stretched out his hand, and I gave him the Bai'ah and the Muhajiroon gave him the Bai'ah. Thereafter, the Ansar gave him the Bai'ah and we fell upon (i.e. urged) Sa'd Ibn 'Ubadah in such a way that a person from them said: You have killed Sa'd. I said: Rather, Allah killed Sa'd. 'Umar said: Indeed, by Allah, we find in what we attended a matter easier than giving Bai'ah to Abu Bakr. We feared that if we were to leave the people without a Bai'ah, they would

initiate a Bai'ah after us, so either we would give Bai'ah to them upon what we did not like, or we differ with them which would result in evil.

So, whoever gives Bai'ah without the consultation of the Muslims then he has no Bai'ah, and there is no Bai'ah for the

one who fears that he might be killed. Malik said: Ibn Shihab informed me from 'Urwah that indeed the two men who met them were Uwaim Ibn Sa'idah and Ma'n Ibn Adiy. Ibn Shihab related: Sa'eed Ibn Al-Musayyab said the one who said "I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick" was Al-Hubab Ibn Al-Mundhir.

A mention of Sa'd Ibn 'Ubadah's recognition of the correctness of what AsSiddiq mentioned on the Day of Saqeefah

Rafi' At-Ta'i, the companion of Abu Bakr As-Siddiq in the Battle of Chains, narrated: I asked him (Abu Bakr) as to what was said in their Bai'ah. Abu Bakr said, while he was informing him about what the Ansar said and what he said to them, and what 'Umar Ibn Al-Khattab said to the Ansar, and what he reminded them, from my leading them (in prayer) with the command of the Messenger of Allah, peace and blessings of Allah be upon him, during his illness, then they gave me (allegiance) due to it and I accepted it from them and I feared that there would be a trial and then after it apostasy.

This chain of narrations is good and strong and the meaning of it is that Abu Bakr, may Allah be pleased with him, only accepted leadership because he feared a trial may occur if he did not accept it. I say: This was at the end of Monday. Then, when it was the morning of next day

(Tuesday), the people gathered in the mosque and the Bai'ah was accomplished from the Muhajiroon and the Ansar together. This was before the preparation for the burial of the Messenger of Allah, peace and blessings of Allah upon him.

Imam Al-Bukhari narrated from Anas Ibn Malik that he heard 'Umar's last sermon when he sat on the pulpit, and that was the day after the Messenger of Allah had passed away and Abu Bakr was silent and would not speak. He said: I wish the Messenger of Allah, peace and blessings be upon him, were alive so he could organize us - what he meant by that was that he would be the last of them (to die) - so if the Messenger of Allah, peace be upon him, has indeed died, then Allah has made amongst you a light which you are guided with. Allah guided Muhammad, peace and blessings of Allah be upon him, and indeed Abu Bakr is the Companion of the Messenger of Allah and the second of the two, and he is the most deserving of the Muslims to be in control of your affairs. So stand and give him Bai'ah. A group had already given the Bai'ah in Sakeefah Bani Sa'idah, and the Bai'ah of the general populace was on the pulpit.

Az-Zuhri narrated from Anas Ibn Malik: I heard 'Umar say on that day to Abu Bakr: Ascend the pulpit, and he continued (to reason) with him until he ascended. Then everyone gave him the Bai'ah.

Abu Sa'eed narrated that the Messenger of Allah died and the people gathered in the house of Sa'd Ibn 'Ubadah, and among them were Abu Bakr and 'Umar. The spokesperson for the Ansar stood and said: Do you know that the Messenger of Allah, peace and blessings of Allah be upon him, was from the Muhajiroon and his Caliph is from the Muhajiroon, and we were the Ansar

(helpers) of the Messenger of Allah and we are the helpers of his Caliph just as we used to be his helpers. He said: Then 'Umar stood up and said: Your spokesperson has spoken the truth. If you were to say other than that we would not have given you Bai'ah, and he took the hand of Abu Bakr and said: This is your companion so give him Bai'ah.

Thereafter 'Umar gave him Bai'ah, and the Muhajiroon and Ansar gave followed him.

He said: Then Abu Bakr ascended the pulpit and looked at the faces of the people and when he did not see Az-Zubair, he summoned him and he came. He said: I said: "The son of the maternal uncle of the Messenger of Allah, peace be upon him, and his Companion, I apprehended that the group of the Muslims would split (i.e. differ)." At this, he said: "(There is) no blame upon you, O Caliph of the Messenger of Allah. Then he stood and gave him Bai'ah.

Then Abu Bakr looked at the faces of the people and did not see 'Ali Ibn Abi Talib, so he summoned him. When he came, he said: "The son of the paternal uncle of the Messenger of Allah and the one he married to his daughter, I apprehended that the group of the Muslims would be split." 'Ali, may Allah be pleased with him, said, 'No blame (shall be upon you), O Caliph of the Messenger of Allah." Then he stood up and gave him Bai'ah.

In this narration is a point of benefit, and that is the Bai'ah of 'Ali bin Abi Talib, whether on the first day or the second day after the death (of the Prophet). And this is true that 'Ali did not leave Abu Bakr at any time, and he did not leave a prayer from the prayers behind him as we are going to mention. He accompanied him to Dhul-Qassah when As-Siddeeq went with his sword unsheathed to kill the apostates.

Whoever contemplates about what we have

mentioned, it becomes apparent to him that there was a consensus of the Companions – from the Muhajiroon and Ansar – on appointing Abu Bakr as a leader, and the proof of his (the Messenger of Allah’s) statement: “Allah and the Believers will insist on Abu

Bakr.” It is made plain to him that the Messenger of Allah, peace and blessings of Allah be upon him, did not explicitly mention any individual for the Caliphate, neither for Abu Bakr – as a group mentioned from Ahlus-Sunnah – nor for ‘Ali – as a group claimed from the Rafidah. However he gave a strong indication that is understood by everyone who has a brain and intellect in favor of Abu Bakr as we mentioned and we will also mention later. Similarly, it has been affirmed in the Saheehain in the Hadith of Hisham Ibn ‘Urwah, from his father, from Ibn ‘Umar: Verily, when ‘Umar Ibn Al-Khattab was stabbed it was said to him, “Would you not appoint for us a successor, O leader of the Believers?” He replied, “If I were to appoint for you a successor then somebody who is better than me did - i.e. Abu Bakr. And if I did not then somebody who is better than me did not” - i.e. the Messenger of Allah, peace and blessings of Allah be upon him. Ibn ‘Umar said, “I knew when he said the Messenger of Allah, peace be upon him, that he would not appoint a successor.”

It was narrated by Ibn ‘Abbas: Indeed, when Al-‘Abbas and ‘Ali came out after being with the Messenger of Allah, and a man said: How did the Messenger of Allah woke up this morning? ‘Ali replied: He woke up better (or cured) with the praise of Allah. Then Al-‘Abbas said: Indeed you are the slave of a staff (a type of rebuke) after three nights, indeed I know death in the faces of Bani Hashim, and I see death in the face of the Messenger of Allah. So let us take ourselves to him and let us ask him, with whom is the leadership? If it is with us then we know, and if

it is with other than us, then he will give him commands in our regard. 'Ali said: I am not going to ask him, by Allah, if he does not give it to us then the people will never ever give it to us. I say: And this would be on Monday, the day of his death, so this proves that he - may salutations be upon him - passed away without giving instructions (Wasiyyah)

about leadership. And in the Saheehain, Ibn 'Abbas narrated that, verily, the calamity in every sense of the word is what prevented the Messenger of Allah, peace and blessings of Allah be upon him, from writing the will (Wasiyyah). We have already mentioned that he requested to write for them a book (or message) they would not go astray after it. When they increasingly began raising their voices and differing near him, he said: "Go away from me, for that which I am in is better than that which you are calling me to." And we already mentioned that he said after that: "Allah and the Believers will insist on Abu Bakr (as a leader)."

In the Saheehain Ibrahim At-Taimi narrated from his father: 'Ali Ibn Abu Talib (May Allah be pleased with him) addressed us saying: "Whoever claims that we have something which we read which is not in the Book of Allah, and this Scripture (which is attached to his sword), in it are the ages of the camels (eligible for Zakat) and matters from Jirahat (rules regarding injuries) - then he has indeed lied. And what is written on this paper, (wherein) the Prophet said, "Madinah is a sanctuary from (the mountain of) 'Air to Thawr, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted and the asylum granted by any Muslim is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of

Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who takes as masters (befriends) people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the

angels and all the people, and his compulsory and optional good deeds of worship will not be accepted.”

This Hadith, which is affirmed in the Saheehain and other than them, ‘Ali (May Allah be pleased with him) refutes a group from the Rafidah in their claim that the Messenger of Allah, peace and blessings be upon him, made a testament of leadership for him. If it was as they claimed, then none from among the Companions would have repelled that. They were more obedient to Allah and his Messenger in his life and after his death than to oppose him and choose other than whom he had selected, and leave behind whom he had selected with his words; nay never and why (would they)? Whoever assumes this about the Companions y then he has ascribed them all to disobedience and gathering upon opposition to the Messenger of Allah, peace and blessings of Allah be upon him, and opposing him in his ruling and his text. And whoever from the people reaches this level (of disobedience) then he has left the fold of Islam and has disbelieved by consensus of the Imams of Islam and the spilling of his blood is more permissible than the spilling of alcohol. Thereafter, if ‘Ali Ibn Abu Talib (May Allah be pleased with him) had a text, then why did he not use it as an evidence against the Companions proving the affirmation of his principality over them and his leadership of them? If he couldn’t convey the evidence he had with him, then he would be weak and the weak are not suitable for leadership. And if he was able but did not do so, then he would be a betrayer and the disobedient betrayer is retired

from leadership. And if he did not know of the existence of the proof, then he would be ignorant; thereafter he knew and learned of it afterward. This is impossible, a lie and misguidance.

This is only (seen as) good in the eyes of the ignorant, common people and the deluded creatures. Shaitan beautifies it for them

without a proof or evidence, rather with purely (unsubstantiated) claims, guessing, lying and slander. I seek refuge in Allah from the confusion, disgrace, blunder and disbelief they are upon. And I seek a place of refuge with Allah by holding on to the Sunnah and Qur'an, and death upon Islam and Eemaan (faith), dying upon firmness and certainty, and filling the scales (with good deeds) and salvation from the fire, and success with paradise. Verily, He is Noble, the Bestower of bounties, Merciful, the Most Gracious.

In this sound Hadith in the Saheehain narrated by 'Ali, which we mentioned earlier, is a refutation of the liars from the people of Turuq (Soofiyyah) and ignorant story-tellers against their claim that the Prophet, peace and blessings of Allah be upon him, made a Wasiyyah (testament) to 'Ali with many things. They narrate (in a) lengthened (form), such as: "O 'Ali, do this. O 'Ali, don't do that. O 'Ali, whoever did this was a such-and- such" with weak wordings and foolish meanings, and most of them are weak that don't deserve to be written. And Allah (SWT) knows best.

Section Concerning the time that the Messenger of Allah passed away, his age at the time of death, how he was washed (Peace and Blessings of Allah be upon him) and covered, and the prayer upon him, his burial and the

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place of his grave

There is no difference of opinion that he passed away on Monday. Ibn 'Abbas said: The Prophet was born on Monday and he became a Prophet on Monday. He left Makkah as a migrant on Monday, he entered Madinah on Monday and he died on Monday. (Narrated by Imam Ahmad and Al-Baihaqi).

Anas said: The last time I saw the Messenger of Allah, peace be upon him, was on Monday. He opened the curtains while the people were praying behind Abu Bakr, then I looked at his face and it was though it was like the page of a book. The people wanted to turn around, but he indicated to them to stay put. Then he closed the gap that was between the two curtains and passed away by the end of the day.

Abu Nu'aim Al-Fadl Ibn Dukain said the Messenger of Allah, peace be upon him, passed away on Monday in the beginning of Rabee' ul-Awwal of the 11th year since his arrival in Madinah. And Ibn 'Asakir also mentioned it.

'A'ishah, may Allah be pleased with her, said: The Messenger of Allah passed away on Monday after 11 nights had passed from Rabee' ul-Awwal.

Ibn 'Abbas narrated that when the Messenger of Allah completed the Farewell Pilgrimage he came to Madinah and stayed there for the rest of Dhul-Hijjah and Muharram and Safar. And he died on Monday after 10 nights had passed from Rabee' ul-Awwal.

Point of benefit: Abul Qasim As-Suhaili says in Ar-Rawd, the summary of which is that the occurrence of his death on Monday, the 12th of Rabee' ul-Awwal in Year 11, cannot be possible. This is because he stood on the Day of 'Arafah in the Farewell Pilgrimage in Year 10 A. H., on Friday, which means that the start of Dhul-Hijjah was on Thursday. Therefore upon the

assumption that the months are calculated completely or incomplete or some of them complete and others incomplete, it cannot be imagined that Monday was the 12th of Rabee' ul-Awwal.

The argument against this opinion has become well-known. A group has tried to answer it and it is not possible to answer it except in one way, and that is the difference in time zones (or moon sightings). The people of Makkah saw the crescent on Thursday and as for the people of Madinah, they didn't see it except on Friday night.

The statement of 'A'ishah and others supports this: The Messenger of Allah, peace be upon him, exited five days before the end of Dhul-Qa'adah - i.e. from Madinah - for the Farewell Pilgrimage. And upon what we mentioned that has to be on Saturday and not what Ibn Hazm claimed that he exited on Thursday because there were more than five days left without a doubt. And it is not possible that he left on Friday because Anas said: The Messenger of Allah prayed Dhuhr (4 units) and 'Asr in Dhul-Hulaifah (2 units). So it has to be that he left on Saturday with five days left.

Thus based on this, the people of Madinah only saw the crescent of Dhul-Hijjah on Friday night. And if the first of Dhul-Hijjah according to the people of Madinah was on Friday and the months are calculated as complete months (30 days because the lunar month is either 29 or 30 days) after it, the first of Rabee' ul- Awwal on Thursday, which is Monday the 12th. And Allah (SWT) knows best.

It has been affirmed in the Saheehain from the Hadith of Malik from Rabee'ah Ibn Abu 'Abdur-Rahman from Anas Ibn Malik that the

Messenger of Allah was not very tall and not short. And he was not very white nor brown, and he was not curly haired nor was he straight-haired. Allah sent him at the start of 40 years (of age), then he stayed in Makkah for 10 years and in Madinah for 10 years. And Allah took his soul at the beginning

of 60 years and he did not have on his head or in his beard 20 white hairs.

Anas narrated: The Prophet died when he was 63 years old, and Abu Bakr died when he was 63 years old and 'Umar died when he was 63 years old.

Ibn 'Abbas: The Messenger of Allah was sent when he was 40 years old. He stayed in Makkah for 13 years as commanded by Allah. Then he was ordered with migration so he migrated for 10 years and died when he was 63 years old.

The description of his 'Ghusl'

We have already mentioned that the Companions y were engaged with the Bai'ah of Abu Bakr for the whole of Monday and some of Tuesday. Then, when it was established, and firmly accomplished, they began thereafter to prepare washing and covering the body of the Messenger of Allah, peace be upon him following Abu Bakr (May Allah be pleased with him) in everything that was problematic for them.

'A'ishah, the Mother of the Believers, said that when they wanted to wash body of the Prophet they said: We don't know (whether we) should strip the Messenger of Allah from his clothing as we strip our dead or wash him with his clothes on. When they differed, Allah put them to sleep to the extent that all of them had their chins on their chests. Then a voice addressed them from the direction of the house but they didn't know who he was: "Wash the Messenger of Allah with

his clothes on.” Then they stood by the Messenger of Allah and washed him with his clothes on. They poured water on his shirt and they rubbed him with the shirt without using their hands. And ‘A’ishah used to say: If I was to take my affair that I left,

nobody would have washed the Messenger of Allah, peace be upon him, except his wives.

Sa'eed Ibn Al-Musayyab narrated that 'Ali said: I washed the Messenger of Allah, then I went to check what was left of him but I didn't see anything. He was clean while alive and dead.

Ibn 'Abbas said: When the grave was dug and the people had prayed Dhuhr, Al-'Abbas began to wash the body of the Messenger of Allah, peace be upon him. He erected a curtain from thick Yemeni clothing in the middle of the house. Then he entered and called 'Ali and Al-Fadhl. And if he went to pass the water to them he would call Abu Sufyan Ibn Al-Harith. Then he would bring it while the men from Bani Hashim were behind the curtain. And whoever was allowed to enter from the Ansar were the ones who asked my father, from them was: 'Aws Ibn Khawli (May Allah be pleased with him)

The Description of His Shroud

'A'ishah, may Allah be pleased with her, said: The Messenger of Allah, peace and blessings of Allah be upon him, was placed in a veil, then it was taken from him. Al-Qasim said: Verily, the remains of that cloth are with me.

As narrated by 'A'ishah, the Messenger of Allah was wrapped in three white Sahooli (the name of a village in Yemen) garments, without a shirt and turban.

'A'ishah said: The Messenger of Allah was

wrapped in three white Sahooli garments of cotton, without a shirt and turban. As for the cloak, it was only assumed by the people. I only bought a cloak for him to be wrapped in, however it was abandoned. 'Abdullah Ibn Abu Bakr took it said, "I am going

to take it so that I am wrapped in it." Thereafter he said, "If Allah was pleased with it for his Prophet he would have wrapped him in it." So he sold it and gave the proceeds to charity.

The (Funeral) Prayer

Ibn Mas'ood said that regarding the will of the Prophet (Peace and Blessings of Allah be upon him) that the men of his household should wash him, and that he said: "Wrap me in these clothes of mine, or in Yemeni, or the white of Egypt." "When they wrapped him they put him at the edge of his grave and then left him, in order to let the angels pray on him. Thereafter, male members of his household entered and prayed on him. Then the people after them individually." This Hadith is in its complete form and its authenticity is doubtful.

'Ikrimah narrated from Ibn 'Abbas: When the Messenger of Allah died the men were allowed to enter, who prayed on him. Then the women were allowed to enter and prayed upon him. Thereafter the children were allowed to enter and they prayed upon him. Then the slaves were allowed to enter and prayed upon him; nobody led them in prayer on the Messenger of Allah, peace be upon him.

This action - which is their prayer upon him individually without anybody leading them - is a matter upon which there is a consensus, with no one differing on it. The reason for this has been differed over, so if the Hadith that we mentioned from Ibn Mas'ood is authentic, it would have

been a clear text in the matter, and it would be purely (a matter of) worship for which the reason is hard to understand. It is not for anyone to say: They prayed upon him in this manner because they didn't have an Imam, because we have already mentioned that they began

to prepare him (for burial) - (Peace and Blessings of Allah be upon him) - after the completion of the Bai'ah of Abu Bakr (May Allah be pleased with him)

Some of the scholars mentioned that nobody led them in the funeral prayer on the Messenger of Allah. The reason was that everyone could experience the prayer from himself upon him, and the repetition of the Muslims' prayer on him time after time, from every individual from the groups of the Companions: their men, women, children and even the male and female slaves.

The brief outline of what As-Suhaili said was: Verily, Allah already mentioned that He and His angels send prayers upon him, and He commanded everyone from the Believers to send prayers upon him.

Therefore it was obligatory upon everyone to initiate the prayer on him by himself, and the prayer upon him after his death is from this type. He said: And also the angels are leaders for us in that. And Allah (SWT) knows best.

The followers of Ash-Shafi'i differed over the legality of prayer on his grave for other than the Companions. So it has been said: Yes (it is permissible), because his body - (Peace and Blessings of Allah be upon him) - is fresh in his grave, because Allah has made it impermissible for the earth to consume the bodies of the Prophets As has been mentioned in the Hadith in the Sunan and others, so he is like the one who died today. And others said: He should not,

because the Salaf from those after the Companions didn't do it, and if it was permissible they would have proceeded and persevered upon it. And Allah (SWT) knows best.

The Description of His Burial, (Peace and Blessings of Allah be upon him) Where He Was Buried

'A'ishah narrated: "When the Messenger of Allah died they differed with regards to his burial, so Abu Bakr said: I heard from the Messenger of Allah a matter which I have not forgotten. He said: "Allah does not take a Prophet except in the place that he likes to be buried." Bury him in the place of his bed Sa'eed Ibn Al-Musayyab said: 'A'ishah mentioned to her father a dream and he was from the best in interpretation. She said: "I saw three moons fall in my house." Then he said to her: "If you have told the truth about your dream, three people from the best of the people on this Earth will be buried in your house." When the Messenger of Allah passed away and was buried there, he said: "O 'A'ishah, this is the best of your moons."

In the Saheehain, she was quoted as saying: "The Prophet, peace and blessings of Allah upon him, passed away in my house and between my neck and chest. And Allah mixed my saliva with his in the last hour of this world and the first hour of the Hereafter."

In Saheeh Al-Bukhari it was narrated by 'A'ishah: I heard the Messenger of Allah in the illness that he died from say: "May Allah curse the Jews and the Christians, they took the graves of their Prophets as places of worship." 'A'ishah said: "If it wasn't for that, his grave would have

been prominent, except that he feared that his grave would be taken as a place of worship.”

Anas Ibn Malik narrated: “When the Messenger of Allah passed away there was a man in Madinah who would make the Lahd (niche toward the direction of the Qiblah in the grave, in

which the deceased is placed on his right then bricks are placed behind him) and another would dig a Dareeh (a regular trench type grave). They said: "Let us make Istikharah (a prayer of 2 units, after which one supplicates a particular prayer seeking guidance toward the correct decision by the decree of Allah) and send for them, and the one who is slower will be left." Then they were sent for and the one who would make the Lahd came first, so they made a Lahd for the Prophet.

Ibn 'Abbas said: "A red velvet sheet was placed in the grave of the Prophet, peace be upon him."

Sa'eed Ibn Al-Musayyab narrated: 'Ali said: I washed the Prophet, peace be upon him, then I went to look to see what was left from the signs of the deceased and I didn't see anything, and he was clean while living and while dead. He said: Four from amongst the people were in charge of his burial

- (Peace and Blessings of Allah be upon him) - 'Ali, Al- 'Abbas, Al-Fadhl and Saleh, the servant of the Prophet. And a Lahd was made for the Prophet and bricks were erected on it. Al-Baihaqi mentioned from some of the scholars: That nine bricks were erected in his Lahd.

A mention of the last person who was with him (Peace and Blessings of Allah be upon him).

Bahz narrated that he witnessed the prayer on

the Prophet, peace and blessings of Allah be upon him, and the Companions said: How do we pray upon him? He replied: Enter one after the other. So they entered from one door, prayed on him, then left from the other door. He said: When he was placed in his Lahd, Al-Mugheerah said: Part of his feet are showing which they didn't attend to. They said: Enter and cover them. He

entered the Lahd and entered his hand and touched his feet. Then he said: Pile the soil on top of me, so they did until it reached the middle of his chin, then he left. And he would say: I am the last of you with the Messenger of Allah.

When was his Burial

‘A’ishah, the Mother of the Believers, narrated: Verily, the Messenger of Allah passed away on Monday and he was buried on the night before Wednesday. It has already been mentioned in a similar way in more than one Hadith. And this is what is known from more than one Imam from the Salaf and the Khalaf (those after the first three generations of Muslims); from them are Sulaiman Ibn Tarkhan At-Taimi, and Ja’far Ibn Muhamad As-Sadiq, Ibn Ishaq, Moosa Ibn Uqbah and other than them.

The description of his Grave

It is known through tawatur, that he - (Peace and Blessings of Allah be upon him) was buried in ‘A’ishah’s personal house, east of his mosque in the west corner in the direction of the Qiblah from the house. Then Abu Bakr (May Allah be pleased with him) was buried after him in it, then ‘Umar (May Allah be pleased with him).

Sufyan At-Tammar narrated that he informed him that he saw the Prophet’s grave raised. Al-Bukhari was the only one who mentioned it. Abu Dawood narrated from Al-Qasim: I entered upon ‘A’ishah, and said to her: O mother, show me the grave of the Messenger of Allah and his two

Companions. She showed me the three graves not elevated or level with the ground leveled with a red coating (in that order): The Prophet, peace and blessings of Allah be upon him. Then Abu Bakr

(May Allah be pleased with him) and then ‘Umar
(May Allah be pleased with him)

Abu Dawood was the only one who mentioned it.

Al-Hakim narrated it and Al-Baihaqi related it from Al-Qasim: Then I saw the Prophet at the forefront and Abu Bakr’s head between the shoulders of the Prophet and ‘Umar’s head near the leg of the Prophet, peace be upon him.

Al-Baihaqi said: This narration proves that their graves were flat, because pebbles are only stable on a flat surface. This is strange from Al-Baihaqi,, for, verily, there is no mention in the narration of pebbles in totality, upon that assumption it is possible to be raised while pebbles were on it by using clay and similar materials.

Al-Bukahri narrated from Hisham Ibn ‘Urwah from his father, who said: When the wall collapsed upon them in the time of Al-Waleed Ibn Abdul- Malik, they began to rebuild it. Then a foot became apparent to them, so they became startled. Then they thought that it was the foot of the Prophet and none from amongst them knew what it was until ‘Urwah said to them: No, by Allah, it is not the foot of the Prophet, peace and blessings of Allah be upon him, it is only the foot of ‘Umar.

Hisham narrated from his father, from ‘A’ishah that she made a will to ‘Abdullah Ibn Az-Zubair, “do not bury me with them. Bury me with my companions in Al-Baqee’.

He said: Al-Waleed Ibn Abdul-Malik began to build a mosque in Damascus when he came to power in the Year 86 A.H. And he wrote to his representative in Madinah, the son of his paternal uncle 'Umar Ibn 'Abdul-Azeez to expand the mosque

of Madinah, so he expanded it even from the side of the market. Then the house of the Prophet became part of it.

Hafiz Ibn 'Asakir narrated with his chain of narrations from Zadhan Mawla Al-Furafisah and he is the one who built the Prophet's Mosque in the days of 'Umar Ibn 'Abdul-Azeez's rule of Madinah. Then he mentioned from Salim Ibn 'Abdullah similar to what Al-Bukhari mentioned, and he spoke about the description of the graves just as Abu Dawood narrated.

Mention of What Afflicted the Muslims from the Great Calamity by His Death

Al-Bukhari narrated from Anas, who said: When the Prophet, peace and blessings of Allah be upon him, became ill the pain began to overwhelm him. Fatimah said: "Oh the pain, my father!" He replied: "There is no pain for your father after today." When he died, she said: "O my father, he answered the call of a Lord that called him. O father, the one whose abode is the highest level in Paradise. O father, to Jibraeel we announce the death." When he was buried, Fatimah said: "O Anas, does it please you that you throw soil on the Messenger of Allah, peace and blessings of Allah be upon him?" Thabit would cry if he mentioned this Hadith and it would seem that his ribs would cross one another. This is not deemed to be wailing, rather it is by the way of mentioning his true virtues and we only mentioned this because the

Messenger of Allah forbade wailing.

Anas narrated: "When the Messenger of Allah arrived in Madinah, everything was lit up on the day of his arrival; when on the day he died everything was darkened on his death." He said, "We had not removed our hands from the Messenger of Allah, peace be upon him, (while removing the soil away from

his body) before our hearts felt different.” Ubayy Ibn Ka’b narrated: “We were with the Messenger of Allah, peace be upon him, and our faces were the same, but when he was taken we looked here and there.” Anas said: “Once the Messenger of Allah went to visit Umm Aiman and I went with him, and I offered him some drink there. Either he was fasting or he did not want it, so he refused to take it. Umm Aiman used to make the Messenger of Allah, peace be upon him, laugh. After the death of the Prophet, peace be upon him, Abu Bakr, may Allah be pleased with him, asked ‘Umar, may Allah be pleased with him: “Come with us to visit Umm Aiman”; when we reached there she started crying. They asked her: “What makes you cry? That which is with Allah is better for the Messenger of Allah.” She said: “By Allah, I don’t cry because I didn’t know that what is with Allah is better for his Messenger; I cry because the revelation has ceased from the sky.” Thus she drove them to cry, and they began to cry. And only Imam Muslim narrated it.

Abu Moosa narrated from the Prophet, peace be upon him, who he said: “Verily, if Allah wishes to have mercy upon a nation from His slaves He takes its Prophet before them, then He makes him a role model and a Salaf (predecessor) for it, which he will bear witness for. And if He wishes to destroy a nation He will punish it while its Prophet is alive and then cause it to perish, while he is looking at them with a sympathetic eye with its destruction when they rejected him and disobeyed his command.” Aws Ibn Aws narrated: The Messenger of Allah said: “From

the best of your days is Friday, on this day Adam was created, on this day he was taken, on this day is the blowing (in the trumpet) and on this day is the collapsing (of the creation). So send abundant prayers upon me on this day, because your prayers will be conveyed to me." They said: "O Messenger of Allah, how can our prayers reach you when you have perished? (i.e. become decomposed bones)." He replied:

“Verily, Allah has made it impermissible for the earth to consume the bodies of the Prophets.”

A Mention of What Has Been Narrated Regarding Condolences With Him

‘A’ishah, may Allah be pleased with her, narrated: The Messenger of Allah opened a door between him and the people or opened a curtain suddenly and the people were praying behind Abu Bakr. Then he praised Allah upon the good state he saw them in; hoping that Allah will succeed him with what he saw. Then he said, “O people; if anybody from the people or from the Believers is afflicted by a misfortune then let him remember his calamity by me (i.e. my death) instead of the calamity caused by other than me (i.e. other than my death). For none of my Ummah will be afflicted by a calamity greater than my calamity (i.e. the calamity caused by my death is a greater misfortune upon everyone due to the discontinuation of revelation and the differing and other evils).

Abu Hazim Al-Madani narrated: Verily, when Allah took the Messenger of Allah, peace be upon him, the Muhajiroon entered in groups praying upon him and then leaving. The Ansar also entered in the same way. Thereafter the people of Madinah entered. When the men finished, the women entered. And there were voices of despair from them, as usually occurs from them. After that there was deep silence in the house. Then suddenly a person said: Verily in

Allah is comfort from every deceased, and a recompensation from every disaster, and a replacement for everything lost. And the repaid is the one who is repaid with reward, and the unfortunate is the one who is not repaid with reward.

Section Regarding What Has Been Narrated From the Knowledge of the People of the Book of the Day of His Death

Jareer Ibn 'Abdullah Al-Bajali narrated: I was in Yemen and I met two men from the people of Yemen, Dhu Kala' and Dhu Amr. I began to inform them from the Messenger of Allah. Then they said to me: If what you say is true then your companion has been gone since three years. He said: So I advanced and they advanced; while we were on the journey we saw some travelers before Madinah so we asked them, and then they replied: The Messenger of Allah has died and he left Abu Bakr as a successor and the people are righteous. He said: Then they said to me: Inform your friend that we came and that we may return if Allah, the Most Honored and High, wills. He said: And we returned to Yemen. When I arrived I informed Abu Bakr of their talk. He said: If only you could bring them!

Then after sometime, Dhu Amr said to me: O Jareer, you have a high reputé over me, and verily I am going to tell you something. Verily, you, O people of the Arabs, you will always be in a state of goodness if and when your leader dies you come under the command of another. And if it is by the sword, then you will become kings and have the anger of kings and you will be pleased like the pleasure of kings.

Ka'b Ibn Adiyy narrated: I came to the Prophet, peace be upon him, in a delegation from the

people of Al-Heerah. He explained the basics of Islam to us and we accepted Islam. Thereafter we went back to AlHeerah, and it wasn't long that (news) of the death of the Prophet came to us. My companions began to doubt and they said: If he was a Prophet he wouldn't have died. I said that have Prophets died before. I stayed firm upon my Islam.

Then I left and headed for Madinah, and I came across a monk and we would not be certain of a matter without him (i.e. without affirming from him). I said to him: Tell me about a matter that I intended, part of which has occurred in my chest. He said: Tell me any name from the names. I told him the name of Ka'b. He said: Throw it in this big book, which he had brought. So I threw Ka'b in it, then he looked in it and suddenly the description of the Prophet as I saw him, and suddenly he died at the time he died in.

He said: After this, I became stronger in my faith and went to Abu Bakr (May Allah be pleased with him) and informed him and stayed with him. Thereafter he sent me to Al-Muqawqis (a leader in Egypt) and then I returned. Later, 'Umar also sent me. I came to him with his message and I came to him during the Battle of Al-Yarmook and I didn't know of it. He said to me: Do you know that the Romans have killed the Arabs and humiliated them? I replied: No, I don't know. He asked: Why? I replied: Verily, Allah promised his Prophet that He will make him victorious over every religion, and He doesn't break His promise. He said: Verily, your Prophet has told you the truth, the Romans are going to die as Allah killed 'Ad. He said: Then he asked me about the faces of the Companions of the Messenger of Allah, peace and blessings of Allah be upon him. When I told him about them, he sent a gift to 'Umar, may Allah be pleased with him, and to them. And from those whom he sent gifts were 'Ali, 'Abdur-Rahman and AzZubair and I think he mentioned Al-'Abbas. Ka'b said: I was a partner with 'Umar in clothing

in Jahiliyyah (the pre-Islamic era of ignorance). And when the register was invented, he made me from the people of 'Adiyy Ibn Ka'b. This is a rare narration (ghareeb), in it is a great story and it is authentic.

Declaration that the Prophet Did Not Leave a Dinar, nor Dirham, or Slave Boy, or Slave Girl, or Sheep, or Camel and Nothing Else Which is Inherited.

Rather, he left a piece of land all of which he gave in charity for the sake of Allah. For, verily, the world in its totality is not worthy in his sight – as it is with Allah – to strive for or leave after him as a charity, may the prayers of Allah and peace be upon him and his brothers from the Prophets and Messengers, and many salutations forever till the Day of Judgment.

Al-Bukhari narrated: From Amr Ibn Al-Harith, who said: The Messenger of Allah did not leave a Dinar, nor Dirham, nor slave boy, nor slave except for his white mule which he used to ride, and his weapons and land that he gave to the wayfarers in charity.

‘A’ishah (May Allah be pleased with her), narrated: The Messenger of Allah did not leave a Dinar, nor Dirham, nor slave girl, nor slave boy, nor sheep or camel.

‘A’ishah (May Allah be pleased with her), said: The Messenger of Allah passed away while his shield was held ransom with a Jew for 30 (Sa’ of wheat).

Anas narrated: The Messenger of Allah, peace be upon him, was invited to wheat bread and some soup. Anas said: I indeed heard the Messenger

of Allah say: "By the One in Whose Hands is my soul, the family of the Prophet have never had a Sa' (ancient measure of approx. 2.5 kg) of wheat, nor a Sa' of dates." And he had on that day nine wives and his shield was held in ransom with a Jew in Madinah and he took food from him. Then he couldn't find anything to free it until he died.

Ibn 'Abbas: That the Prophet, peace and blessings of Allah be upon him, looked at Uhud then said: "By the One in Whose Hands is my soul, it would not please me that the family of the Prophet had the amount of Uhud in gold; I would spend it in the way of Allah. " He said: Then he died and he did not leave a Dinar, or Dirham, or slave boy, or slave girl and he left his shield with a Jew for 30 Sa' of wheat.

Ibn 'Abbas narrated: 'Umar entered upon the Prophet, peace be upon him, while he was on a rug that had left a mark on his body. He said: "O Prophet of Allah, were you to use a rug softer than this!" He replied: "What need do I have for this world? My example and that of this world is nothing but the example of a traveler who traversed on a hot day. Then he took shade under a tree for a part of the day and then continued and left it." Ahmad was the only one who mentioned this and its chain is good. And it has a supporting evidence in the Hadith of Ibn 'Abbas from 'Umar, about the two women that allied against the Messenger of Allah and the story of Al-'Eela'. And the Hadith will be mentioned as well as others similar to it concerning his abstinence and his leaving of this world and his turning away from it and his rejection of it. This is what proves what we have said that he did not have this world in his mind, i.e., he was not preoccupied with it.

Narrated by Malik Ibn Mighwal from Talhah, who said: I asked 'Abdullah Ibn Abu Awfa: Did the Prophet make a Wasiyyah? He said: No. I

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said: How has the will been made obligatory on the people, or commanded with it? He replied: He made a Wasiyyah: the Book of Allah, the Most Honored, Most High.

Declaration that the Prophet said, 'We are not to be inherited'

Abu Hurairah narrated that the Messenger of Allah, peace be upon him, said: "My inheritance is not to be divided; neither Dinar nor Dirham. That which I leave behind after spending on my wives and wages for my workers is for charity." The wording is that of Al-Bukhari.

'A'ishah, the Mother of the Believers, narrated: Verily, when the Messenger of Allah passed away, the wives of the Prophet wanted to send 'Uthman (May Allah be pleased with him) to Abu Bakr (May Allah be pleased with him) to ask him for their inheritance. 'A'ishah said: Did not the Messenger of Allah say: "We are not to be inherited, that which we leave is for charity?"

She also narrated that Fatimah and Al-'Abbas came to Abu Bakr (May Allah be pleased with him) asking for their inheritance from the Messenger of Allah and they at the time were seeking his land from Fadak and his share from Khaibar. Abu Bakr told them: I heard the Messenger of Allah, peace and blessings of Allah be upon him, say: "We are not to be inherited, that which we leave is for charity, only the family of Muhammad eats from this wealth." Abu Bakr said: By Allah, I will not leave a matter that I saw the Messenger of Allah do with it, except that I would do it. The narrator said: Then Fatimah boycotted him and did not speak to him till she died.

'A'ishah also narrated similar to what has www.sunniconnect.co

preceded, with the addition that when she passed away 'Ali buried her at night without informing Abu Bakr and prayed upon her. 'Ali had a status with the people during the life of Fatimah. When she died the people condoned him, so he sought to make amends with Abu Bakr and to make Bai'ah with him, as he had not made

Bai'ah with him earlier. He sent a word to Abu Bakr saying, "Come to us and no one else should come to us with you," and he hated that 'Umar would come to him for what he knew of his harshness.

'Umar said: "By Allah, do not enter upon them alone." Abu Bakr replied: "And what may they do to me? By Allah, I will certainly go to them." Then Abu Bakr (May Allah be pleased with him) left to meet him and 'Ali (May Allah be pleased with him) testified and said: "We indeed know of your virtues that Allah has given you. And we did not compete with you in the good that Allah has given you, however you had taken control of the matter. And we saw due to our kinship with the Messenger of Allah that we have a share in this affair." 'Ali continued to talk until Abu Bakr (May Allah be pleased with him) cried.

He replied: "By the One in Whose Hands is my soul, indeed I prefer to hold ties with the kinship of the Messenger of Allah more than keeping my own ties of kinship. And as for that which has occurred between you and I in (the matter of) this wealth then I did not stray from goodness in this regard. And I did not leave a matter that the Messenger of Allah performed except that I did it." 'Ali said: "Your time for the Bai'ah is tonight."

When Abu Bakr (May Allah be pleased with him) prayed Dhuhr he ascended the pulpit and testified and mentioned the affair of 'Ali not attending the Bai'ah as well as the excuse that he mentioned. 'Ali (May Allah be pleased with

him) testified and then venerated the right of Abu Bakr and mentioned his virtues and his precedence (in accepting Islam). He mentioned that competing with Abu Bakr was not what made him do what he did. Then he got up, came to Abu Bakr (May Allah be

pleased with him) and made Bai'ah with him. Thereafter the people turned to 'Ali and said: "You have done well." And the people became closer to 'Ali when he recanted the matter with goodness.

So this is the Bai'ah of 'Ali (May Allah be pleased with him) with Abu Bakr (May Allah be pleased with him) after the death of Fatimah (May Allah be pleased with her) as an affirmation for the amendment that occurred between them. And it was the second, due to the Bai'ah which we mentioned initially on the Day of Saqeefah as Ibn Khuzaimah narrated and Muslim Ibn Al-Hajjaj deemed authentic. 'Ali did not boycott Abu Bakr in these six months, rather he used to pray behind him and attend his gatherings, and he rode with him to Dhul-Qassah as is going to be mentioned.

And it is mentioned in Saheeh Al Bukhari that Abu Bakr (May Allah be pleased with him) prayed 'Asr after the death of the Messenger of Allah, then he exited the mosque and found Al-Hasan Ibn 'Ali playing with children outside, and he carried him on his shoulders saying, "May my father be sacrificed for you! He looks like the Prophet, not similar to 'Ali," while Ali laughed. However, when the second Bai'ah took place, some of the narrators believed that 'Ali had not made the Bai'ah before it, so he negated it. And the one who affirms takes precedence over the one that negates (a principle in the science of Fiqh) as preceded and has been established. And Allah (SWT) knows best.

As for Fatimah's anger with Abu Bakr t, I don't know the reason. If it was due to his prevention of her from what she asked of her inheritance, then he had already apologized with an excuse that has to be accepted, and that is what he narrated from her father the Messenger of Allah that he said, "We are

not to be inherited, that which we leave is charity.” She was from those who follow the text of the legislator (Qur’an and Sunnah) which was not known to her before she asked for her inheritance, just as it was not known to the wives of the Prophet until ‘A’ishah, may Allah be pleased with her, informed them of it and they agreed with her upon that.

It should not be believed that Fatimah accused As-Siddeeq (May Allah be pleased with him) of what he informed her; she is above all that and he is far from that. How (could this be), when ‘Umar Ibn AlKhattab had agreed with him in narrating this Hadith and ‘Uthman Ibn ‘Affan, ‘Ali Ibn Abu Talib, Al- ‘Abbas Ibn ‘Abdul-Mutalib, ‘Abdur-Rahman Ibn ‘Awf, Talhah Ibn ‘Ubaidullah, Az-Zubair Ibn Al’Awwam, Sa’d Ibn Abu Waqqas, Abu Hurairah, may Allah be pleased with them all, and ‘A’ishah ! as we are going to clarify later. And (even) if As-Siddiq (May Allah be pleased with him) was the only one who narrated it, it would become incumbent upon everyone on Earth to accept it and to follow him in that. If her anger was due to her request from As-Siddiq due to these lands (which) were for charity and not inheritance, then her husband would look into it. Moreover, Abu Bakr had already apologized by saying (the summary of which was), that as he was the Caliph of the Messenger of Allah, it was obligatory for him to act as the Messenger of Allah used to and to take charge of what the Messenger of Allah took charge of. It was for this reason he said: “And verily, I will not leave a matter that the Messenger of Allah used to

perform with it (wealth) except that I do so.”

He said: Then Fatimah boycotted him and did not speak to him till she died. This boycotting and condition opened manifest evil for the sect of the Rafidah (the Shia sect), and (led to acts of) sheer ignorance. Due to this uncalled for incident, they entered into what didn't concern them. If they were to

understand the matters as they were then, they would have known the virtue of As-Siddiq and accepted from him his reasoning which is obligatory upon everyone to accept.

However, they are a humiliated party and a lowly sect. They hold onto the ambiguities, and they leave the matters which are clear and affirmed with the Imams of Islam, from the Companions, Tabi'oon and those after them from the recognized scholars in all times and countries. Besides, the scholars from the people of the house (family of the Prophet) have admitted the authenticity of what Abu Bakr judged with in this regard. Zaid Ibn 'Ali Ibn Al-Husain Ibn 'Ali Ibn Abu Talib said: "As for me, if I were in the place of Abu Bakr, I would have ruled with what Abu Bakr ruled in Fadak."

Refutation of the Rafidah with Regard to the Inheritance and that Which They Used as Proof

The Rafidah spoke with ignorance in this regard and over-exerted themselves into that which they have no knowledge of, and denied that which they had no comprehension of and the interpretation of it that came to them. They entered into that which didn't concern them and some of them tried to reject the narration of Abu Bakr (May Allah be pleased with him) in that which we mentioned - (saying) that it is against the Qur'an, as in the Verse where Allah, the Most High, says: "And Sulaiman inherited Dawood" (Soorah An-Naml: 16). And as Allah,

the Most High, says about Zakariyya that he said: "And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself a heir. Who will inherit me and inherit from the family of Ya'qoob. And make him, my Lord pleasing (to You)." (Soorah Maryam: 5-6)

This argumentation is futile from many angles: one of them is that by His statement: "And Sulaiman inherited Dawood" (Soorah An-Naml: 16)

By this, He only meant in kingship and prophethood i.e. We made him in charge after him over what he oversaw - in terms of kingship and controlling the masses and judging between Bani Isra'eel. And We made him a noble Prophet like his father and just as kingship and prophethood was combined for his father then similarly He made his son after him.

Material inheritance is not intended by this because Dawood, as many of the Mufasssiroon (exegetes of the Qur'an) mentioned, had many sons; it has been estimated around a hundred. Why did he single out Sulaiman from amongst them if he intended material inheritance? Thus, the intended meaning is only the inheritance of standing after him in prophethood and kingship and that is why He says: "And Sulaiman inherited Dawood." He also says, "O people, we have been given from all things. Indeed, this is evident bounty." (Soorah An-Naml:

16) and the Verses that come after it. And we have mentioned this a number of times in our book, Tafseer, which is sufficient.

As for the story of Zakariyyah, indeed he was from the noble Prophets, and this world was considered lowly by him, how could he ask Allah for a child to inherit him in his wealth? He was only a carpenter, he ate from the earning of his hands as Al-Bukhari narrated, and he didn't save

from it more than his daily provision of food, for him to ask Allah for a child to inherit his wealth from him (would be plausible) if he had wealth. He only asked for a righteous child to inherit him in prophethood and to see the interests of Bani Isra'eel and drive them to uprightness.

And for this reason Allah, the Most High, says:

Kaf- Ha-Ya-'Ain-Sad. (These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings). (This is) a mention of the Mercy of your Lord to His slave Zakariyyah. When he called out to his Lord (Allah) a call in secret, saying: "My Lord! Indeed my bones have grown feeble, and gray hairs have spread on my head, and I have never been unblest in my invocation to You, O my Lord! And, verily, I fear my relatives after me, since my wife is barren. So give me from Yourself an heir, who shall inherit me, and inherit (also) the posterity of Ya'qoob (inheritance of the religious knowledge and prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are well-pleased!" (Soorah Maryam: 1-6)

The rest of the story follows (after these Verses). He said: An heir who shall inherit from me, and inherit (also) the posterity of Ya'qoob, i.e. prophethood as we established in the Tafseer (Tafseer Ibn Katheer). It has been mentioned in the narration of Abu Salamah from Abu Hurairah from Abu Bakr that indeed the Messenger of Allah, peace and blessings of Allah be upon him, said: "The Prophet is not inherited". This is a generic noun that encompasses all of the Prophets and At-Tirmidhi declared the Hadith to be good. And in another Hadith it is said, "We, the family of the Prophets, are not inherited."

And the second angle: Indeed the Messenger of

Allah was particularized with ordainments that the other Prophets did not share with him, as we are going to single out a chapter for it at the end of the Seerah, insha'Allah. So if it is hypothesized, that Prophets other than him were to be inherited - which is not the case - then what we mentioned from the Companions, from

them the four Imams; Abu Bakr, 'Umar, 'Uthman and 'Ali, may Allah be pleased with them, a clarification of this rule being specific for him.

And the third: Indeed acting on this Hadith is obligatory and ruling by it requisite as the Caliphs (first four) ruled by it. The scholars affirmed its authenticity whether it was from his particular characteristics or not. For he said, "We are not inherited from; that which we leave is for charity." It can be understood from the point of wording that his statement, "That which we leave is for charity," is the news (khabar) from his ordainment or the ordainment of all the Prophets before him also, which preceded and is the apparent meaning. If it could be understood initiating his will, it is as though he said: we are not inherited from because all of what we leave is for charity and so he is particularized from the point of rendering all of his wealth for charity.

The first understanding is more apparent and is the path that the majority of the scholars followed.

The second meaning could be strengthened by what has preceded from the Hadith of Malik and others narrated by Abu Hurairah, indeed the Messenger of Allah said: "My inheritors are not to have a single Dinar. That which I leave after the spending on my wives and the wages of my workers is for charity." And this wording has been collected in the Saheehain and it refutes the distortion of the ignorant ones of the Shias in the narration of this Hadith, who say, "We did not leave charity," making the particle "Ma"

(Arabic particle of the Hadith) for the purpose of negation. Then how does one deal with the first part of the Hadith and it is his statement: "We are not inherited. And with this narration: "That which I leave after the spending on my wives and the wages of my workers is for

charity.”.The affair of this person is similar to what is narrated from some of the Mu’tazilah that he read to a Shaikh from Ahlus-Sunnah: “And Allah spoke to Moosa directly” (Soorah An-Nisa’: 164) by making the word “Allah” the object of the verb (meaning that Moosa spoke to Allah). So his Shaikh said to him: “Woe be unto you! How do you deal with his statement the Most High: ‘And when Moosa arrived at our appointed time and his Lord spoke to him’.” (Soorah Al-A’raf: 143)

The point is that it is obligatory to act upon his statement, “We are not inherited, what we leave is for charity,” on every possibility that the wording holds and the (apparent) meaning, because it is a limitation of the generality of the Verse of inheritance and his exclusion from it either by himself or with his brothers from the Prophets u.

A Mention of His Wives (Peace and Blessings of Allah be upon him) and their children - may Allah be pleased with them

Allah (SWT) says:

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honorable manner. And stay in your houses, and do not display yourselves like that of

the times of ignorance, and perform As- Salat (Iqamat as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification. And remember (O you, the members of the Prophet's family, the graces of your Lord), that which is recited in your houses of the

Verses of Allah and Al-Hikmah (i.e. Prophet's Sunnah legal ways, etc. so give your thanks to Allah and glorify His Praises for this Qur'an and the Sunnah). Verily, Allah is Ever Most Courteous, Well-Acquainted with all things." (Soorah Al- Ahzab: 32-34)

There is no difference of opinion that the Prophet, peace and blessings of Allah be upon him, passed away having nine (wives) and they are: 'A'ishah Bint Abu Bakr As-Siddiq At-Taimiyyah, Hafsa Bint 'Umar Ibn Al-Khattab Al-Adawiyyah, Umm Habeebah Ramlah Bint Abu Sufyan Sakhr Ibn Harb Ibn Umayyah

Al-Umawiyyah, Zainab Bint Jahsh Al-Asadiyyah, Umm Salamah Hind Bint Abu Umayyah AlMakhzoomiyyah, Maimoonah Bint Al-Harith Al-Hilaliyyah, Sawdah Bint Zam'ah Al- Amiriyyah, Juwairiyah Bint Al-Harith Ibn Abu Dirar Al-Mustaliqiyah, Safiyyah Bint Huyayy Ibn Akhtab AnNadariyyah Al-Isra'eeliyyah Al-Harooniyyah - may Allah be pleased with them and please them.

He had two slave girls, and they were Mariyah Bint Sham'oon Al-Qibtiyyah Al-Misriyyah from Koorah Ansina and she was the mother of his son Ibraheem and Raihanah Bint Sham'oon Al-Quraziyyah who accepted Islam, then he freed her and she returned to her family. And there are some people who said that she went into hiding with them. And Allah (SWT) knows best.

As for the mention in detail and order with regards to who was first and so on, from the words of the Imams, Qatadah narrated: The

Messenger of Allah had fifteen women. He entered upon thirteen from them and he had eleven at one time and left nine when he died. Thereafter he mentioned the nine which we mentioned.

'A'ishah narrated similarly as she said: The two women that he did not allow to enter were: Amrah Bint Yazeed Al- Ghifariyyah and Ash-Shanba'. As for Amrah, when he was alone with her and removed her clothes and saw that she had leprosy and he left her and gave her the dowry. And she became impermissible for others (to marry). As for Ash-Shanba', when she was made to enter upon him she wasn't at ease so he left her until she would feel comfortable. Then, when Ibraheem died suddenly she said: "If he was a Prophet his child would not have died." So he divorced her and gave her the dowry and she became impermissible for others. She said: The ones who cohabited with him were: 'A'ishah, Sawdah, Hafsah, Umm Salamah, Umm Habeebah, Zainab Bint Jahsh, Zainab Bint Khuzaimah, Juwairiyah, Safiyyah, Maimoonah and Umm Shareek.

I say: And in Saheeh Al-Bukhari Anas narrated: Verily, the Messenger of Allah would visit his wives and they were eleven women. It is commonly mentioned that he did not enter upon Umm Shareek as its clarification is forthcoming, however, the meaning of the eleven that he would visit are the nine previously mentioned and the two maids Mariyah and Raihanah.

The first woman that the Messenger of Allah, peace and blessings of Allah be upon him, married was Khadeejah Bint Khuwailid Ibn Asad Ibn 'Abdul-'Uzza Ibn Qusayy. Her father married her to him before his Prophethood.

In a narration Az- Zuhri said: The age of the

Messenger of Allah the day he married Khadeejah was 21 years, and it has also been mentioned as 25 years, the time the Ka'bah was rebuilt. And Al-Waqidi also mentioned it and added that she was 45 years old. Others from the people of knowledge said the

Messenger of Allah was 30 years of age. And narrated by Hakeem Ibn Hizam that: The age of the Messenger of Allah the day he married Khadeejah was 25 and she was 40 years old.

And narrated by Ibn Abbas: She gave birth to Al-Qasim, and by him he was nicknamed (Abul-Qasim), and At-Tayyib, At-Tahir, Zainab, Ruqayyah, Umm Kulthoom and Fatimah.

I say she was the mother of all his sons with the exception of Ibraheem; he was from Mariyah as we are going to mention. Then he spoke about every daughter from the daughters of the Messenger of Allah and who married her, the brief outline of it is: Zainab was married to Abul'Aas Ibn Ar-Rabee' Ibn 'Abdul'Uzza Ibn 'Abd Shams Ibn 'Abd Manaf, and he was Khadeejah's nephew. His mother was Halah Bint Khuwailid. She gave birth to his son 'Ali and a daughter called Umamah Bint Zainab. 'Ali Ibn Abu Talib married her after the death of Fatimah and died while she was with him, then she married Al-Mugheerah Ibn Nawfal Ibn Al-Harith Ibn 'Abdul-Muttalib after him.

As for Ruqayyah, 'Uthman Ibn 'Affan married her; she gave birth to his son 'Abdullah and was nicknamed after him initially, then he nicknamed himself with the name of his son 'Amr. Ruqayyah died when the Messenger of Allah was in Badr. And when Zaid Ibn Harithah came with the glad tidings (of victory) he found that they had just leveled the soil on her body. And 'Uthman stood by her nursing her so the Messenger of Allah gave him his share and reward. Thereafter he

married him to her sister Umm Kulthoom and for that reason he was nicknamed: Dhun-Noorain (possessor of two lights). She also passed away in the lifetime of the Messenger of Allah, peace be upon him.

The Messenger of Allah, peace be upon him, married her daughter, Fatimah, to his nephew 'Ali Ibn Abu Talib Ibn 'Abdul-Muttalib. 'Ali entered upon her after the Battle of Badr as we have mentioned. She gave birth to Hasan and he ('Ali) was nicknamed with his name, and Husain, and Husain was martyred in the land of Iraq.

I say it is also said Muhsin (his son).

His daughter Zainab was married to the son of her uncle, 'Abdullah Ibn Ja'far, and she gave birth from him to 'Ali and 'Awn and died while married to him. As for Umm Kulthoom, the Leader of the Believers, 'Umar Ibn Al-Khattab married her, and she gave birth to Zaid from him and he died while married to her. Later, after him she married with the sons of her uncle, one after the other. She married 'Awn Ibn Ja'far, then after his death his brother, Muhammad, married her. Then after the death of Muhammad, their brother, 'Abdullah Ibn Ja'far, married her; she died while married to him.

Az-Zuhri said: Khadeejah married two men before the Messenger of Allah; the first of them was 'Ateeq Ibn 'Abid Ibn Makhzoom. The second was Abu Halah At-Tamimi. She gave birth to Hind and Zainab from him. Ibn Ishaq related that after the death of 'Abid Abu Halah, she was married to An-Nabbash Ibn Zurarah, from the sons of 'Amr Ibn Tameem, the ally of the Banu Abdud-Dar. She gave birth to a boy and a girl. Later, An-Nabbash also died. Then she married the Messenger of Allah and gave birth to his four daughters and sons Al-Qasim, At-Tayyib, At-

Tahir. The sons passed away in infancy. The Messenger of Allah didn't marry anyone else while she was alive.

Az-Zuhri said: After Khadeejah, the Messenger of Allah, peace be upon him, married 'A'ishah Bint Abu Bakr Ibn 'Abdullah Ibn Abu Quhafah, 'Uthman Ibn Amir Ibn Amr Ibn Ka'b Ibn Sa'd Ibn Taim Ibn Murrah Ibn Ka'b Ibn Lu'ayy Ibn Ghalib Ibn Fihr Ibn Malik Ibn An-Nadr Ibn Kinanah. After Khadeejah, the Messenger of Allah, peace and blessings of Allah be upon him, did not marry any virgin except 'A'ishah but she did not bear him any child.

I say: She did not give birth to any child for him and it is said that she had a miscarriage of a son, the Messenger of Allah named him Abdullah. That is why she is nicknamed Umm (mother of) 'Abdullah.

The child of her sister, Asma', from Az- Zubair Ibn Al- 'Awwam was nicknamed 'Abdullah.

I say: Indeed the Messenger of Allah married Sawdah before 'A'ishah as Ibn Ishaq mentioned. And Allah (SWT) knows best. And we already mentioned the description of his marriage with them before the Migration (Hijrah) and not entering upon 'A'ishah until after the Hijrah.

He married Hafsa Bint 'Umar Ibn Al-Khattab; She was earlier married to Khunais Ibn Hudhafah Ibn Qais Ibn 'Adiyy Ibn Hudhafah Ibn Sahm Ibn 'Amr Ibn Husais Ibn Ka'b Ibn Lu'ayy. Khunais had died as a Believer.

He said: The Messenger of Allah married Umm Salamah Hind Bint Abu Umayyah Ibn Al-Mugheerah Ibn 'Abdullah Ibn 'Umar Ibn Makhzoom. Before him, she was married to the

son of her uncle, Abu Salamah 'Abdullah Ibn 'Abdul-Asad Ibn Hilal Ibn 'Abdullah Ibn 'Umar Ibn Makhzoom.

He said: And he married Sawdah Bint Zam'ah Ibn Qais Ibn 'Abd Shams Ibn 'Abd Udd Ibn Nasr Ibn Malik Ibn Hisl Ibn Amir Ibn Lu'ayy. Before getting married to the Messenger of Allah, she was married to As-Sakran Ibn 'Amr, the brother of Suhail Ibn 'Amr Ibn 'Abd Shams. He died as a Muslim after their return from Al-Habashah (Ethiopia or Abyssinia and surrounding areas) to Makkah, may Allah be pleased with them.

He said: He married Umm Habeebah Ramlah Bint Abu Sufyan Ibn Harb Ibn Umayyah Ibn 'Abd Shams Ibn 'Abd Manaf Ibn Qusayy. Before the Messenger of Allah, she was married to 'Ubaidullah Ibn Jahsh Ibn Ri'ab from the tribe of Asad Ibn Khuzaimah. He died as a Christian in Abyssinia. The Messenger of Allah sent 'Amr Ibn Umayyah Ad-Damri to her there, then he proposed to her through him and then 'Uthman Ibn 'Affan married her to him. This is what he said. However, Khalid Ibn Sa'eed Ibn Al-'As and Najashi, the ruler of Abyssinia, paid her the dowry of 400 Dinars and sent Shurahbeel Ibn Hasanah with her. And we already have mentioned all of that in detail.

He said: He married Zainab Bint Jahsh Ibn Ri'ab Ibn Asad Ibn Khuzaimah, and her mother was Umaimah Bint 'Abdul- Muttalib, the paternal aunt of the Messenger of Allah. Earlier, she was married to Zaid Ibn Harithah, the slave of the Messenger of Allah, peace be upon him. She was the first of his wives to follow him in death and the first who had a bier made over her; Asma' Bint 'Umais made it for her as she saw in Abyssinia.

He said: And he married Zainab Bint Khuzaimah and she was from the tribe of Banu 'Abd Manaf Ibn Hilal Ibn Amir Ibn Sa'sa'ah and she was called Ummul-Masakeen. She was

previously married to 'Abdullah Ibn Jahsh Ibn Ri'ab, who was killed on the Day [Battle] of Uhud. She could not stay with the Messenger of Allah, peace be upon him, except for a short time as she passed away.

Yoonus said narrating from Muhammad Ibn Ishaq that she was married to Al-Husain Ibn Al-Harith Ibn 'Abdul- Muttalib Ibn 'Abd Manaf, or his brother, At-Tufail Ibn Al-Harith.

Az-Zuhri said: The Messenger of Allah, peace be upon him, married Maimoonah Bint Al-Harith Ibn Hazn Ibn Bujair Ibn Al-Huzam Ibn Ruwaibah Ibn 'Abdullah Ibn Hilal Ibn Amir Ibn Sa'sa'ah. She is the one who offered herself (for marriage without dowry and guardian).

I say: The truth is that indeed the Messenger of Allah proposed to her and the mediator between them was Abu Rafi', his slave, as we explained in detail in Umratul-Qada'. Az-Zuhri said: She had married two men before the Messenger of Allah, first of them was Ibn Abd Yaleel. Saif Ibn 'Umar said in his narration: She was married to 'Umair Ibn 'Amr from the tribe of Uqdah from Thaqeef Ibn 'Amr AthThaqafi. He died and then she married Abu Ruhm Ibn 'Abdul-'Uzza Ibn Abu Qais Ibn Abd Wudd Ibn Nasr Ibn Hisl Ibn Amir Ibn Lu'ayy.

He said: And he captured Safiyyah Bint Huyayy Ibn Akhtab from the tribe of An-Nadeer on the Day of Khaibar when she was the bride of Kinanah Ibn Abul-Huqaiq. Saif Ibn 'Umar claimed in his narration that she was married to

Sallam Ibn Mishkam before Kinanah. And Allah (SWT) knows best. He said: So these are the eleven women upon whom he entered. Az-Zuhri said: The Messenger of Allah, peace and blessings of Allah be upon him, married Al-'Aliyah Bint Zabyan Ibn 'Amr from the tribe of Abu Bakr Ibn Kilab and entered upon her, and

(then) divorced her. Al-Baihaqi said: This is how it is mentioned in my book and in a narration other than his: He did not enter upon her, then he divorced her. He said: The Prophet peace be upon him, married the sister of the tribe of Al-Jawn Al-Kindi, and they are the allies of the tribe of Fazarah, then she sought refuge in Allah from him so he said: "You have sought refuge in a Great One (Allah), go back to your family." So he divorced her and did not enter upon her. He said: The Messenger of Allah had a slave girl called Mariyah; she gave birth to Ibraheem from him. Then he passed away in infancy. He had a slave girl called Raihanah Bint Sham'oon from the People of the Book from Khunafah tribe - and they were a subdivision of the tribe of Quraizah. The Messenger of Allah freed her but they claim that she went into hiding.

And Al-Hafiz Ibn 'Asakir narrated with his chain of narrations from 'Ali Ibn Mujahid: Verily, the Messenger of Allah married Khawlah Bint Al-Hudhail Ibn Hubairah At-Taghlibi, and her mother was Khirniq Bint Khaleefah, the sister of Dihyah Ibn Khaleefah. And she was brought to him from Ash-Sham, and she died during the journey. Then he married her maternal aunt, Sharaf Bint Fadalah Ibn Khaleefah. She was brought to him from Ash-Sham but she also died during the journey. Yoonus Ibn Bukair mentioned from Muhammad Ibn Ishaq: And the Messenger of Allah, peace be upon him, married Asma' Bint Ka'b Al-Jawniyyah and did not enter upon her, and he divorced her. Then he married 'Amrah Bint Yazeed from the women of Kilab tribe (Al-Waheed subdivision tribe). Earlier, she

was married to AlFadh1 Ibn 'Abbas Ibn 'Abdul-Muttalib before him. After marrying her, the Messenger of Allah, divorced her and didn't enter upon her. Al-Baihaqi said: So these two are the ones that Az-Zuhri mentioned and did not name them.

Al-Baihaqi narrated from Ash-Sha'bi, who said: The women offered themselves to the Messenger of Allah. After marrying them, he entered upon some of them and left others and then didn't go near them till the day he died. And they didn't marry after him, from them was Umm Shareek. That is the statement of Allah, the Most High:

"You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing. (Soorah Al-Ahzab: 51)

Al-Baihaqi said we have narrated from Hisham Ibn 'Urwah from his father, who said: Khawlah Bint Hakeem is from those who offered themselves (for marriage) to the Messenger of Allah.

Those Whom the Messenger of Allah Proposed but Did Not Marry

Umm Hani' Fakhitah Bint Abu Talib narrated that the Messenger of Allah asked for her hand, but she mentioned that she had small children so he left her and said: "The best women among the

camel riders are the righteous women of Quraish, the most kind to their young ones and the most caring of their husbands' property."

Abu Hurairah narrated that the Messenger of Allah proposed to Umm Hani' Bint Abu Talib then she said:

“O Messenger of Allah, verily, I have become old and I have children.”

Ibn ‘Abbas narrated: Laila Bint Al-Khateem went to the Messenger of Allah while he had his back to the sun so it shone on his shoulder, then he said: “Who is this whose food is the black (dates)?” And he used to say this often. Then she replied: “I am the daughter of the one who feeds the birds and the one who is like the wind [i.e. generous], I am Laila Bint Al- Khateem, I came to offer myself to you, will you marry me?” He replied: “I have done (so).” Then she returned to her people and said: “I have indeed married the Prophet”. They said: “What a bad thing you have done, you are a selfless woman and the Messenger of Allah has women who protect him jealously so he will curse you, so ask for demission.” Thereafter she returned and said: “Demit me, O Messenger of Allah“. He demitted her.

Then she married Mas’ood Ibn Aws Ibn Sawad Ibn Zafar and she gave birth to a child from him, then one day when she was having a bath in one of the gardens in Madinah when suddenly a black wolf pounced on her and injured her, thereafter she died.

Ibn ‘Abbas narrated: Duba’ah Bint Amir Ibn Qurt was married to ‘Abdullah Ibn Jud’an, then he divorced her. Hisham Ibn Al- Mugheerah married her after him, and she gave birth to Salamah from him and she was a big beautiful woman with plentiful hair that enveloped her body. Then the Messenger of Allah proposed to

her through her son Salamah so he said: "May I ask her permission?" It was said to the Prophet: "She has become old." Thereafter her son came to her and sought her permission. She replied: "O my son, do you ask permission with regards to the Messenger of Allah?" Her son returned and

remained quiet and didn't return an answer to the Messenger of Allah, it was as though he saw that she had become old, the Prophet too did not speak about her.

Ibn Abbas narrated: "The Messenger of Allah proposed to Safiyyah Bint Bashamah Ibn Nadlah Al'Anbari. She had been taken prisoner, so the Messenger of Allah gave her a choice and said: "If you wish me or if you wish your husband." So she said "Rather my husband", then he set her free whereupon the tribe of Banu Tameem cursed her.

And from those who he proposed to and did not marry is Jamrah Bint Al-Harith Ibn 'Awf Ibn Abu Harithah Al-Muzani. Her father said: "She has a defect", when she didn't have one. Then he returned to her and she was afflicted with leprosy.

He said: And he proposed to Umm Habeebah Bint Al-'Abbas Ibn 'Abdul-Muttalib. Then he found that her father was her brother from breast-feeding, Thuwaibah, the maid of Abu Lahab.

These are his wives and they are categorized into three groups: First those he entered upon and died leaving them behind, and they are nine which was the initial mention of them and they were inviolable after his death (in marital terms) by actual consensus known from the religion by necessity and their waiting period ended with the end of their lives.

Allah, Most High, said:

*“And it is not (right) for you that you should annoy Allah’s Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity.
(Soorah Al-Ahzab: 53)*

In the second category are those whom he entered upon and divorced in his lifetime, so is it (considered) permissible to marry them after the end of their waiting period ? There are two opinions of the scholars in its regard; one of them is no, due to the generality of the Verse which we mentioned. And the second (opinion) is yes; because of the Verse of At-Takhyeer and it is his statement: "O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitte, then come, I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (gooddoers) among you an enormous reward." (Soorah Al-Ahzab: 28,29)

The scholars said: If she was not permissible for anyone else to marry after his divorce of her there wouldn't be any benefit in giving her the choice between this world and the Hereafter. This is because if his divorce of her didn't allow anyone else to marry her there wouldn't be any benefit for her, and this is a strong (argument). And Allah (SWT) knows best.

As for the third category, they are the ones whom he married, then divorced before entering upon them., Then it is not allowed for anyone else to marry them and I do not know of a debate in this category. As for the ones whom he proposed and didn't marry, it is within her rights to marry. And a chapter is to come in "The Book of Particular Characteristics" (of the Prophet) in relation to this. And Allah (SWT) knows best.

A Mention of His Slave Girls

The Messenger of Allah, peace be upon him, had two slave girls. One of them was Mariyah Bint Sham'oon Al-Qibtiyyah. The leader of Alaxandria, Juraij Ibn Meena (Viceroy of Egypt),

had given her to him. He also gave her sister Seereen. Abu Nu'aim mentioned that he gave her among four maids - And Allah (SWT) knows best - an emasculated slave boy called Ma'boor and a mule called Ad- Duldul, so he accepted his gifts and chose Mariyah for himself. She was from a village in Egypt known as Hafn from Koorah 'Ansina and Mu'awiyah Ibn Abu Sufyan removed the land tax levied on the people of the land during the days of his leadership as a means of distinguishing it because it bore a son from the Messenger of Allah and he was Ibraheem. They said Mariyah was white and beautiful, the Messenger of Allah was pleased with her and loved her. She was precious to him especially after she gave birth to Ibraheem, his son. And as for her sister Seereen, the Messenger of Allah gave her to Hassan Ibn Thabit. She gave birth to his son 'Abdur-Rahman Ibn Hassan.

As for the emasculated slave boy, Ma'boor, he used to enter upon Mariyah and Seereen without permission as was the tradition in Egypt. Thereafter some of the people spoke about her due to that and didn't realize that he was emasculated until it was made known on the basis that we are going to clarify shortly insha'Allah.

And as for the mule, the Messenger of Allah, peace be upon him, used to ride it and from what is apparent - And Allah (SWT) knows best - it is the one that he rode in battle on the Day of Hunain. The mule grew old and lived long; it was even with 'Ali Ibn Abu Talib in the days of his

reign and when he died it was with 'Abdullah Ibn Ja'far Ibn Abu Talib and grew old and wheat was ground for it to eat.

And from the wives is Raihanah Bint Zaid from the tribe of An- Nadeer and it is also said that she was from the tribe of Quraizah. Az-Zuhri narrated: The Messenger of Allah captured

Raihanah from the tribe of Quraizah, then he freed her so she returned to her family.

Qatadah said: The Messenger of Allah had two slave girls, Mariyah Qibtiyyah and Rubaiyah - or Raihanah - Bint Sham'oon Ibn Zaid Ibn Khunafah from the tribe of 'Amr Ibn Quraizah. She was with the son of her uncle called 'Abdul-Hakam, according to what reached me and died before the Prophet.

A Mention of His Children (Peace and Blessings of Allah be upon him)

There is no difference of opinion that all of his children were from Khadeejah Bint Khuwailid with the exception of Ibraheem; he was from Mariyah Bint Sham'oon Qibtiyyah.

Ibn Abbas he said: The oldest of the Messenger of Allah's offspring was Al-Qasim, then Zainab, then 'Abdullah, then Umm Kulthoom, then Fatimah and then Ruqayyah. Al-Qasim died and he was the first of his children to die in Makkah, thereafter 'Abdullah died.

Mariyah gave birth to Ibraheem in Madinah in Dhul-Hijjah in the 8th year after the Hijrah, and he died when he was 18 months old.

Abul-'As Ibn Ar-Rabee' married Zainab and she gave birth to 'Ali and Umamah from him. She is the one that the Messenger of Allah used to carry her in the prayer, when he would prostrate he would put her down and when he would stand

up, he would carry her. And maybe that was after the death of her mother in the Year 8 after the Hijrah, based on what Al-Waqidi, Qatadah, 'Abdullah Ibn Abu Bakr Ibn Hazm and others have

mentioned. And it is as though she was a young child. And Allah (SWT) knows best.

'Ali Ibn Abu Talib(May Allah be pleased with him)married her after the death of Fatimah based on what is to come insha'Allah. And the death of Zainab was in Year 8 A. H.. Qatadah mentioned it from 'Abdullah Ibn Abu Bakr Ibn Hazm, Khaleefah Ibn Khayyat, Abu Bakr Ibn Abu Khaithamah and others. Qatadah said from Ibn Hazm: in the beginning of the 8th year A.H. Hammad Ibn Salamah mentioned from Hisham Ibn 'Urwah from his father that when she was migrating a man pushed her so she fell on a rock and had a miscarriage. She remained ill till she died, thereafter they believed that she died as a martyr.

As for Ruqayyah, the son of her paternal uncle 'Utbah Ibn Abu Lahab, married her first just as his brother 'Utaibah Ibn Abu Lahab married Umm Kulthoom. Thereafter they divorced before entering upon them out of hatred of the Messenger of Allah when Allah (SWT) revealed:

*“Perish the two hands of Abu Lahab, and
perish he! His wealth and his children will
not benefit him! He will be burned in a Fire
of blazing flames! And his wife too, who
carries wood (thorns of Sa’dan which she used to
put on the way of the Prophet), or use to slander
him). In her neck is a twisted rope of Masad
(palm fiber) (Soorah Masad: 1-5)*

Then 'Uthman Ibn 'Affan (May Allah be pleased with him) married Ruqayyah and migrated with

her to Abyssinia and it is said that he was the first to migrate there. Thereafter, they returned to Makkah as we mentioned earlier and then migrated to Madinah. She gave birth to his son 'Abdullah who reached

6 years of age, then a rooster pecked him in his eyes and he died. He was nicknamed by him initially (Abu 'Abdullah), thereafter he was nicknamed with his son (son's name) 'Amr and he died when the Messenger of Allah was victorious in Badr, the Day of Criterion, the day the two parties met. And when the bringer of good news - who was Zaid Ibn Harithah - came to Madinah he found that they had just leveled the soil on her grave.

'Uthman had stayed behind to nurse her by the command of the Messenger of Allah, peace and blessings of Allah be upon him, and the Prophet gave him his share and reward (from the war booty). Thereafter he married her sister Umm Kulthoom also to him upon his return and for this reason he was known as the "possessor of two lights". She died in Sha'ban in Year 9 A.H. and didn't have any children from him. The Messenger of Allah said: "If I had a third (daughter) I would have indeed married her to 'Uthman." And in another narration the Messenger of Allah said: "If they were 10 (daughters) I would have indeed married them to 'Uthman." As for Fatimah, she was married to the son of her paternal uncle - 'Ali Ibn Abu Talib - in Safar Year 2 A.H. She gave birth to Al-Hasan and Al-Husain - and it is said Muhsin (also) - and she gave birth to Umm Kulthoom and Zainab from him. 'Umar Ibn Al-Khattab indeed married Umm Kulthoom Bint 'Ali Ibn Abu Talib in the era of his reign, from Fatimah and was extremely generous to her. He gave her 40,000 Dirhams (in dowry) due to her lineage from the Messenger of Allah. Then she gave birth to Zaid Ibn 'Umar Ibn

Al-Khattab from him. When 'Umar Ibn Al-Khattab was killed the son of her paternal uncle 'Awn Ibn Ja'far married her after him and died while (married) to her. Then his brother 'Abdullah Ibn Ja'far succeeded him then she died while (married) to him.

Then ‘Abdullah Ibn Ja‘far married her sister Zainab Bint ‘Ali from Fatimah and she also died while married to him. Fatimah passed away six months after the Messenger of Allah based on the most authentic opinions and this is affirmed from ‘A’ishah, the Mother of the Believers, in the Saheeh.

As for Ibraheem, he was from Mariyah Qibtiyyah as we have mentioned, and his date of birth was in Dhul-Hijjah, Year 8

A.H. Anas Ibn Malik narrated: “If Ibraheem, the son of the Prophet, was to live he would have been a truthful prophet.” Abu Ya‘la narrated from Anas: “I didn’t see anyone more merciful to the children than the Messenger of Allah. Ibraheem was fed in ‘Awali of Madinah. And he would go while we were with him, then enter the house and it would indeed be smoky and the husband of the feeder was a blacksmith. So he would take him and kiss him, and then return.” ‘Amr said: “When Ibraheem passed away the Messenger of Allah said: “Verily Ibraheem is my son and he died on my chest. And he indeed has breast feeders who will complete his feeding in paradise.” And Al-Waqidi said: “Ibraheem, the son of the Messenger of Allah, passed away on Tuesday after 10 days had passed from Rabee’ ul-Awwal in Year 10 A.H. when he was 18 months old in the tribe of Banu Mazin Ibn An-Najjar in the house of Umm Burdah Bint Al-Mundhir, and was buried in Al-Baqee’.”

I say: We previously mentioned that the sun eclipsed the day he died. The people said: It has eclipsed for the death of Ibraheem. On hearing

this the Messenger of Allah, peace be upon him, said in his sermon: "Verily, the sun and the moon are two signs from the Signs of Allah, the Greatest and Almighty. They do not eclipse for the death of anyone nor his death."

A Mention of His Slave Boys and Slave Girls. And a Mention of His Workers and Entrusted Scribes (of Qur'anic Verses)

They are presented here in alphabetical order of their names and a mention of some of their stories. Let us mention what he mentioned with some additions and deductions.

From them:

Usamah Ibn Zaid Ibn Harithah from the adopted children of the Messenger of Allah Abu Zaid Al-Kalbi and it is said: Abu Yazeed, and it is said: Abu Muhammad the adopted child of the Messenger of Allah and son of his adopted child, his beloved and son of his beloved.

His mother was Umm Aiman, her name was Barakah and she was the nursemaid of the Messenger of Allah in his youth and from the first of those who believed in him after his Prophethood. The Messenger of Allah made Zaid in command in the last days of his life when he was 18 or 19 years old. And he passed away when he was the leader of a big army.

When the Messenger of Allah entrusted Zaid Ibn Harith with the flag of leadership some of the people objected to his choice. So the Messenger of Allah addressed and said in his speech: "If you defame his leadership then you have indeed defamed the leadership of his father before. And by Allah he indeed has the characteristics for

leadership and he was indeed from the most beloved of the creation to me and indeed this (person) is from the most beloved of creation to me after him.” And it is in the Saheeh from the Hadith of Moosa Ibn Uqbah from Salim, from his father.

It has been affirmed in Saheeh Al-Bukhari that Usamah (May Allah be pleased with him) narrated: The Messenger of Allah would take me and Al-Hasan and would say: "O Allah, I indeed love them so love them."

This is the reason that when 'Umar Ibn Al-Khattab distributed some money to people he also allocated to Usamah some money and allocated to his son 'Abdullah Ibn 'Umar some amount. When he was asked about it, he replied: "Indeed he was more beloved to the Messenger of Allah than you and his father was more beloved to the Messenger of Allah than your father." Narrated by Usamah: "Verily, the Messenger of Allah placed him behind him on a donkey laden with velvet when he went to visit Sa'd Ibn 'Ubadah before the Battle of Badr."

From them was Aslam and it is said, Ibraheem and it has been mentioned, Thabit.

And it is mentioned Hurmuz Abu Rafi' Al-Qibti.

He accepted Islam before Badr and did not take part in it because he was with his masters in Makkah - the family of Al- 'Abbas. Thereafter, he migrated and took part in Uhud and (the battles) after it. He was a writer (of Qur'anic Verses and letters) and wrote for 'Ali Ibn Abu Talib in Al-Kufah as Al-Mufaddal Ibn Ghassan Al-Ghallabi mentioned. And he participated in the conquest of Egypt in the days of 'Umar. He was initially owned by the family of Al-'Abbas Ibn 'Abdul-Muttalib, then Al- 'Abbas gave him to the Prophet and freed him, then married him to his

freed slave Salma. She gave birth to several children and he used to carry things for the Prophet (Peace and Blessings of Allah be upon him).

And from them Anasah Ibn Badah Abu Misrah and he is nicknamed Abu Masrooh from MuwalladisSarat Muhajiri.

He took part in Badr according to what 'Urwah, Az- Zuhri, Moosa Ibn Uqbah, Muhammad Ibn Ishaq and Al-Bukhari mentioned. They said: He was from those (guards) who would (be asked permission to) let people enter on the Prophet when he sat.

And from them was Aiman Ibn 'Ubaid Ibn Zaid Al-Habashi and his lineage is Ibn Mandah to Awf Ibn Al-Khazraj and there is doubt in it. He is the son of Umm Aiman Barakah, the maternal brother of Usamah.

And from them is Badham.

And from them was Thawban Ibn Bujdud and it is said, Ibn Jahdar Abu Abdullah and it is said, Abu Abdul-Kareem and it is (also) said, Abu Abdur- Rahman (was his name).

His origin is from As-Sarat (Peace and Blessings of Allah be upon him) an area between Makkah and Yemen. And it is mentioned from Himyar from the people of Yemen. And it is also said, from Al-Han and it is said, from Hakam Ibn Sa'd Al- 'Asheerah from Madh-hij he was enslaved in the pre-Islamic period of ignorance. The Messenger of Allah bought him then freed him, and gave him a choice that if he willed he could return to his family or if he willed he could remain and be considered from the household (of the Prophet). So he remained upon being

adopted by the Messenger of Allah and he did not depart from him whether on a journey or not until the Messenger of Allah passed away. And he participated in the conquest of Egypt in the days of 'Umar and settled in Hims after that and built a house there. He remained there until he

died in the Year 54 A.H. and it is also said Year 44 A.H. which is an error. It is mentioned that he died in Egypt and the correct (opinion) in Hims as we mentioned. And Allah (SWT) knows best. Al-Bukhari narrated from him in the Book of Manners, Muslim in his Saheeh and the authors of the Four Sunan.

And from them was Hunain, a freed slave of the Messenger of Allah, and he was the grandfather of Ibraheem Ibn ‘Abdullah Ibn Hunain.

We narrated that he used to serve the Prophet and pour (the water for) his ablution. When the Prophet would finish he would exit with the leftover from his ablution to his Companions, then from them were those who would drink from it and from them were those who would wipe themselves with it. Then (on one occasion) Hunain held it back and hid it in a jar until they complained about him to the Prophet, so he said to him: “What do you do with it?” He replied: “I store it (and) I drink it, O Messenger of Allah.” The Prophet said: “Have you seen a servant who calculated what he calculated?” Thereafter the Prophet gave him to Al-‘Abbas, who later freed him.

And from them was Dhakwan. His mention will come in the biography of Tahman.

And from them was Rafi’ or Abu Rafi’. He is also known as, Abul-Bahiyy.

Abu Bakr Ibn Abu Khaithamah said he belonged to Abu Uhaihah Sa’eed Ibn Al-‘As Al-Akbar. His

sons inherited him and three of them freed their share. And he participated with them on the day of Badr and the three were killed. Thereafter Abu Rafi' bought the shares of the rest of the children of Sa'eed, his freed slave, except for the share of Khalid Ibn

Sa'eed. Then Khalid gave his share to the Messenger of Allah he accepted it and freed him. And he would say: "I am the freed slave of the Messenger of Allah" and his sons after him would also say that.

And from them Rabah Al-Aswad. He was to guard the Messenger of Allah's sittings.

He was the one who got permission for 'Umar Ibn Al-Khattab to enter upon the Messenger of Allah in the place of drinking when he vowed to not come near his wives ('Eela' a type of divorce in Islam).

And from them was Ruwaifi', his adopted child - may peace be upon him. Similarly, Mus'ab Ibn Abdullah Az-Zubairi and Abu Bakr Ibn Abu Khaithamah counted him from his freed slaves. They said: His son came to 'Umar Ibn 'Abdul-Azeez in the days of his Caliphate and allocated for him (money/provisions) and he had no children.

I say: 'Umar Ibn 'Abdul-Azeez used to take great care of the adopted children of the Messenger of Allah; he would love to get to know them and be good to them. And he wrote in the days of his Caliphate to Abu Bakr Ibn Hazm, the scholar of Madinah, during his time that he should search for the freed slaves of the Messenger of Allah.

And from them: Zaid Ibn Harithah Al-Kalbi. We have already mentioned something about him in the mention of his death in the Battle of Mu'tah in the month of Jumada of the Year 8 A.H. before

the Conquest (of Makkah) by a few months. And he was the leader at the forefront, then after him Ja'far, then after them 'Abdullah Ibn Rawaha (May Allah be pleased with him)

And from them is Zaid Abu Yasar.

Abu'l-Qasim Al-Baghawi said in Biography of the Companions, that he lived in Madinah, and narrated one Hadith, I don't know of any other. He heard the Messenger of Allah, peace be upon him, say: "Whoever says I seek forgiveness from Allah, there is no god worthy of worship except Him, the Ever Living, the Sustainer, and I repent to him", he will be forgiven, even if he had fled the battlefield.

And from them was Safeenah Abu 'Abdur-Rahman, and it is said his name was Abul-Bakhtari, Mihran and also Abas. It is also said that he was called Ahmar and Rooman. Then the Messenger of Allah named him Safeenah - for a reason which we will mention - and it became popular.

He was the slave of Umm Salamah, then she freed him and stipulated upon him that he should serve the Messenger of Allah until he dies, so he accepted that and said: "If you had not stipulated upon me I (still) wouldn't have left him, and this Hadith is in "the four Sunan (Sunan Abu Dawood, An-Nasa'i, AtTirmidhi and Ibn Majah)." He was from the Muwalladi Arabs and his origin is from the sons of Persia, he was called Safeenah Ibn Marfannah.

Ahmad narrated from Sa'eed Ibn Jumhan, Safeenah informed me: The Messenger of Allah said, "The Caliphate in my nation is for 30 years, then kingship after it." Then Safeenah said to me: Calculate the Caliphate of Abu Bakr, and the Caliphate of 'Umar, and the Caliphate of 'Uthman and calculate the Caliphate of 'Ali; we

found it to be 30 years. Thereafter I looked after that at the Caliphs and didn't find that they had 30 years between them. I said to Sa'eed: Where did you meet Safeenah? He replied: In Batn Nakhlah in the era of Al-Hajjaj. I stayed with him for three nights asking him about the Ahadeeth of the Messenger of Allah g.

I asked him: What is your name? He replied: I am not going to tell you, the Messenger of Allah named me Safeenah. I said: And why did he name you Safeenah? He replied: The Messenger of Allah exited and his Companions were with him, when their provisions became too heavy for them, then he said to me: "Open your cloth." So I opened it, then they placed their provisions in it. Thereafter they placed it on me, then the Messenger of Allah said to me, "Carry for you are only but a ship (Safeenah in Arabic)." So if I were to carry on that day the burden of a camel, or two camels, or three, or four, or five, or six or seven it wouldn't be heavy for me unless they were to turn away.

And from them: Salman Al-Farisi, Abu 'Abdullah the freed slave of Islam.

His origin was from Persia and his circumstances changed until he was owned by a man from the Jews in Madinah. When the Messenger of Allah, peace be upon him, migrated to Madinah, Salman embraced Islam, and the Messenger of Allah commanded him to make a contract of Mukatabah (a contract of manumission between a master and a slave according to which the slave is required to pay a certain sum of money during a specific time period in exchange for freedom) to his Jewish master. The Messenger of Allah helped him to fulfill the payments he was indebted for, so he was attributed to him. And he said, "Salman is from us people of the household (of the Prophet)."

We have already mentioned the description of his migration from his country and companionship with monks, one after the other until a series of events brought him to Madinah. We have also dealt with the description of his embracing Islam - may Allah be pleased with him - in the beginning of the Prophet's

migration to Madinah. His death was in Year 35 A.H. in the last days of 'Uthman's reign, or in the beginning of Year 36

A.H. It is said that he died in the last days of 'Umar Ibn Al- Khattab and the first is more common.

Al-'Abbas Ibn Yazeed Al-Bahrani said: The people of knowledge would not doubt that he lived for 250 years, and they differed in what was greater than that up until 350 (years). Some of the later memorizers claimed that he didn't pass 100 (years). And Allah (SWT) knows best.

And from them Shuqran Al-Habashi; his name was Saleh Ibn 'Adiyy. The Prophet, peace and blessings of Allah be upon him, inherited him from his father. Mus'ab Az-Zubairi and Muhammad Ibn Sa'd said: He belonged to 'Abdur-Rahman Ibn 'Awf, then he granted him to the Prophet.

And from them was Dumairah Ibn Abu Dumairah Al-Himyari. He was enslaved during the Jahiliyyah, then the Prophet bought him and freed him, according to Mus'ab Az-Zubairi. He said: He had a house at Al- Baqee' and a child.

And from them was Tahman. It is said (that his name was) Dhakwan. He was also called Mihran, Maimoon, Kaisan and Badham.

And from them: 'Ubaid the freed slave of the Prophet.

And from them: Fadalāh, the freed slave of the Prophet as Muhammad Ibn Sa'd mentioned. And

from them: Qafeez. The beginning of it is (Arabic letter) "Qaf" and the end of it is (Arabic letter) "Zay". Anas he said: The Messenger of Allah had a servant called: Qafeez.

And from them Kirkirah. He was entrusted with the Prophet's belongings in some of his battles. Abu Bakr Ibn Hazm mentioned it in what he wrote to 'Umar Ibn 'Abdul-'Azeez.

And from them was Ma'boor Al-Qibtī, the emasculated slave. The Viceroy of Alexandria gave him as a gift to the Prophet along with Mariyah, Seereen and a mule. And we mentioned part of it in the biography of Mariyah which is sufficient.

And from them: Mid'am, and he was black man from Muwalladi Hisma. Rifa'ah Ibn Zaid Al-Judhami gave him as a gift. He was killed in the lifetime of the Prophet and that was upon their return from Khaibar. When they reached Wadiy ul- Qura, while Mid'am was removing the saddle from the she- camel of the Messenger of Allah, a stray arrow hit and killed him.

And from them Mihran and it is said: Tahman, and he is the one whom Umm Kulthoom Bint 'Ali narrated from the impermissibility of giving charity to the Banu Hashim tribe and their freed slaves as was mentioned.

And from them:

Maimoon. And from

them: Nafi'.

And from them was Nufai'. He was also called Masrooh and Nufai' Ibn Masrooh. His correct name was

Nufai' Ibn Al-Harith Ibn Kaadah Ibn Amr Ibn 'Ilaj

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Ibn Abu Salamah Ibn 'Abdul-'Uzza Ibn Ghiyarah Ibn 'Awf Ibn Qusayy.

He was Thaqeef Abu Bakr Ath-Thaqafi and his mother was Sumayyah Umm Ziyad. He and a group of the slaves descended from the wall of At-Ta'if. Then the Messenger of Allah freed them and stopped at a place called Bakrah so the Messenger of

Allah called him Abu Bakrah. Abu Nu'aim said: He was a righteous man. The Messenger of Allah created brotherhood between him and Abu Barzah Al-Aslami (a rule which was changed shortly afterward which was making Mu'akhat (brotherhood) between the Muhajiroon and the Ansar that enabled them to inherit from each other).

I say: He is the one who prayed the funeral prayer upon him due to his will. Abu Bakrah didn't participate in the Battle of the Camel, or the Days of Sifteen (the two battles between 'Ali and the other group of Muslims who opposed him). His death was in Year 51 A.H. or Year 52 A.H.

And from them: Waqid or Abu Waqid, the freed slave of the Messenger of Allah.

And from them: Hurmuz Abu Kaisan, It is also said Hurmuz or Kaisan. He was also known as Tamhan.

And from them: Hisham, the freed slave of the Prophet.

And from them: Yasar. It is said that he was the one who the Aal-'Uraniyyoon killed and they had mutilated him.

And from them: Abul-Hamra', freed slave of the Prophet and his servant. He was also called Hilal Ibn AlHarith, Ibn Zafar and Hilal Ibn Al-Harith Ib Zafar As-Sulami. He was enslaved during Jahiliyyah.

And from them: Abu Sulma, the Prophet's shepherd; he was called Abu Sallam and his name was Huraith.

And from them: Abu Safiyyah, the freed slave of the Prophet.

And from them: Abu Dumairah, the freed slave of the Prophet, the father of Dumairah mentioned earlier, and the husband of Umm Dumairah.

And from them: Abu 'Ubaid, his freed slave

And from them: Abu 'Aseeb, and from them (scholars) are those who say Abu 'Aseem, and the first is the correct opinion. There are some scholars who made a differentiation between them. And it has been mentioned earlier that he witnessed the prayer on the Prophet and attended his burial, and he narrated the story of Al-Mugheerah Ibn Shu'bah.

And from them: Abu Kabshah Al-'Anmari from 'Anmar Madhhij based on the renowned opinion. Mawla (freed slave) of the Prophet.

There are several other opinions regarding his name, the most famous of them is that his name was Sulaim. He was also called 'Amr Ibn Sa'd. His origin was from Muwalladi, the land of Daws (tribe). And he is from those who participated in Badr (as) Moosa Ibn 'Uqbah mentioned from Az-Zuhri. Ibn Ishaq, Al-Bukhari, Al-Waqidi, Mus'ab Az-Zubairi and Abu Bakr Ibn Abu Khaithamah also mentioned it.

Al-Waqidi added: He participated in Uhud and the battles which came after it, and he died the day 'Umar Ibn Al-Khattab was appointed Caliph and that was on Tuesday with 8 days left from Jumadal-Akhirah, Year 13 A.H. And from them: Abu Muwaihibah, the freed slave of the Prophet g. He was from Muwalladi Muzainah. The

Messenger of Allah purchased him and then freed him, and his name is unknown. Abu Mus'ab Az- Zubairi said: Abu Muwaihibah fought at Al-Muraisee', and he was the one who guided 'Aishah's camel for her.

And from them was Amatullah Bint Razeenah. And the correct (opinion) is that her mother Razeenah was the Companion of the Messenger of Allah.

And from them: Barakah Umm Aiman and Umm Usamah Ibn Zaid Ibn Harithah, and she was Barakah Bint Tha'labah Ibn Amr Ibn Husain Ibn Malik Ibn Salamah Ibn Amr Ibn An- Nu'man Al-Habashiyah.

She was known by her nickname, Umm Aiman,; Aiman was her son from her first husband 'Ubaid Ibn Zaid Al-Habashi. Then Zaid Ibn Harithah married her after him, whereupon she gave birth to Usamah Ibn Zaid from him and she was known as Ummuz-Ziba'. She made two Hijrahs (Abyssinia and Madinah) and she was the nursemaid of the Messenger of Allah, peace and blessings of Allah be upon him, with his mother Aminah Bint Wahb.

She was from those who the Messenger of Allah inherited from his father as Al-Waqidi stated. And others mentioned: Rather he inherited her from his mother, and it has been said that she belonged to

Khadeejah's sister, then she gave her as a gift to the Messenger of Allah and she believed from the start and migrated and lived after the Prophet. We have previously mentioned the visit Abu Bakr and 'Umar paid her after the death of the Prophet and she burst into tears, so they said to her: Do you not know indeed that which is better for the Messenger of Allah? So she replied: Indeed, however, I cry because the

revelation has ceased from the sky, thereafter they began to cry with her.

And from them: Khadirah, Ibn Mandah mentioned her.

And from them: Khulaisah Mawla Hafsah Bint 'Umar Ibn Al- Khattab.

And from them: Khawlah, the servant of the Prophet.

And from them: Razeenah. Ibn 'Asakir said: The correct (opinion) is that she belonged to Safiyyah Bint Huyayy, and she would serve the Prophet.

I say: It has been mentioned previously in the biography of her daughter, Amatullah, that the Prophet, may peace be upon him, gave Safiyyah Bint Huyayy her mother Razeenah as dowry. So on this basis her origin would be that she belonged to him.

And from them: Radwa.

And from them: Raihanah Bint Sham'oon Al-Qurziyyah and it has been said: An-Nadariyyah, and she was mentioned previously after his wives.

And from them: Zareenah. The correct (opinion) is Razeenah as was mentioned previously.

And from them: Sa'ibah, Mawla of the Messenger of Allah.

And from them Sadeesah Al-Ansariyyah, and it has been said: Mawlat of Hafsah Bint 'Umar.

And from them: Salamah, the nursemaid of Ibrahim, son of the Messenger of Allah.

And from them: Salma. She was Umm Rafi', the wife of Abu Rafi'.

I say: It has been narrated that she would cook Al-Hareerah for the Prophet and it would please him. She lived until after his death - and witnessed the death of Fatimah. She initially belonged to Safiyyah Bint 'Abdul-Muttalib, his paternal aunt, then she came in possession of the Messenger of Allah. She was the midwife for the children of Fatimah. to She was also the one who was a midwife for Ibrahim, the son of the Messenger of Allah,. She witnessed the washing of Fatimah (when she died) and washed her with her husband 'Ali Ibn Abu Talib, and Asma Bint Umais, the wife of As-Siddiq.

And from them: Sheereen. It is said that Sheereen the sister of Mariyah Al-Qibtiyyah, the maternal aunt of Ibrahim.

We have mentioned that Al-Muqawqis was the Viceroy of Alexandria and his name was Juraij Ibn Meena. He granted them along with a slave called Ma'boor and a mule called Ad- Duldul. Thereafter the Messenger of Allah granted her to Hassan Ibn Thabit and she gave birth to his son Abdur-Rahman Ibn Hassan.

And from them: 'Unqoodah Umm Sabeeh Al-Habashiyyah, the servant of 'Aishah. Her name was 'Inabah (grape), then the Messenger of Allah named her bunch (of grapes), Abu Nu'aim narrated it. It is also said her name was Ghufairah. Farwah the wet nurse of the Prophet, i.e., his suckling mother, Fiddah An- Noobiyyah, Laila Mawlat 'Aishah.

Mariyah Al-Qibtiyyah the mother of Ibrahim. She

has been mentioned with the Mothers of the Believers. And Ibn Atheer made a differentiation between her and Mariyah Ummur- Rabab. He said: She also was a slave girl of the Prophet.

And from them: Maimoonah Bint Sa'd.

And from them: Maimoonah Bint Abu Anbasah or Bint Anbasah, (as) Abu Umar and Ibn Mandah said. Abu Nu'aim said: It is a writing error and Maimoonah Bint Abu 'Aseeb is correct.

And from them: Umm Dumairah, the wife of Abu Dumairah, and they have already been mentioned.

And from them: Umm Ayyash, the Messenger of Allah sent her with his daughter in order to help her when he married her to 'Uthman Ibn 'Affan.

So these are his female slaves - may Allah be pleased with them. Thumamah Ibn Hazn narrated: I asked 'Aishah about An- Nabeedh (a drink made from dates). She replied: This is the servant of the Messenger of Allah so ask her - (pointing) a Habashiyyah slave girl. She said: I used to make Nabeedh for the Messenger of Allah in a water skin in the evening, and then covered it. When he would wake up in the morning he would drink from it.

This is how the people who wrote Atrah (the starting words of Ahadeeth) mentioned it in the collection of 'Aishah ('Aishah's narrations). And it is more befitting for it to be mentioned in the collection of the Habashiyyah slave girl who served the Prophet, and she is either from those we mentioned or additional to what we mentioned. And Allah (SWT) knows best.

Those Who Served Him from the Companions Other Than His Mawali (Freed Slaves)

From them is Anas Ibn Malik Ibn An-Nadr Ibn Damdam Ibn Zaid Ibn Haram Ibn Jundub Ibn Asim Ibn Ghanm Ibn 'Adiyy Ibn An-Najjar Al-Ansari Al-Najjari Abu Hamzah Al-Madani, inhabitant of Basrah. He served the Messenger of Allah for the period of his stay in Madinah for 10 years. The Prophet didn't even once scorn him for something he did, nor did he say about anything whatever he did. And his mother was Umm Sulaim Bint Milhan Ibn Khalid Ibn Zaid Ibn Haram. She is the one who gave him to the Messenger of Allah and he accepted him, and asked him to pray for him. He said: "O Allah increase his wealth, his children, lengthen his life and admit him into Paradise." Anas said: I saw two (matters) and I am waiting for the third. By Allah, I have a lot of wealth, and my children and grandchildren exceed 100.

And in a narration, "And my vineyard harvests twice a year. And my children from my backbone are 106." There is a difference of opinion over his participation in Badr. Al-Ansari narrated from his father, from Thumamah that he said, "It was said to Anas: Did you participate in Badr? He replied, "And where can I be absent from Badr? You have no mother (a type of taunt in Arabic)." That which is well-known is that he didn't participate in Badr due to his young age, and he didn't participate in Uhud also for that reason. And he participated in Hudaibiyah,

Khaibar, Umratul-Qada', the Conquest (of Makkah), Hunain, Ta'if and that which followed.

Abu Hurairah said, "I have not seen anyone more similar in prayer to the Messenger of Allah than Ibn Umm Sulaim - i.e. Anas Ibn Malik."

Ibn Seereen said, "He was the best of the people in prayer, on his journey and while stationary." He died in Basrah and he is the last of those who remained there from the Companions according to what 'Ali Ibn Al-Madeeni mentioned and that is in Year 90 A.H. and it has also been said 91 A.H. It has also been said 92 A.H. and it has been said 93 A.H., which is the most well-known and what the majority (of the scholars) were upon. As for his age the day he died, Imam Ahmad narrated in his Musnad from Humaid that Anas lived for 99 years. The least of what has been mentioned is 96 years and the most that has been mentioned is 107 years and it has also been said variously 106 and 103 years. And Allah (SWT) knows best.

And from them: Al-Asla' Ibn Shareek Ibn 'Awf Al-A'raji. Muhammad Ibn Sa'd said: His name was Maimoon Ibn Sinbadh.

And from them: Asma' Ibn Harithah Ibn Sa'eed Ibn Abdullah Ibn Ghiyath Ibn Sa'd Ibn 'Amr Ibn 'Amir Ibn Tha'labah Ibn Malik Ibn Afsa Al-Aslami and he was from the People of Suffah (as) Muhammad Ibn Sa'd has mentioned. And he is the brother of Hind Ibn Harithah from the servants of the Messenger of Allah, peace be upon him, apart from his Mawali, and they would serve the Prophet.

Muhammad Ibn Sa'd said: Asma' Ibn Harithah died in the Year 66 A.H. in Basrah at 80 years of age.

And from them: Bilal Ibn Rabah Al-Habashi. He

was born in Makkah, and he was a freed slave of Umayyah bin Khalaf. Abu Bakr bought him for a big amount of money because Umayyah would give him a severe punishment in refusing to apostate from the religion of Islam and he refused to accept any other religion except Islam - may Allah be pleased with him. Abu

Bakr bought him and then freed. Thereafter, he migrated with other people and participated in the battles of Badr and Uhud and the battles after them, may Allah be pleased with him.

He was also known as Bilal Ibn Hamamah whereas Hamamah was his mother. He was from the most eloquent of people, contrary to what people believe that his (pronunciation of the Arabic letter) Seen was Sheen, to the extent that some people narrate a Hadith that has no basis from the Messenger of Allah that he indeed said, "Verily, the Seen of Bilal is a Sheen."

He was one of the four Mu'adhdhins account of which is going to come. He was the first to pronounce the Adhan as we mentioned and he was in charge of spending on children and he had a sum of money that was with him (all the time). When the Messenger of Allah passed away he was from those who went to Ash-Sham for battle. And it has been mentioned He established the Adhan for Abu Bakr during the days of his Caliphate and the first is more authentic and renowned.

Al-Waqidi said: He died in Damascus in the Year 20 A.H. and he was over 60 years old. Al-Fallas said: In Ash-Sham, his grave is in Darayya. And it is also said that he died in Halab. The truth is that the one who died in Halab was his brother Khalid. Makhool said: Someone who saw Bilal informed me that he was very tanned, thin, little flesh on his cheeks, he had lots of hair and he wouldn't dye his white hair.

And from them: Bukair bin ash-Shaddakh al-Laithi. Ibn Mandah mentioned it.

And from them: Habbah and Sawa', the two sons of Khalid.

And from them: Dhu Mikhmar and he has also been called Dhu Mikhbar. He was the son of the brother of Abyssinian King

Najashi. He is also known as the son of his sister. However, the first is correct. He sent him to serve the Messenger of Allah as a substitute for himself.

And from them: Rabee'ah bin Ka'b al-Aslami, Abu Firas.

And from them: Sa'd Mawla Abu Bakr As-Siddiq (May Allah be pleased with him) He is also known as the Mawla of the Prophet.

And from them: Abdullah bin Rawahah; he entered Makkah on the day of Umratul-Qada' while leading the she-camel of the Messenger of Allah and he was saying:

"Eradicate the sons of the disbelievers from

his path, Today we will hit you upon its

(Qur'an's) interpretation Just as we struck

you upon its revelation a blow

That will remove the head of the arrow shaft

And will occupy the close friend from his close friend."

And Abdullah bin Rawahah was killed months after this on the day of (battle) Mu'tah as was mentioned previously.

And from them: Abdullah bin Mas'ood - the servant of the Prophet, peace be upon him - bin Ghafil bin Habeeb bin Shamkh Abu Abdur-

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Rahman al-Hudhali, one of the Imams of the Companions: He made two Hijrahs and participated in the Battle of Badr and that which followed it. He would carry the sandals of the Prophet, assist him in his ablution and prepare his riding animal if he wished to ride. He had the longest hand

in explaining (Tafseer) of the words of Allah and he had immense knowledge, grace and tolerance.

In a Hadith the Messenger of Allah said to his Companions when they were astonished by the thinness of his shins: "By the One in Whose Hands is my soul, they are heavier than Mount Uhud on the scales (that weighs good deeds and bad deeds)." And Umar 'bin Khattab said concerning Ibn Mas'ood: He is a vessel filled with knowledge. And it is said that he was of a thin stature and had good manners.

And it is said: He would cause the seated to have good conduct when he walked, and he was similar to the Prophet in his guidance, mannerisms and conduct, i.e., he would be similar to the Prophet in his actions, stillness and speech. He would emulate and copy his worship according to his ability. He died in the days of 'Uthman in the Year 32 A.H. or 33 A.H. in Madinah at 63 years of age, and it has also been said that he died in Kufah, and the first (opinion) is more correct.

And from them: Uqbah bin Amir al-Juhani.

And from them: Qais bin Sa'd bin Ubadah al-Ansari al-Khazraji.

And from them: Al-Mugheerah bin Shu'bah ath-Thaqafi. He was like a bodyguard in the presence of the Messenger of Allah as he stood at the head of the Prophet raising a sword in his hand in the tent on the Day of Al-Hudaibiyah.

Everytime his paternal uncle Urwah bin Mas'ood ath-Thaqafi would come close to the beard of the Messenger of Allah, peace be upon him - according to the tradition of the Arabs in their speech - he would hit his hand with the edge of the sword and say: Move

your hand from the beard of the Messenger of Allah before it (your hand) doesn't return to you.

Muhammad bin Sa'd and others said: He participated in all the battles with the Messenger of Allah and he made him in charge along with Abu Sufyan when they went and destroyed the idol of the people of Ta'if called "Rabbah" or al-Lat. He was considered clever from amongst the cleverest Arabs. Ash-Sha'bi said I heard him say: Nobody [has] ever defeated me. And ash-Sha'bi said: I heard Qabeesah bin Jabir say: I accompanied al-Mugheerah bin Shu'bah and if there was a city with eight gates that nobody could leave except by extensive planning, he would have left from its gates. Ash-Sha'bi also said: The judges are four: Abu Bakr, Umar, Ibn Mas'ood, and Abu Moosa. And the intelligent men were four: Mu'awiyah, Amr bin al-As, al-Mugheerah and Ziyad. Az-Zuhri said: The intelligent men were five: Mu'awiyah, 'Amr, al-Mugheerah and two with Ali and they were; Qais bin Sa'd bin Ubadah and Abdullah bin Budail bin Warqa'.

Imam Malik said: Al-Mugheerah bin Shu'bah was a man who would often marry women and he would say: The one who has one (wife) if she menstruates then he also menstruates with her and if she is ill then he becomes ill with her. And the one who has two is between two burning fires. He said: So he would marry four and divorce them together. And others said: He married 80 women and it is also said 300 women. And it has also been mentioned that he married 1,000 women. The date of his death has

been differed over with many varying opinions, the most renowned and correct of them was the one al-Khateeb al-Baghdadi mentioned a consensus upon that he died in the Year 50 A.H.

And from them: al- Miqdad bin al-Aswad Abu Ma'bad al-Kindi [tribe] ally of the tribe Zuhrah.

And from them: Muhajir Mawla Umm

Salamah. And from them: Abus-Samh.

And from them was the best of the Companions in totality, Abu Bakr As-Siddiq. He served him out of his own accord in the journey of the Hijrah, especially in the cave and after they left it, until they reached Madinah as has been extensively mentioned previously and for Allah is all praise and grace.

Writers of the Revelation

From them were the four Caliphs: Abu Bakr, 'Umar, 'Uthman and 'Ali Ibn Abu Talib, may Allah be pleased with them all.

And from them: Aban bin Sa'eed bin al-As bin Umayyah bin Abd Shams bin Abd Manaf bin Qusayy alUmawi. He embraced Islam after his two brothers Khalid and 'Amr. He is the one who safeguarded Uthman when the Messenger of Allah sent him to the people of Makkah on the Day of al-Hudaibiyah. It is also said that it was at Khaibar because he is mentioned in the Saheeh from the Hadith of Abu Hurairah in the distribution of the war booty of Khaibar.

The reason for his acceptance of Islam was that he met with a monk when he was on business in Sham. He explained to him the affair of the Messenger of Allah. The monk asked: What is his

name? He replied Muhammad. He said: I will describe him to you; then he described him with his exact description and said: When you return to your family, give him the greeting (salam), thereafter, he embraced Islam upon returning. He was

the brother of 'Amr bin Sa'eed al- Ashdaq the one who was killed by Abdul-Malik bin Marwan.

Abu Bakr bin Abu Shaibah said: The first to write the revelation (Qur'an) during the time of the Messenger of Allah was Ubayy bin Ka'b and if he was not in attendance then Zaid bin Thabit would write. And Uthman, Khalid bin Sa'eed and 'Aban bin Sa'eed (also) wrote for him. This is what the Prophet dictated,

i.e. in Madinah. As for the Makkan chapters, Ubayy bin Ka'b was not present at the time of their revelation and the Companions wrote them in Makkah. The death of 'Aban bin Sa'eed has been differed over - Moosa bin Uqbah, Mus'ab bin Zubair, Zubair bin Bakkar and most of the people of lineage said: He was killed on the day of Ajnadayn, i.e., in Jumadal- Oola in the Year 12 A.H. And others said: He was killed on the day of Marjus-Suffar in the year 14 A.H.

From them: Ubayy bin Ka'b bin Qais bin Ubaid al-Khazraji al- Ansari Abul-Mundhir, It is also said Abu't-Tufail, the master of the (Qur'anic) reciters. He participated in al-'Aqabatuth-Thaniyah (the second Pledge of Aqabah), Badr and the battles which followed. He was of average height, slim, with white head and facial hair and he would not dye his hair. Anas said: Four people compiled the Qur'an - i.e. from the Ansar - Ubayy bin Ka'b, Mu'adh bin Jabal, Zaid bin Thabit and a man from the Ansar called: Abu Yazeed.

Ibn Abu Khaithamah said: He was the first who wrote the revelation in the presence of the

Messenger of Allah in Madinah.

Muhammad bin Sa'd said: He [Ubayy] would write the revelation in the presence of the Messenger of Allah.

The year of his death has been differed over; it is said that in the Year 19 A.H, in the year 20 A.H. and it occurred also in the year 23 A.H. It has also been said before the assassination of Uthman by a week. And Allah (SWT) knows best.

From them: Arqam bin Abu'l-Arqam and his name is Abd Manaf bin Asad bin Jundab bin Abdullah bin Umar bin Makhzoom al-Makhzoomi. He embraced Islam early and he is the one whose house the Messenger of Allah used to hide in Safa; thereafter the house was known as al-Khaizuran. He migrated and participated in Badr and that which followed [from battles]. The Messenger of Allah joined him and Abdullah bin Unais in brotherhood [Mu'akhat: To enable them to inherit from one another so as to create love between the Migrants and the Ansar].

He is the one who wrote the part of the land of Uzaim bin Harith al-Muharibi by the order of the Messenger of Allah, and that is according to what al-Hafiz Ibn 'Asakir has narrated. He died in the Year 53 A.H.. It has also been said year 55 A.H. when he was 85 years old.

From them: Thabit bin Qais bin Shammās al-Ansari al-Khazraji, Abu Abdur-Rahman. And it has been mentioned: Abu Muhammad al-Madani the spokesman for the Ansar. And he has also been named 'spokesperson for the Prophet'. Muhammad bin Sa'd said: Ali bin Muhammad Madayini with his chain of narration from his Shaikhs in the Arab delegations to the Messenger of Allah, [that] they said: Abdullah

bin Alas ath-Thumali and Musliyah bin Hirran al-Huddani came to the Messenger of Allah, peace upon him, in a group from their people after the Conquest of Makkah. Thereafter, they embraced Islam and made a Bai'ah on behalf of their people. He wrote for them a note with what was obligatory upon them

from charity on their wealth. Thabit bin Qais bin Shammās wrote it and Sa'd bin Mu'adh and Muhammad bin Maslamah testified to it. And this man is from those who have been affirmed in Saheeh Muslim that the Messenger of Allah gave them glad tidings of Paradise.

He was martyred on the Day of al-Yamamah, in the year 12

A.H. in the era of Abu Bakr as-Siddiq and there is a story mentioned in connection with him which we will mention insha'Allah when the opportunity arises with Allah's Will.

From them: Hanzalah bin ar-Rabee' bin Saifiyy bin Rabah bin al- Harith bin Mukhashin bin Mu'awiyah bin Shuraif bin Jirwah bin Usayyid bin 'Amr bin Tameem at-Tameemi al- Usayyidi the writer, and his brother Rabah was also a Companion. His paternal uncle Aktham bin Saifiyy was the wise man of the Arabs.

From them: Khalid bin Sa'eed bin al-As bin Umayyah bin Abd Shams bin Abd Manaf, Abu Sa'eed alUmawi. He embraced Islam early, and it has been said after as-Siddiq by three or four [men]. They stated that the reason for his embracing Islam was that he saw in his dream that it was as if he was standing on the edge of Hell. And he mentioned from its vastness that which (only) Allah knows. He said: And his father was pushing him into it, and the Messenger of Allah held his hand to prevent him from falling into it. Then he narrated this dream to Abu Bakr As-Siddiq. He told him: I wish good for you; this

is the Messenger of Allah, follow him and you will be saved from that which you feared. Then he came to the Messenger of Allah and embraced Islam.

When the news of his embracing Islam reached his father he became angry with him and hit him with a stick that was in his

hand until he broke it on his head. He threw him out of his house and withheld sustenance from him and forbade his brothers from talking to him. Thereafter Khalid accompanied the Messenger of Allah day and night. Later, his brother 'Amr accepted Islam. When the people migrated to Abyssinia, he also migrated with them. Thereafter, he was the one who married Umm Habeebah to the Messenger of Allah as we mentioned earlier. Then they migrated from Abyssinia in the company of Ja'far and came to the Messenger of Allah in Khaibar when he conquered it, and he gave them a share after consulting the Muslims. And from them: Khalid bin al-Waleed bin al-Mugheerah bin Abdullah bin Amr bin Makhzoom, Abu Sulaiman al-Makhzoomi. He was the leader of the victorious Islamic armies, of Muslim soldiers, memorable events and with the Quraish (after his acceptance of Islam). He had a tent (which was used to carry, which they pitched to gather the provisions of the army) and [was at] the head of the horses (he led them when he would go to battle) on momentous days of glory days. In addition he was a person of sound thinking, fearsome [in war] and a good role-model.

With regard to Abu Sulaiman Khalid bin al-Waleed, it has been said that he had never been in an army that was defeated either in Jahiliyyah or Islam. He accepted Islam along with Amr bin al-As, Uthman bin Talhah bin Abu Talhah after al-Hudaibiyah; it is also said that it was Khaibar.

The Messenger of Allah did not cease to make him as a the leader of the expeditions that he

sent. Thereafter, he was the head of all the soldiers in the era of As-Siddiq. When Umar came to power he dismissed him and Abu Ubaidah became the leader upon the basis that he would not depart from the ideas of Abu Sulaiman (Khalid). Thereafter, Khalid died in the reign of Umar and that was in the Year 21 A.H. And it is also said

the Year 22 A.H, but the first is more correct, in a village a mile away from Hims.

From them: az-Zubair bin al-Awwam bin Khuwailid bin Asad bin Abdul-Uzza bin Qusayy, Abu Abdullah al-Asadi from the ten (given glad tidings of Paradise) and one of the six from the People of Consultation whom the Messenger of Allah passed away while being pleased with them. And he was a disciple of the Messenger of Allah and son of his paternal aunt Safiyyah bint Abdul-Muttalib and husband of Asma Bint Abu Bakr.

Az-Zubair accepted Islam early when he was 16 years old. It is also said 8 years old. He made the two migrations (the two Hijrahs to Ethiopia and then Madinah) and participated in all the battles and was the first to unleash his sword in the path of Allah. The Messenger of Allah said, "Verily, for every Prophet is a disciple and my disciple is az-Zubair." He participated in al-Yarmook and was the best of those who participated therein. He penetrated the rows of the Romans on that day from the first of them to the last of them twice and left from the other side safe. However, he was struck twice on the back of his neck.

He had many virtues and good traits and he died in the Battle of the Camel (Yawmul-Jamal, the battle between Ali and his opposition). This occurred when he was returning from an offensive leaving the battle, then Amr bin Jurmooz, Fadalah bin Habis and a third man called Nufai' at-Tameemiyyoon in a place called

Wadi as-Siba' (valley of predators). Then Amr bin Jurmooz attacked him while he was sleeping and killed him and that was on Thursday 10th of Jumadal-Oola, Year 36 A.H. and he was 67 years old on that day. He left a massive inheritance behind him. When he had paid off his debts and took out a third of his wealth (as a will to his non-inheritors) he distributed the remainder to his inheritors. The entire wealth was from

permissible means acquired in his lifetime from that which he obtained from alFai', war booty and many different permissible sources of trade. And that is after paying the Zakah whenever due, and giving away generous gifts to those eligible in times of need. And from them: Zaid bin Thabit bin ad-Dhahhak bin Zaid bin Lawdhan bin Amr bin Abd bin Awf bin Ghanm bin Malik bin an-

Najjar al-Ansari al-Najjari, Abu Sa'eed. He is also known as Abu Kharijah and Abu Abdur Rahman alMadani. The Messenger of Allah arrived at Madinah when he was 11 years old. Due to his young age he didn't participate in Badr. It also said he did not participate in Uhud. The first of his battles was alKhandaq and he fought in those that followed. He was a Hafiz, a person of understanding, knowledgeable and intelligent. It has been affirmed from him in Saheeh Al-Bukhari that the Messenger of Allah commanded him to learn the Jewish language so he could read it out to the Prophet when they [Jews] wrote to him; he learned it in 15 days. He is from those who compiled the Qur'an at the time of the Messenger of Allah from the reciters.

He wrote the revelation in the presence of the Messenger of Allah on more than one occasion. Then Ibn Umm Maktoom came and began to complain about his blindness. Thereafter the revelation descended upon the Messenger of Allah in such a way that his thigh became heavy on my thigh to the extent that it was about to break it then it (the Verse) was revealed: "except those who are disabled (by injury or are blind or lame, etc.)" (Soorah An-Nisa': 95) Thereafter he

commanded me so I added it (to the first revelation of the Verse). Zaid said: "For, verily, I know of the place it was added, by a crack in that tablet, i.e., from bones."

Zaid participated in (the battle of) al-Yamamah and an arrow hit him, but it didn't harm him. He was the one who was commanded by As-Siddiq after that to search for the Qur'an and then compile it, and he said to him: " You are an intelligent youth and we were not suspicious of you. You used to write the revelation for the Messenger of Allah so search for the Qur'an and compile it." He did as As-Siddiq ordered him and there was much good in that.

'Umar appointed him in charge of Madinah twice during two Hajj (periods) and he appointed him in charge when he went to Sham. 'Uthman would also appoint him over Madinah, and 'Ali loved him very much. On his part, he would venerate 'Ali and recognize his position and he didn't participate in any of the wars during his time and lived after him till he died in the Year 45 A.H. or 41 A.H. or 55 A.H. He is from those who wrote the master copies of the Qur'an that 'Uthman sent to the different parts whose recitation was according to its print by consensus and agreement. Just as we established that in the book Fada'il ul-Qur'an [Virtues of the Qur'an] which we wrote in the introduction to our book At-Tafseer. And from them: those who would wrote the records as has been mentioned in a Hadith narrated by Ibn Abbas if it was authentic.

From them: Sa'd bin Abu Sarh as will be mentioned shortly, insha'Allah.

From them: Amir bin Fuhairah Mawla of Abu Bakr As-Siddiq, the scribe of for the Prophet.

Amir bin Fuhairah was nicknamed Abu Amr from Muwalladil-Azd, he was black in complexion and was initially the Mawla of at-Tufail bin al-Harith brother of 'A'ishah from Umm Rumman, on her mother's side. He embraced Islam early before the Messenger of Allah entered

the House of al-Arqam bin Abu'l-Arqam - the one that is near as-Safa - in hiding.

Amir was tortured along with a group of the weak in Makkah so that he may leave his religion, but he would refuse. Abu Bakr bought him, then freed him. Thenceforth he would look after his sheep on the outskirts of Makkah. When the Messenger of Allah migrated accompanied by Abu Bakr, he was with them behind Abu Bakr. When they reached Madinah, Amir bin Fuhairah stayed with Sa'd bin Khaithamah and the Messenger of Allah made Mu'akhat between him and Aws bin Mu'adh. He fought in Badr and Uhud and was killed on the Day of Bi'r Ma'oonah as was previously mentioned in the Year 4 A.H.. He was 40 years old at the time.

Urwah, Ibn Ishaq, al-Waqidi and others mentioned that Amir was killed on the Day of Bi'r Ma'oonah by a man called Jabbar bin Sulma from Banu Kilab tribe. When he was stabbed with the spear he said: "I have succeeded by the Lord of the Ka'bah." Jabbar said: I asked ad-Dahhak bin Sufyan about that which he said, what did he mean by it? He replied: He meant Paradise. Amir was raised till he couldn't be seen by the eyes to the extent that Amir bin at-Tufail said: He was raised till I saw the sky without him.

And when Amr bin Umayyah was asked about him, he said: He was from the best of us and from the first of the household of our Prophet. Ad-Dahhak called me to Islam, and I embraced it, due to what I witnessed from the killing of

Amir bin Fuhairah. Thereafter, ad-Dahhak wrote to the Messenger of Allah informing him of my acceptance of Islam and it was due to the affair of Amir so he said: "The Angels buried him and sent down the 'Illiyyoon (dwellers of the seventh heaven, some said guardian angels)."

From them: Abdullah bin Arqam bin Abu'l-Arqam al- Makhzoomi. He embraced Islam in the year of the Conquest of Makkah, and was the scribe of the Prophet. Imam Malik said: He would do well in his work and the Prophet would thank him and held him in high esteem.

He was the scribe for Abu Bakr who made him in charge of the treasury, and 'Umar Ibn al-Khattab kept him in that position, then in the era of 'Uthman he was relieved of his duties.

I say: That was after Abdullah bin Arqam resigned, it has been said: 'Uthman offered him 300,000 Dirhams for his employment, but he refused to accept it and said I only worked for the sake of Allah, so my reward is with Allah, the Great and the Almighty.

From them: Abdullah bin Zaid bin Abd Rabihi al-Ansari al- Khazraji, the Mu'adhdhbin. He embraced Islam early and fought in Aqabat as-Sab'een, Badr and that which followed. From the greatest of his virtues is his dream of the Adhan and Iqamah in his sleep and his mention of that to the Messenger of Allah with his approval of him and his statement to him: "Verily it is a true dream, so give it (teach it) to Bilal for he has a louder voice." We have mentioned the Hadith earlier concerning this.

Al-Waqidi narrated with his chains of narrations from Ibn 'Abbas that he wrote a note to those who embraced Islam from Jurash, in it is the command to them to establish the prayer, give the Zakah and give a fifth from the war booty (in

charity). He died in Year 32 A.H. at 64 years old and 'Uthman Ibn 'Affan prayed over him (funeral prayer).

From them: Abdullah bin Sa'd bin Abu Sarh, al-Qurashi al-Amiri, the brother of 'Uthman, in terms of his suckling mother. 'Uthman's mother suckled him. He wrote the revelation but thereafter he apostate from Islam and joined the idolaters in Makkah. When the Messenger of Allah, peace be upon him, conquered it, he came to 'Uthman Ibn 'Affan and he sought protection for him so the Messenger of Allah granted him safety as we have mentioned in the Battle of the Conquest. Thereafter Abdullah bin Sa'd became well-established in his belief.

I say: He was on the right wing of Amr bin al-As when Amr conquered Egypt in Year 20 A.H. in the reign of 'Umar. Thereafter 'Umar Ibn al-Khattab left Amr in charge of it. When Uthman became Caliph, he retired Amr from it and put Abdullah bin Sa'd in charge in the Year 25 A.H. and ordered him to go on a battle in Africa whereupon he conquered it. The army received huge wealth from it and the portion of the war booty for every horseman from the army was 3,000 Mithqal of gold and for the foot soldier 1,000 Mithqal. He had with him in this army three of those named Abdullah: Abdullah bin az-Zubair, Abdullah bin Umar and Abdullah bin Amr. Thereafter Abdullah bin Sa'd invaded al-Asawid in an-Noobah. Subsequently, he made a peace agreement with them, and that was in the Year 31 A.H. Thereafter, he fought the Battle of as-Sawari in the sea toward the Romans and it was a great battle, as is going to be mentioned in its place insha'Allah.

When the people differed with 'Uthman, he left

Egypt and left someone in a position of leadership so that he could go to assist 'Uthman. When 'Uthman was killed he resided in 'Asqalan, and it is said ar-Ramlah. He invoked Allah to take him [his soul] in prayer so one day he prayed Fajr and read in the first raka'ah Soorah Al-Fatihah and Al-'Adiyat. And in the second

he read Al-Fatihah and another Soorah, and when he read the Tashahhud, he made the first Tasleem. When he was making the second Tasleem he died between them and that was in the Year 36 A.H. It is also said in the Year 37 A.H. It is also mentioned that he lived till the Year 59 A.H. and the first is correct.

I say: He does not have a narration in the Six Books of Hadith or in Imam Ahmad's Musnad.

From them: Abdullah bin Uthman, Abu Bakr As-Siddiq. the promise has been mentioned earlier that his biography shall come in the era of his Caliphate, insha'Allah. I have compiled a volume on his biography with what he narrated from Ahadeeth and what has been narrated from him.

From them: 'Ali Ibn Abu Talib, and his biography shall follow in (the mention of) his Caliphate. It has been mentioned earlier that he wrote the peace agreement between the Messenger of Allah and the Quraish on the Day of Hudaibiyah; He wrote other notes in his presence. As for the claim of a group of Jews in Khaibar that they had a note from the Prophet which granted them exemption from Jizyah (tax levied on those who refuse to accept Islam but wish to live in peace under Muslim rule), and in the end (it reads), "written by 'Ali Ibn Abu Talib" and contains the testimony of a group of Companions, from them, Sa'd bin Mu'adh and Mu'awiyah bin Abu Sufyan then (this claim), is a calculated lie, a slanderous forgery, a fabrication and invention. A group from among the scholars has clarified its falsehood. Some of the early scholars of Fiqh

(Jurisprudence) were deceived by it and supported the removal of Jizyah from them. But this is very weak. I have compiled a book explaining its falsehood and that it was a fabrication that they invented and they are known for that. And I clarified it and

compiled various statements of the Imams in that respect. From them: 'Umar Ibn al-Khattab and his biography shall come in its (proper) place. I have reserved a volume about him, and another comprehensive book covering the Ahadeeth that he narrated from the Messenger of Allah in addition to the narrations and rulings narrated from him, may Allah be pleased with him. The discussion about his writing has been mentioned earlier in the biography of Abdullah bin al-Arqam.

From them: al-'Ala bin al-Hadrami. Al-Hadrami's name was 'Abbad. It also said his name was Abdullah bin 'Abbad bin Akbar bin Rabee'ah bin Uwaif bin Malik bin al-Khazraj bin Iyad bin as-Sadif bin Zaid bin Muqni' bin Hadramawt bin Qahtan and other than this has been stated for his lineage. He was from the allies of the Banu Umayyah tribe. The discussion about his writing was mentioned in the biography of Aban bin Sa'eed bin al-As. He had 10 brothers apart from himself and from them was 'Amr bin alHadrami, the first of the idolaters to be killed. The Muslims killed him in the expedition of Abdullah bin Jahsh and it was the first expedition as was mentioned earlier.

From them was Amir bin al-Hadrami the one who Abu Jahl ordered - may the curse of Allah be upon him - then showed his 'Awrah (private parts) and called, "O 'Amir," when the Muslims and the idolaters met in the Battle of Badr. Then the war intensified and became severe and then the events happened as mentioned earlier in detail in its place.

From them is Shuraih bin al-Hadrami and he was from the best of the Companions. The Messenger of Allah said about him, "He is a man who doesn't sleep on the Qur'an." The intended meaning is that he doesn't sleep and leave it; rather he stands

with it during the day and night. They all had one sister and she was as-Sa'bah bint al-Hadrami, Umm Talhah bin Ubaidallah.

The Prophet sent al-'Ala' bin al-Hadrami to al-Mundhir bin Sawa, the king of Bahrain. Later, he appointed him as a leader over it when he conquered Bahrain. As-Siddiq kept him in charge of it, then 'Umar Ibn al-Khattab and he remained in that position until 'Umar removed him and appointed him over Basrah. When he was on the way he died and that was in the Year 21 A.H.

Al-Baihaqi and others narrated many miracles from him; from them was that he really walked with his army on the surface of the sea with it reaching the knees of their horses. It has been said that the soles of the horseshoes did not even become moist, and he commanded all of them so they began to say, "O the Tolerant, O the Great (referring to Allah's names)." And on one occasion he was with his army and they were in need of water. He called upon Allah, Who sent the rain to fulfill their needs. When he was buried he did not leave a single trace, as he had asked Allah for that, and this will be mentioned in the book Dala'il un-Nubuwwah shortly insha'Allah.

From them: al-'Ala' bin Uqbah.

From them: Muhammad bin Maslamah bin Salamah bin Hareesh bin Khalid bin Adiyy bin Majda'ah bin Harithah bin al-Harith bin al-Khazraj al-Ansari al-Harithi, Abu Abdullah as well as Abu Abdur-Rahman. In addition it also

said Abu Sa'eed al-Madani, a subdivision of Abul-Ash-hal tribe. He embraced Islam on the hands of Mus'ab bin 'Umair and it also said Sa'd bin Mu'adh and Usaid bin Hudair and the Messenger of Allah made Mu'akhat between him and Abu Ubaidah bin al-Jarrah when he came to Madinah. He fought in Badr and the

battles that followed it and the Messenger of Allah appointed him over Madinah in the year of Tabook.

Ibn Abdul-Barr said in Al-Istee'ab: He was dark brown, tall, bold, and had a strong body. He was from the virtuous Companions and from those who stayed away from the Fitnah (the feuds between the Companions). He took a sword made from wood (i.e. he did not fight as the phrase was mentioned by the Prophet which shall be mentioned later) and died in Madinah in the Year 43 A.H. upon the well-known opinion of the majority. Marwan bin al-Hakam prayed upon him and he narrated many Ahadeeth from the Prophet. Muhammad bin Sa'd mentioned from Ali bin Muhammad al-Madayini with his chains of narrations that indeed Muhammad bin Maslamah was the one who wrote a note for the delegation of Mahrah following the command of the Messenger of Allah.

From them: Mu'awiyah bin Abu Sufyan Sakhr bin Harb bin Umayyah al-Umawi.

From them: Al- Mugheerah bin Shu'bah ath-Thaqafi, and his biography was mentioned earlier with those who used to serve him from the Companions other than his Mawali and he was an executioner upon the head of a guard for the Messenger of Allah, peace be upon him.

Ibn 'Asakir narrated with his chain of narrations from 'Ateeq bin Ya'qoob with his chain mentioned earlier on more than one occasion that al-Mugheerah bin Shu'bah was the one who

wrote the Aqta' (allotment or piece of land) for Husain bin Nadlah al-Asadi which the Messenger of Allah gave to him with his command.

So these are his writers who wrote with his command in his presence - may the prayers of Allah and his peace be upon Him.

Ibn 'Asakir mentioned from his trustees Abu Ubaidah Amir bin Abdullah bin al-Jarrah al-Qurashi al-Fihri one of the ten (given glad tidings of Paradise) and Abdur-Rahman bin Awf az-Zuhri.

I say: As for Abu Ubaidah, al-Bukhari narrated from the Hadith of Abu Qilabah from Anas that the Messenger of Allah said: "For every nation is a trustee, and the trustee of this Ummah is Abu Ubaidah." And in a narration the Messenger of Allah said to the delegation of Najran, "I will certainly send a trustee with you, a true trustee." He sent Abu Ubaidah with them.

Ibn 'Asakir said, "And from them is Mu'aiqeeb bin Abu Fatimah ad-Dawsi, the freed slave of Banu Abd Shams. He was in charge of his ring/seal and it is said he was his servant. Others said he accepted Islam early and migrated to al-Habashah on the second occasion and then to Madinah. He fought in Badr and that which followed and was in charge of his ring/seal. Abu Bakr and 'Umar put him in charge of the treasury. It is said that he was afflicted by leprosy and was treated with colocynth. He died during the caliphate of 'Uthman, in the Year 40 A.H. And Allah (SWT) knows best.

As for his leaders we have mentioned them during the dispatch of the expeditions by name.

As for the total number of Companions, the people have differed in this regard. It has been narrated from Abu Zur'ah that he said, "There were 120,000." From Ash-Shafi'i that he said, "The Messenger of Allah passed away and the Muslims from those who heard from him and saw him were close to 60,000." Al-

Hakim Abu Abdullah said, “The Ahadeeth are narrated from close to 5,000 Companions.”

I say: Those whom Imam Ahmad narrated from, despite his numerous narrations, extensive research and the magnitude of his journeys and the duration of his imamate, were 987 individuals from the Companions (and close to 300 Companions have been placed in the six books in addition to that). And a group from the memorizers of the Ahadeeth – may Allah have Mercy on them – have paid attention to pinpointing their names, their lives and their deaths; some the most exalted of them are Shaikh Abu Umar bin Abdul-Barr an-Namri in his book Al-Istee‘ab, Abu Abdullah Muhammad bin Ishaq bin Mandah and Abu Moosa al-Madeeni. There after al-Hafiz ‘Izzud-Deen Abul-Hasan Ali bin Muhammad bin AbdulKareem al- Jazari, well known as Ibnul-Atheer. He compiled his book Usdul-Ghabah in its regard, and was thorough in benefiting, compiling and summing up (information) and obtained that which he desired and wished. (May Allah be pleased with him)

The Traits of the Prophet that Were Particular for him in his Lifetime

Abu Dawood has a special section in his book As-Sunan. Let us view what he has mentioned in this respect, in addition to which we will add the source of what we say.

Anas bin Malik narrated: “Allah’s Apostle wanted

to write a letter to a group of people or some nonArabs (i.e. non- Muslims). It was said to him, 'They do not accept any letter unless it is stamped'. So the Prophet had a silver ring made for himself, and on it was engraved: Muhammad, the Messenger of Allah'." It was on his hand until he died and on the hand of

Abu Bakr until he died, also on the hand of 'Umar till he died and on the hand of 'Uthman. Then, once he was passing by a well when it suddenly dropped in it. He commanded its retrieval and although the well was drained it wasn't possible to retrieve it.

Anas said, "The Prophet's ring was made from silver and its stone was Habashi." Also narrated by Anas, "The Prophet's ring was made from silver as its stone was, too." Ibn 'Umar narrated, "The Prophet took a ring made from gold. He used to turn its stone toward the palm of his hand and engraved on it was: 'Muhammad [is the] Messenger of Allah.' So the people took gold rings. When he saw it that they had taken (wore) gold rings, he threw it and said, "I will never wear it again." Then he wore a ring from silver and engraved on it, 'Muhammad [is the] Messenger of Allah.' Abu Bakr wore it after him, then 'Umar wore it after Abu Bakr, then 'Uthman wore it until it fell in the well of 'Arees." The truth is that the ring he wore for one day and then discarded was the gold ring, not the silver ring, due to what has been affirmed in the Saheehain. Ibn 'Umar, he said, "The Messenger of Allah wore a ring from gold, then he discarded it and said, I will never wear it again." Thereafter, the people discarded their rings. He wore the silver ring often and it remained on his hand until he passed away, peace and blessings of Allah be upon him. Its stone was from it (silver), i.e. it didn't have a stone that was separate from it.

The one who narrated that it had an image of a

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person on it, he has gone far and erred. Rather it was all silver and its stone was from it and it was engraved with the words: 'Muhammad is the Messenger of Allah' in three lines: 'Muhammad', [on one line]. 'Messenger' [on one] line, 'Allah'[on one] line. It was as though - And Allah (SWT) knows best - it was engraved with writing in reverse in order to stamp correctly in keeping with

the norm. It has also been mentioned that it was written correctly and it would print in the same fashion, and the authenticity of this is doubtful and I don't know a chain of narrations supporting that - whether authentic or weak.

These Ahadeeth that we narrated that he had a silver ring refute the Ahadeeth which we mentioned earlier in Sunan Abu Dawood and An-Nasa'i. Mu'aqeeb narrated, "The Prophet's ring was made from iron, plated with silver." Nafi' narrated, "Ibn 'Umar would wear his ring on his left hand." Muhammad bin Ishaq narrated, "I saw on as-Salt bin Abdullah bin Nawfal bin Abdul-Muttalib a ring on his right little finger, so I said, 'What is this?' He replied, 'I saw Ibn Abbas wear a ring like this and he made the top part of the ring face outward'. The narrator said, "It cannot be imagined except that Ibn Abbas remembered that the Messenger of Allah wore his ring in the same manner."

Abdullah bin Ja'far narrated, "The Messenger of Allah wore his ring on his right hand."

A Mention of His Sword

Ibn Abbas narrated, "The Messenger of Allah optionally took his sword Dhul-Faqar with him on the Day of Badr. And that is the one he saw a dream about on the Day of Uhud, he said, "I saw in my sword DhulFaqar defeat, so I interpreted it as a defeat amongst you. I saw that I was behind a sheep so I interpreted it as being the battalion. I saw that I was behind a secure shield so I interpreted it as being Madinah. I

saw a cow being slaughtered, so a cow by Allah is good sign, so a cow by Allah is good sign.”
The words of the Messenger of Allah have been narrated by Tirmidhi and Ibn Majah from the Hadith of Abdur-Rahman bin Abuz-Zinad from his father.

Narrated by Sa'eed bin Abul-Hasan, he said, "The pommel of the sword of the Messenger was from silver." A sword from the swords of the Messenger of Allah became the property of the family of 'Ali, when al-Husain bin 'Ali was killed in Karbala and it was in his possession. Then 'Ali bin al-Husain Zainul- 'Abideen took it and entered Damascus with it when he entered upon Yazeed bin Mu'awiyah. Thereafter, he returned with it to Madinah. It has been affirmed in the Saheehain as narrated from al-Miswar bin Makhramah that he met him and said to him, "Do you have any need that you may order me to satisfy?" 'Ali said, "No." Then al-Miswar said, "Will you give me the sword of the Messenger of Allah for I am afraid that the people may take it from you by force. By Allah, if you give it to me, they will never be able to take it till I die."

Other weapons have been mentioned that belonged to the Prophet, and from them are the shields that the Messenger of Allah would wear, as narrated by many such as as-Sa'ib bin Yazeed and Abdullah bin az-Zubair that the Messenger of Allah had two shields on the Day of Uhud.

In the Saheehain as narrated by Anas, "The Messenger of Allah entered on the day of the Conquest (of Makkah) with a helmet on his head. When he removed it, someone said to him, "Ibn Khatal is holding on to the drapes of the Ka'bah." So he said, "Kill him."

Jabir narrated, "The Messenger of Allah entered on the day of the Conquest of Makkah with a black turban."

Ibn Umar narrated, “When the Messenger of Allah would wear the turban he would let it (the excess cloth) drop between his shoulders.”

A Mention of the Sandals He Used

It has been affirmed in the Saheehain from Ibn Umar, "The Messenger of Allah used to wear Sibtiyyah sandals and they are the ones with no fur on them."

Narrated by 'Eesa bin Tamhan from Anas, "Anas showed us a pair of sandals with no fur and two straps."

Abu Hurairah narrated, "The sandals of the Messenger of Allah had two straps." I say, it was well-known that approximately in the Year 600 A.H. and the years that followed that a single sandal was with a man called Ibn Abul-Hadrad and it was thought to be the sandal of the Prophet, peace be upon him. The noble king Moosa, son of the just king Abu Bakr bin Ayyoob, proposed to buy it for a huge amount of wealth but he refused to sell it. Then his death coincided with that after a short period of time and it came in the aforementioned king's possession. He took it and revered it. When he built Darul-Hadeeth al- Ashrafiyyah on the side of the fortress he kept it in a safe place and made a servant to look after it and gave him 40 Dirhams every month as is well-known. It is still in the aforementioned Dar (house).

At-Tirmidhi said in "Ash-Shama'il", Moosa bin Anas narrated from his father, "The Messenger of Allah had a perfume bottle that he would perfume himself from."

The Description of the Wooden

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Cup of the Prophet

Asim al-Ahwal narrated, "I saw the wooden cup of the Prophet, peace be upon him, with Anas bin Malik and it had split, and he had shackled it with silver. It was a good wide wooden cup

made from (the best type of wood) Nudar. Anas said, "I served the Messenger of Allah from this wooden cup..." Ibn Seereen said, "It had a ring from iron in it (where it had split), then Anas wanted to put a ring of gold in it [in the gap] or silver, so Abu Talhah said to him, "Don't change anything that the Messenger of Allah did," so he left it."

Chapter

A mention of what has been narrated concerning the bottle of antimony [kuhl] that he (Peace and Blessings of Allah be upon him) would use

Narrated by Ibn Abbas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had a bottle that he would use on his eyes at the time of sleep, three [strokes] in every eye."

I say: It has reached me that in the Egyptian lands there is a sanctuary, within it are many of the artifacts of the Prophet (Peace and Blessings of Allah be upon him). Some of the late ministers made an effort to compile them and from them is the antimony bottle and Meel [antimony] and [an eye] brush and other things. And Allah (SWT) knows best.

The Cloak

Al-Hafiz al-Baihaqi said, "As for the cloaks that the Caliphs wore then we have narrated from Muhammad bin Ishaq bin Yasar in the story of Tabook that the Messenger of Allah

(Peace and Blessings of Allah be upon him) gave the people of Ailah a cloak with a note that he wrote to them as a trust for them. Then Abu'l-Abbas Abdullah bin Muhammad bought it for 300 Dinars - he meant by that the first of the Caliphs of the Banu'l-Abbas tribe called as-Saffah, (May Allah be pleased with him) And the Banu'l'Abbas tribe inherited this cloak generation after generation. The Caliph used to wear it on the Day of 'Eid on his shoulders and would take the staff attributed to him - (Peace and Blessings of Allah be upon him) - in one of his hands. And he would emerge having a tranquillity and calmness that would split the hearts and dazzle the eyes. They would dress in black on special occasions and Eids in accordance with the [practice of] the master of the rural and urban people, from those who live as nomads and [in] cities. This is due to that which al-Bukhari and Muslim [the two Imams of the narrations] collected from Anas, "Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) entered Makkah with a helmet on his head."

Also in a narration, [it is reported] "With a black turban."

In a narration, [it is reported] "He let its end hang between his shoulders - (Peace and Blessings of Allah be upon him)."

Narrated by Abu Burdah, he said, "'Aishah showed us a thick top [kisa'] and a lower garment [izar] then she said, "The Prophet's soul was taken in these two."

Narrated by 'A'ishah and Ibn Abbas, they said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) fell ill, he began to throw a sheet he had on his face. Then when he was tired of it he removed it from his face and said at that point, "May the curse of Allah be upon the Jews and the Christians, they took the graves of their Prophets as places of

worship.” He warned against what they did. I say these three chapters he didn’t know what happened to them after this. And it has been mentioned that he indeed – May peace be upon him

– red velvet was placed under his grave that he would pray on.

If we were delve into that which he used to wear in his lifetime [then] the section would be long. It is [mentioned] in the Book of Dress from the book Kitabul-Ahkamil-Kabeer in sha’ Allah, and in Him [Allah] is faith and upon Him is reliance.

A mention of his (Peace and Blessings of Allah be upon him) horses and means of transport

Al-Baihaqi said, “And we have narrated in the book Sunan, the names of his horses that were with the Messenger of Allah (Peace and Blessings of Allah be upon him): Sa’idiyain, Lizaz and al-Luhaif and it has been said, al- Lukhaif and az-Zarib. The one he rode that belonged to Abu Talhah was called al Mandoob, in addition to his she-camels al-Qaswa’, al-Adba’ and al-Jad’a’, and his mules ash-Shahba’ and al-Baida’. It is not mentioned in any of the narrations that he passed away after them except for what is narrated concerning his mule al-Baida’, his weapons, land that he gave away in charity, his clothes, sandals and his ring that we have narrated in this chapter.

Narrated by Sahl bin Sa'd, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) passed away with a knitted gown [made] from wool." And this chain of narrators is good."

It has been mentioned previously from more than one of the Companions that indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) did not leave behind a Dinar,

nor Dirham, nor slave boy, nor slave girl, except for his mule and land that he gave in charity. This necessitates that he freed all of the slave boys and girls that we mentioned and gave in charity his weapons, animals, furniture and provisions that we mentioned and that which we didn't mention.

As for his mule, it was called ash-Shahba' as well as al- Baida' And Allah (SWT) knows best. This is the one that al-Muqawqis (whose name was Juraij bin Meena) the Viceroy of Alexandria granted him from the gifts he bestowed. This is the same one that the Messenger of Allah (Peace and Blessings of Allah be upon him) rode on the Day of al-Hunain when [he was] in the necks of the enemies [i.e., in their midst] extolling His Noble Name [Allah] with courage and reliance upon Allah the Great and the Almighty. It has been mentioned that it lived after him to the extent that it was with Ali bin Abu Talib in his Caliphate. It lived until it was with Abdullah bin Ja'far after succeeding Ali, and wheat was ground for it to eat due to its weakness from then on.

As for his donkey, it was called Ya'foor which is transformed and then pronounced, Ufair, then he (Peace and Blessings of Allah be upon him) would ride it on some occasions.

And in the two Saheehs indeed he (Peace and Blessings of Allah be upon him) passed by a mixed gathering when riding a donkey, in it was Abdullah bin Ubayy bin Salool and a number of Muslims, idolaters (worshipers of idols) and

Jews. Then he descended and called them to Allah - the Great and the Almighty - and this was before the Battle of Badr and he had decided to visit Sa'd bin 'Ubadah. It was then that Abdullah bin Ubayy said to him, "I am not good at doing what you say, O man. So if it is true then don't overwhelm us with it in our assemblies." That was before Islam had become dominant and

it has been said that he covered his nose when the scent of the animal reached them. And he said, "Don't harm us with the foul smell of your animal."

At this, Abdullah bin Rawahah retorted, "Indeed the scent of the donkey of the Messenger of Allah is better than your scent. Rather, O Messenger of Allah (Peace and Blessings of Allah be upon him), cover us with it in our assemblies for we indeed like it." Thereafter the two sides erupted and were about to come to blows so the Messenger of Allah (Peace and Blessings of Allah be upon him) calmed them down. Then he went to Sa'd bin 'Ubadah and complained about Abdullah bin Ubayy, at which he said, "Be gentle with him O Messenger of Allah, for by the One who ennobled you with the truth, Allah indeed sent you with the truth whilst we were preparing to make him in charge of us. Then when Allah brought the truth that he sent you with, he became jealous."

We have mentioned previously that he rode the donkey during some of the days of Khaibar, and it is mentioned in a hadeeth that he placed Mu'adh behind him on a donkey, and if we were to narrate them [these narrations] with their wordings and chains of narrators then the section would be rendered very long. And Allah (SWT) knows best.

Chapter: The book of Ash-Shama'il

Now we shall mention what remains related to the Noble Seerah, and that is four books. The first is in Ash-Shama'il [characteristics], the second in Ad-Dala'il [signs], the third in al-Fada'il [virtues] and the fourth in al-Khasa'is [particular traits]. And with Allah is assistance and upon Him do we rely. And there is no might or power except with Allah, the Great and the Wise.

The characteristics of the Messenger of Allah (Peace and Blessings of Allah be upon him) and a mention of his apparent and non- apparent traits

People have authored numerous books on this subject - both in the past and present [whether] solely dealing with this subject or otherwise. From the best of authors of these compilations, the most proficient and the one that caused the most benefit was Imam Abu 'Eesa Muhammad bin 'Eesa bin Sawrah atTirmidhi

- (May Allah be pleased with him) The renowned book ash- Shama'il is devoted exclusively to this subject and we have a chain from hearing that leads back to it. We shall mention some points from it and add important matters that the Muhaddith [scholar of hadeeth] and the Faqeeh [scholar in Fiqh or jurisprudence] cannot suffice without.

Let us first mention his immense good looks – may peace be upon him – and his handsome beauty after which we will commence to mention [the same] in brief and details.

Narrations concerning his dazzling handsome appearance, after that which was mentioned previously from his handsome looks

Al-Bukhari narrated from al-Bara' bin 'Azib, he said, "The Prophet (Peace and Blessings of Allah be upon him) had the most handsome face of the people and the best of them in stature. He was neither very tall nor short."

Also narrated by al-Bara' bin 'Azib, he said, "The Prophet (Peace and Blessings of Allah be upon him) was of medium height, [had] wide shoulders, he had hair that reached his earlobes. I saw him in a red cloak [and] I have never seen anything better than him [in appearance]."

Narrated by Abu Ishaq, he said, "Al-Bara' bin 'Azib was asked, was the Prophet's (Peace and Blessings of Allah be upon him) face like the sword? He said, "No, rather like the moon."

Narrated by Jabir bin Samurah, a man said to him, "Was the face of the Messenger of Allah (Peace and Blessings of Allah be upon him) like the sword?" Jabir said, "No, rather round like the sun and moon."

It has been affirmed in Saheeh al-Bukhari from Ka'b bin Malik in the hadeeth of repentance, he said, "And when the Messenger of Allah (Peace and Blessings of Allah be upon him) was happy his face would light up as though it was a piece

of the moon.”

Narrated by ‘A’ishah, she said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) entered upon me happy, the features of his face shining.”

Narrated by al-Harith bin 'Amr as-Sahmi indeed al- Harith bin 'Amr informed him, "I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was in Mina or Arafah and the people had surrounded him. Yahya said, "When the people saw his face they said: 'This is a blessed face.'"

The description of the complexion of the Messenger of Allah (Peace and Blessings of Allah be upon him)

Narrated by Rabee'ah bin Abu Abdur-Rahman, he said, " I heard Anas bin Malik describe the Prophet (Peace and Blessings of Allah be upon him), he said, "He was of medium height of the people, he was not tall nor short, radiant in complexion not albino white nor brown. He did not have curly hair nor did he have straight hair. He received revelation when he was 40 years old, then he stayed in Makkah for 10 years whilst receiving revelation and he spent 10 years in Madinah. [When] He passed away he did not have 20 white hairs on his head and beard." Rabee'ah said, "Then I saw a hair from his hairs and behold it was red, so I enquired it was said it was red from perfume."

Narrated by Anas bin Malik t, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was not very tall nor was he short. And he was not albino white nor was he brown, he did not have curly hair nor did he have straight hair. Allah sent him [as a Prophet] at the

start of 40 years then he stayed in Makkah for 10 years and 10 years in Madinah. Allah took his soul at the beginning of 60 years and there were not 20 white hairs on his head and beard.”

Narrated by Abu't-Tufail, he said, “I saw the Prophet (Peace and Blessings of Allah be upon him) and nobody remained

that had seen him other than myself, so we said to him,

“Describe the Messenger of Allah (Peace and Blessings of Allah be upon him) to us.” So he said, “He was white with a handsome face.”

Narrated by Abu Hurairah he said, “I had not seen anything more handsome than the Messenger of Allah (Peace and Blessings of Allah be upon him). It was as though the sun would follow its course on his forehead. And I did not see anybody faster than the Messenger of Allah (Peace and Blessings of Allah be upon him) while walking, it was as though the earth was folded for him we would try hard whilst he would not notice.” Narrated by Tirmidhi from Qutaibah from Ibn Lahee’ah and he narrated, “And the sun would follow its course on his face.”

Narrated by Nafi bin Jubair, he said, “Ali described the Prophet (Peace and Blessings of Allah be upon him) to us, he said, “He was reddish white [had a mixed complexion].”

The description of the face of the Messenger of Allah and a mention of his features: his parting, forehead, eyebrows, eyes, nose, mouth, teeth and other features of his looks and appearance

The statement of Abu’t-Tufail has been mentioned previously that he was white and had

a handsome face, also the statement of Anas that he had a bright complexion, in addition to the statement of al-Bara' when he was asked, "Was the face of the Messenger of Allah like the sword?" i.e., in smoothness so he said, "No, rather like the moon." When Jabir bin Samurah was asked a similar question, he said, "No, rather round like the sun

and the moon.” And the statement of ar-Rubayyi’ bint Mu’awwidh, “If you were to see him, you would have said the sun is rising.” And in another narration, “You would have seen the sun rising.”

Abu Ishaq as-Sabee’i said narrating from a woman from Hamdan who had performed Hajj with the Messenger of Allah (Peace and Blessings of Allah be upon him), so when he asked about him (Peace and Blessings of Allah be upon him), she said, “He was like the moon on a clear night, I have not seen before him or after him [anyone] similar to him.”

Narrated by Abu Hurairah [he said], “It was as though the sun would follow its course on his face.” And in another narration [he said], “His forehead.”

Narrated by Muhammad bin Ali from his father, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) had a large head, big eyes, long eyelashes, eye [color] mixed with redness, thick beard, bright complexion, coarse short palms and feet. When he would walk it was as though he was walking on a hill and when he would glance he would turn with his whole body.” Only Ahmad narrated this.

Narrated by ‘A’ishah she said, “I was sitting reading poetry whilst the Messenger of Allah (Peace and Blessings of Allah be upon him) was fixing his sandals. As I looked at him his forehead began to sweat and his sweat began to generate light, so I became astonished. Then he

looked at me and said, "What is the matter with you O 'A'ishah?" She said, "I said, O Messenger of Allah, I looked at you, then your forehead began to sweat and your sweat began to generate light and if Abu Katheer al-Hudhali saw you he would have known that you are the most deserving of his poetry." He said, "What does Abu

Kabeer say?" I said he says, "The cure for every remainder of menstruation and every corruption of wet nurse and disease of the first milk of the pregnant woman. When you look at the features of his face, it shines like the rain cloud [or thunder cloud]."

Then the Messenger of Allah (Peace and Blessings of Allah be upon him) left what was in his hand and stood in front of me and kissed me between my eyes, then he said, "You have not become happy with me like my happiness from you."

Narrated by Jabir bin Samurah, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had bluish black eyes, little flesh on his heels and a wide mouth."

Narrated by al-Hasan bin Ali from his aunt, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had a wide forehead, naturally groomed fully detached eyebrows, there was a vein between them which pulsed and filled with blood when he was angry His nose was aquiline; it had a brightness about the upper part that led those who were less observant to think him haughty. He had small cheeks, a wide mouth, he had white teeth with a space between his front teeth."

Narrated from a man of the Ansar, he said, "I asked Ali bin Abu Talib whilst he was Muhtabin [sitting with his knees facing up] with the sheath of his sword [wrapped around him] in the mosque of Koofah about the description of the

Messenger of Allah (Peace and Blessings of Allah be upon him), so he said, "He was white in complexion mixed with redness, he had black eyes and silky hair, and thin hair from his chest to his navel, small cheeks, a full thick beard, his neck was like a silver jug, he had hair from his upper chest to his navel like a staff, he did

not have any hair on his stomach or chest apart from that, coarse small palms and feet.

When he walked, it was as though he was descending a slope, and when he walked it was as though he was avoiding rocks [i.e. he would raise his legs high]. And when he would turn to glance he would turn with his whole body. He was not tall nor was he short, he was not weak and he was not very strong. The sweat on his face was [like] pearls and the smell of his sweat was better than al-Adhfar musk. I did not see anyone like him before or after him.”

It has been affirmed in the two Saheehs from Anas, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Indeed I can see you from behind my back.” Some of the scholars said he meant “with the eye of my heart”. Some of them even explained His statement, the Most High: “And Your movements among those who fall prostrate(to Allah in the five compulsory congregational prayers).” (Soorat ash-Shu’ara’: 219) with that [explanation] and this is a weak explanation. And others said, “Rather this is from his specific traits - (Peace and Blessings of Allah be upon him) - that he would indeed see with his sight from behind him similar to what he would see in front of him. Al-Hafiz Abu Zur’ah ar- Razi mentioned that in his book Dala’il un-Nubuwwah. In the two Saheehs also from Abu Hurairah, indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Do you see my Qiblah over here? For by Allah your tranquility, bowing and prostrating are not

hidden from me. Indeed I see you from behind my back.”

Narrated by Abu Hurairah, he said, “It was as though the Messenger of Allah (Peace and Blessings of Allah be upon him) was formed from silver, he had silky hair, a level stomach

[i.e. his stomach did not protrude more than his chest], big shoulder bones. He would place his whole foot on the ground, when he would walk forward he would walk forward with all his body, and when he would return he would return with all his body [i.e. he would not stray left or right from where he was going].”

The description of his (Peace and Blessings of Allah be upon him) Hair

It has indeed been affirmed in the two Saheehs from Ibn Abbas, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) liked to agree with the People of the Book in that which he had not received a [specific] command. The People of the Book used to let their hair hang forward and the idolaters would part their hair, so the Messenger of Allah (Peace and Blessings of Allah be upon him) let his hair hang forward then he parted [his hair] afterwards.

And it has been affirmed in the two Saheehs from al- Bara’, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) let his hair grow to his shoulders.” It has been mentioned in the Saheeh from him and others, “To the middle of his ears.” There is no contradiction between the two states, for indeed hair can be long sometimes and shorter than it at other times. So each one narrated according to what he saw.

Narrated by ‘A’ishah, she said, “The Messenger

of Allah's hair was longer than his ear lobes yet above the shoulders." It has been affirmed that he indeed (Peace and Blessings of Allah be upon him) shaved his head in the Farewell Pilgrimage. And he died after that by 81 days - may the prayers of Allah be upon him forever until the Day of Judgment.

It has been affirmed in the two Saheehs from the hadeeth of Rabee'ah from Anas after his mentioning of the Messenger of Allah's hair, he said, "It indeed was not straight nor was it curly and Allah caused him to die whilst not having more than 20 white hairs on his head and beard."

In Saheeh al-Bukhari from the hadeeth of Ayyoob from Ibn Seereen he indeed said, "I said to Anas: Did the Messenger of Allah (Peace and Blessings of Allah be upon him) dye his hair?" He said, "No, he did not see [on him] except a little white hair."

And with Muslim from Anas, "Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) did not dye his hair. He only had a few white hair under his lower lip, a little on his temples and a little on his head."

Narrated by Uthman bin Mawhab, he said, "Umm Salamah had a small wide bell made from silver containing some of the hairs of the Messenger of Allah (Peace and Blessings of Allah be upon him). If a person had a fever he would send a vessel to her then she would dip the hairs into it. Thereafter the man would sprinkle it on his face. My family sent me to her so she produced it and it was like so - and Isra'eel [the sub-narrator] illustrated with 3 fingers - and it contained 5 red hairs," narrated by al-Bukhari.

Narrated by Abu Rimthah he said, "I went with my father to the Messenger of Allah (Peace and Blessings of Allah be upon him) and when I saw

him he said, "Do you know who this is?" I said, "No", he said, "Indeed this is the Messenger of Allah (Peace and Blessings of Allah be upon him)." I trembled when he said that and I used to think that the Messenger of Allah (Peace and Blessings of Allah be upon him) was a being that

did not resemble mankind, then suddenly [I saw] he was a man with hair to his shoulders with traces of Hinna' [dye] wearing two green cloaks."

Narrated by Ibn Umar, "Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) used to wear Sibtiyyah [tanned cow skin] sandals, and he would die his beard yellow with al-Wars and saffron, and Ibn Umar would [also] do so."

Narrated by Ibn Umar, he said, "The white hairs of the Messenger of Allah (Peace and Blessings of Allah be upon him) were close to 20 hairs [in total]," and in the narration of Ishaq, "I saw the white hairs of the Messenger of Allah (Peace and Blessings of Allah be upon him) approximately 20 white hairs on the forefront [of his head]."

Abdullah bin Muhammad bin 'Aqeel said, "Anas bin Malik came to Madinah when Umar bin Abdul'Azeez was a governor of Madinah. Then Umar sent [a messenger] to him and said to the messenger, "Ask him if the Messenger of Allah (Peace and Blessings of Allah be upon him) dyed his hair, for indeed I have seen a hair from his hairs that was colored." Then Anas said, "Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) was bestowed with black [hair], and if I was to count his white hairs on his head I would not find more than 11 hairs. And only this [hair] has been colored with perfume that was used to perfume the hair of the Messenger of Allah (Peace and Blessings of Allah be upon him), that changed its color."

I say: Anas' negation of dyeing opposes what has preceded from others in affirmation of it. And the established rule is that "affirmation takes precedence over negation" because the one who affirms has extra knowledge that the one who negates doesn't possess. Similarly the affirmation of other than him

[Anas] of what was mentioned of white hairs takes precedence, especially from Ibn Umar who most probably received that [information] from his sister, the Mother of the Believers, Hafsa. Indeed her awareness was more complete than Anas' awareness, because she may have washed his noble head (Peace and Blessings of Allah be upon him).

That which has been narrated concerning his shoulders, forearms, armpits, feet and ankles

The narrations of al-Bukhari and Muslim have been mentioned previously, from al-Bara' bin Azib he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was of average height [and] had broad shoulders." Az-Zubaidi said from az-Zuhri from Sa'eed from Abu Hurairah, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had broad shoulders."

Al-Bukhari narrated from Anas he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had a wide head and feet [and] soft palms." It has preceded in more than one narration that he (Peace and Blessings of Allah be upon him) had coarse short hands and feet and in a narration, "large hands and feet."

In Saheeh Muslim narrated from Jabir bin Samurah, "He had a wide mouth - and it has been explained that he had a generous mouth,

Ashkal eyes - and it has been explained as having large ovals of the eyes, having Manhoosal-'Aqib - which has been explained as having little flesh on the heels," which is more appropriate in relation to males.

Narrated by Maimoonah bint Kardam, she said, "I saw the Messenger of Allah (Peace and Blessings of Allah be upon

him) in Makkah when he was on his she-camel and I was with my father. In the hand of the Messenger of Allah (Peace and Blessings of Allah be upon him) was a whip, like the whip of those who write [or teach]. Then my father came close to him and then took his foot and the Messenger of Allah (Peace and Blessings of Allah be upon him) allowed him, thereafter I never forgot the length of his index toe over all the other toes.”

Description of his height (Peace and Blessings of Allah be upon him) and his fragrant scent

Narrated by Anas in Saheeh al-Bukhari, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was of medium height [with respect to] the people, he was not tall or short.”

Abu Ishaq said from al-Bara’, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most handsome amongst the people and the best of them in stature, he was neither tall nor short,” collected in the two Saheehs.

Narrated by Ali, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was not very tall and taller than medium height. When he came with the people he would be taller than them, the sweat on his face appeared like pearls.”

It has been affirmed in Saheeh al-Bukhari from Anas, he said, “I have never touched silk or Deebaj (thick silk) softer than the palm of the Prophet (Peace and Blessings of Allah be upon him)”
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him) nor have I smelt a perfume nicer than the sweat of the Prophet (Peace and Blessings of Allah be upon him).”

Narrated by Anas, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) had a bright complexion, it

was as though his sweat was pearls. When he walked he would lean forward. And I have never touched silk or Deebaj (thick silk) softer than the palm of the Prophet (Peace and Blessings of Allah be upon him) nor have I smelt a perfume nicer than the sweat of the Prophet (Peace and Blessings of Allah be upon him)."

Narrated by Jabir bin Samurah, he said, "I prayed the first prayer [Fajr] with the Messenger of Allah (Peace and Blessings of Allah be upon him), thereafter he went in to his family, and I left with him. Then the children received him so he began to stroke their cheeks one after the other. And as for me, when he stroked my cheeks then I noticed coldness and a scent from his hand as though he had taken it out from a perfume bottle."

Narrated by Abu Juhaifah, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) went at midday to al-Batha', then he performed ablution and prayed adh-Dhuhr two units [Rak'ahs] with an 'Anazah [iron tipped walking stick] in front of him." 'Awn added [the following wording] from his father, "The donkey and the woman would pass by behind it." Hajjaj added to this hadeeth, "Then the people stood and began to take his hand wiping their faces with it. Then I took his hand and put it on my face and suddenly it was colder than ice and better in scent than perfume."

Narrated by Yazeed bin al-Aswad, who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) prayed al- Fajr in Mina, thereafter

he turned and saw two men behind the people. So he called them, then they were brought with their sides shaking. Then he said, "What prevented you from praying with the people?" They said, "O Messenger of Allah, we prayed at home or in a tent." He said, "Then do not do so [don't repeat this], if anyone amongst you prays in his house then comes to

then reaches the prayer with the Imam, he should pray with him for it is Nafilah [superogatory] for him." Then one of them said, "Ask forgiveness for me, O Messenger of Allah." So he sought forgiveness for him.

Then the people rose for the Messenger of Allah (Peace and Blessings of Allah be upon him) and I stood with them, and I was at the time the youngest and bravest of the men. I continued pushing the people till I reached the Messenger of Allah (Peace and Blessings of Allah be upon him), then I took his hand and placed it either on my face or my chest. And I never found anything more fragrant or cooler than the hand of the Messenger of Allah (Peace and Blessings of Allah be upon him). And he was at the time in al- Khaif Mosque."

Narrated by Abdul-Jabbar bin Wa'il bin Hujr, he said, "My family informed me from my father, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was given a bucket of water so he drank from it. Thereafter, he spat in the bucket then poured into the well or drank from the bucket. Then he spat in the well and the likeness of the scent of musk arose from it."This is how al-Baihaqi narrated it from the path of Ya'qoob bin Sufyan from Abu Nu'aim and his name was al- Fadl bin Dukain.

Narrated by Anas, he said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) prayed the morning prayer the servants of Madinah came with their vessels containing water. Then no vessel was brought

except that he submerged his hand in it, and sometimes they would come in the cold morning and then he would submerge his hand in it [their vessels].”

Narrated by Anas bin Malik, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) used to enter the house of Umm Sulaim and sleep on her mattress when she wasn't on it. One day he came and slept on it, then she was confronted and it was said to her, "This is the Prophet (Peace and Blessings of Allah be upon him) he slept in your house on your mattress."

When she came, she saw him sweating and his sweat had become soaked on a piece of leather on the mattress. Then she opened her safe box or hand bag and began to gather that sweat and squeeze it into containers. The Prophet (Peace and Blessings of Allah be upon him) became astonished and said, "What are you doing, O Umm Sulaim?" She said, "O Messenger of Allah we wish for its blessings for our children." He said, "You did right."

Narrated by Anas also, he said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) would pass on a pathway from the pathways of Madinah they found the scent of perfume from him and say, "The Messenger of Allah (Peace and Blessings of Allah be upon him) passed by on this path."

And narrated from him, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "That which has been made beloved to me from this world are women, perfume and the pleasure of my eyes has been made in prayer."

Description of the Seal of
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Prophethood which was between his (Peace and Blessings of Allah be upon him) shoulders

Narrated by as-Sa'ib bin Yazeed, he said, "My maternal aunt took me to the Messenger of Allah (Peace and Blessings of

Allah be upon him) and said, "O Messenger of Allah, the son of my sister has become ill." Then he stroked my head and invoked blessings upon me and made ablution then I drank from his ablution water. I stood behind him and then I saw the Seal of Prophethood between his shoulders similar to the egg of a pigeon."

Narrated by Jabir bin Samurah, he said, "The front of the forehead of the Messenger of Allah and his beard had become white and when he would oil his hair it would be concealed but when his hair was dry it would be apparent. He had a thick beard, and once a man asked, "Was his face like the sword?" He said, "No, rather it was like the sun and the moon and was round. And I saw the Seal by his shoulder like a pigeon's egg similar to his body."

Narrated by Abdullah bin Sarjis, he said, "I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and ate bread and meat with him," or he said, "Porridge." I said, "O Messenger of Allah (Peace and Blessings of Allah be upon him) - may Allah forgive you." He said, "And you." Then I said, "Did the Messenger of Allah (Peace and Blessings of Allah be upon him) ask for forgiveness for you?" He said, "Yes and for you [the believers]." Then he recited this verse: "And ask forgiveness for your sin, and also for (the sin of) believing men and believing women." (Soorah Muhammad: 19) Then I moved behind him and I saw the Seal of the Prophets between his shoulders by his left shoulder blade, like closed fingers with two beauty spots on it like warts."

Narrated by Mu'awiyah bin Qurrah from his father, he said, "I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah, show me the Seal." Then he said, "Insert your hand." So I inserted my hand

in his shirt pocket and began to feel and look at the Seal and it was on his shoulder blade similar to an egg. That did not prevent him from praying for me whilst my hand was in his shirt pocket.”

Narrated by Abu Rimthah at-Taimi, he said, “I exited with my father until I came to the Messenger of Allah (Peace and Blessings of Allah be upon him). Then I saw trace of Hinna’ [dye] on his head and saw on his shoulder what was similar to an apple. Then my father said, “I am a doctor so shall I not cut it for you?” He said, “Its doctor is the One that created it.” And he said to my father, “Is this your son?” He said, “Yes.” He [the Messenger of Allah (Peace and Blessings of Allah be upon him)] said, “You should indeed not harm him nor should you harm him.”

The best opinion of Ibn Dihyah and others from the scholars before him in the wisdom behind the Seal being between the shoulders of the Messenger of Allah (Peace and Blessings of Allah be upon him) is that it was an indication that there was no Prophet after him. It has been said it was on his shoulder blade because it is said that is the place from where the Shaitan enters inside man so this was a protection for him (Peace and Blessings of Allah be upon him) from the Shaitan.

I say, we have previously mentioned the hadeeths illustrating that there is no Prophet nor Messenger after him during the explanation of His statement the Most High: “Muhammad ((Peace and Blessings of Allah be upon him)) is not the father of any man among you, but he is

the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything.” (Soorah al- Ahzab: 40)

Chapter

Compilation of the hadeeths concerning the description of the Messenger of Allah

It has been mentioned previously in the narration of Nafi' bin Jubair from Ali bin Abu Talib that he said, "I never saw before him or after him a similitude."

Narrated by Ibraheem bin Muhammad the son of Ali, who said, "When Ali would describe the Messenger of Allah (Peace and Blessings of Allah be upon him) he would say, "He was not very tall nor was he very short he was of medium height, he did not have curly hair nor was it straight, he had hair in between that. He did not have a fat face or a thin face, there was a roundness in his face reddish-white [complexion], black eyes, long eyelashes, big boned and joints [i.e. knees, shoulders, elbows, wrist, ankle etc.].

He had a faint line of hair from his chest to his navel, big hands and feet, when he would walk he would raise his feet as though he was walking uphill and when he would turn he would turn with his whole body. Between his shoulders lay the Seal of Prophethood. He was from the most generous of people in giving and the most welcoming of them in receiving, the most truthful of people in speech, the most trustworthy of people in obligation, the most soft of them in character, most noble of them in companionship. Whoever saw him would

naturally respect him, and whoever associated with him loved him. One person describing him said, "I never saw before him nor after him a similitude."And Imam Abu Ubaid al-Qasim bin Sallam narrated this in Kitabul-Ghareeb. Thereafter he narrated from al-Kisa'i and alAsma'i and Abu 'Amr an explanation of the Ghareeb [uncommon words], and a summary of the uncommon

words mentioned in his narration: al- Mutahham means a full body, al-Mukaltham means very round face i.e., it was not fat and raised nor was it weak rather between that, and his face was not completely round rather it was slight in places and that is [considered] most preferred among the Arabs and those who know [of such matters].

He was white mixed with red and that is the best of complexions and for this reason he was not extremely white, and al-Ad'aj means strong blackness of the pupils, and Jaleelul- Mushash means his joints (like the knees, elbows, shoulders, wrists) were broad and [so was] that which was near it from the body. And his statement Shathnal-Kaffain means big hands, and Taqalla'a in his walk means fast walk. Mention of his groomed eyebrows with long eyelashes has occurred in a hadeeth, along with "He had Shabh arms," i.e. thick arms. And Allah the Most High knows best.

The hadeeth of Umm Ma'bad concerning him (Peace and Blessings of Allah be upon him)

The hadeeth has been mentioned previously in full in the Hijrah from Makkah to Madinah when the Messenger of Allah (Peace and Blessings of Allah be upon him) came to her [Umm Ma'bad] with Abu Bakr and his Mawla Amir bin Fuhairah and their guide Abdullah bin Uraiqit ad-Deeli. Then they had asked her if she had any Laban or meat with her that they could purchase from her

but they didn't find anything with her. She said, "If we had anything I would entertain you," and they [her tribe] were afflicted by drought [at that time].

Then he (Peace and Blessings of Allah be upon him) spotted at a sheep through a gap in the tent and said, "What is wrong with this sheep, O Umm Ma'bad?" She said, "It is weak." Then he

(Peace and Blessings of Allah be upon him) said, "Would you let me milk her?" She said, "If it has milk then milk her." Then he (Peace and Blessings of Allah be upon him) requested the sheep [be brought] and stroked it and mentioned the Name of Allah. Then he [the narrator] mentioned the hadeeth and the Messenger of Allah (Peace and Blessings of Allah be upon him) milking it so that it was enough for all of them. Then he milked it and left a full vessel with her.

The group left after having quenched their thirst, then when her husband came he was astonished by the milk and said, "Where did you find this when there is no milk in the house and the sheep is single?" She said, "No, by Allah, indeed a blessed man passed and from his speech [and behavior] was such and such." He said, "Describe him for me, by Allah, I indeed think he is the man whom the Quraish are searching for."

She said, "He is bright, he has a good face, well-mannered, and is not defective with a large abdomen or a small head. He is a handsome man, the pupils of his eyes are very black, the hair of his eyelashes is very long, there is a mild hoarseness in his voice, intensely white and deep black eyes, his eyebrows are arched and very close to each other, his neck was radiant, and there was a thickness in his beard.

He is dignified when he is silent and he is splendid when he talks, he explains thoroughly not too little and not too much, he is fluent and his speech appears like pearls. He is most

beautiful and graceful from a distance and the best one when he is near, no eye looks up to him out of tallness and no eye looks down on him from shortness. He becomes the brightest and the most supreme one when he is between two people, and the best of them in stature. He always has companions who listen to him when he talks and obey his orders when he ask them to do

something, his companions accompany and serve him, he was not frowning, and he does not talk in vain.”

Then her husband said, “This is the one whom the Quraish seek, if I was to encounter him I would seek to accompany him and I would strive if I was to find a way to do so. Then there was a loud voice between the heavens and the earth, they could hear it but didn’t see who said it, and he said [some Arabic poetry],

“May Allah the Lord of mankind reward with his best reward,

The two companions

that resided in the

tent of Umm

Ma’bad, They

arrived in goodness

and left with it,

*So successful is the one who became a friend of
Muhammad”*

We mentioned previously Hassan bin Thabit’s response to this blessed poetry in a fashion similar to it in splendor.

Al-Hafiz Ya’qoob bin Sufyan al-Fasawi and al-Hafiz Abu Nu’aim in his book Dala’ilun-Nubuwwah. Abdul-Malik said, “It has reached

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me that Abu Ma'bad embraced Islam after that and that indeed Umm Ma'bad migrated then embraced Islam."Thereafter al-Hafiz al-Baihaqi mentioned the uncommon words after this hadeeth.

Hadeeth of Hind bin Abu Halah

Al-Hasan bin Ali (May Allah be pleased with him) said: "I asked my uncle Hind bin Abu Halah about the hilyah

[description] of the Messenger of Allah (Peace and Blessings of Allah be upon him). Hind was known to be a prolific describer of the Prophet, and I wished him to relate some of it for me so I might hold fast to it."

So Hind said: "The Messenger of Allah (Peace and Blessings of Allah be upon him), was of mighty significance to Allah, and profoundly honored among the people. His face radiated light like the moon on its fullest night. He was a bit taller than those of medium stature and a bit shorter than the tall and skinny. His head was large. His hair was wavy. If his hair parted, he would leave it parted, if not he would leave it, and it would not be long enough to go past his earlobes. His complexion was fair. He had a wide forehead, arched, thick eyebrows with a space between them. There was a vein between them that would swell and pulse when he was angry. His nose was aquiline; it had a brightness about the upper part that led those who were less observant to think him haughty. He had a thick beard. His eyes were very black and the whites very white. His cheeks were not prominent, he had a wide mouth. His teeth were white and there was a space between his front teeth.

"There was a fine line of hair on his chest, and it was as if it were an ivory statue with the purity of silver. His figure was well proportioned, full bodied and strong. There was no slackness in his musculature, his chest did not protrude over his belly, nor the reverse. His chest was broad and his shoulders wide and muscular. He had large

limbs. The parts of his body that could be seen while he was clothed were luminous. His body from the neck to the navel was joined by hair which flowed down like a line. There was no hair on his nipples. His forearms, shoulders, and upper chest were hairy. The bones of his forearms were long. His palms were wide and generous. His hands and feet were thick. His limbs were long. He had long

sinews. His insteps were high. His feet were smooth without protuberances and water would run off them.

When he would move off, he would move with determination. He would step surely and unhurriedly and not proudly. He walked gently and with dignity, and he would take wide steps when he wanted to walk quickly. When he walked, it was as if he were descending from a slope and when he would look at someone, he would turn to him fully. He would lower his gaze and looked down more often than up. He did not stare. He would lead his companions by walking behind them out of modesty and would always be the first to greet them."

At this point, Al-Hasan said to Hind, "Describe to me the way he spoke."

Hind said, "The Messenger of Allah (Peace and Blessings of Allah be upon him), was continually full of concern. He was constantly deep in thought. He had no rest, and would not speak without a reason. He would be silent for long periods of time. He would begin conversations, and end them clearly and distinctly and would speak in a way that combined many meanings in few words. He spoke with excellence, and there was no excess in it, nor unnatural brevity. He was gentle by nature and not coarse, nor was he contemptuous of anyone.

He would extol the favors he received, even when they were few and small. He never found fault with them. He never criticized the food or

drink that was prepared for him, nor did he overly praise it. No one would stand against his anger when matters of the Lord's truth were opposed, until he had triumphed, but he would never get angry for his own sake, nor would he ever seek to win such an argument. He would gesture with his whole palm, to point. When he was astonished, he

would make his palm face upwards. He used his hands frequently as he spoke, and would strike his left palm with his right thumb. When he would get angry, he would turn away and avert his gaze, and when he was full of joy he would lower his eyes. Most of his laughing was [no more than] smiling; when he did laugh, it was not loud, and he would show his teeth a bit like they were hailstones.”

Al-Hasan said, “I kept this report to myself, away from [my brother] Al-Husain for a while, then I told it to him, but he had already heard it and found out even more. He had asked our father [Ali] about the way the Messenger of Allah (Peace and Blessings of Allah be upon him), was at home, when he went out in his assemblies, and about his way of living.” Al-Hasan left nothing of this out.

Al-Husain said, “I asked my father [Ali]t, about how the Messenger of Allah (Peace and Blessings of Allah be upon him) entered the house. He [Ali] said, “He always asked permission to enter his home, from Allah, and those within. When he was at home, he would divide his time into three parts: one part for Allah, one for his family and one for himself. Then he would divide his own portion between himself and the people. His chosen companions would mostly share this time with him, and they would convey his words to the common people. He would hold nothing back from them, neither knowledge or worldly things. It was his way to prefer the people of excellence, according to their merit in religious matters. Among the

people there were those with a need, those with two needs, and those with many needs. He would work with them, and he would occupy them and the community in general with that which would improve their situations.

This he would do by asking about them and their needs, and informing them what they ought to do. He would say, 'Let the one who is present among you inform the one who is absent, and bring to me the need of the one who is unable to tell me himself. Truly, the one who informs a person of authority of the need of one who is unable to convey it himself, Allah will make firm his feet on the Day of Judgment.' This was the kind of topic mentioned in his presence, and he did not accept anything else from anyone [he did not like meaningless conversation and liked to talk about how to help people]."

Ali then said, in the hadeeth of Sufyan bin Wakee': "They would come as scouts [seeking decisions or knowledge], and they would not go on their way until they had found what they sought, and then they would leave as guides and learned people."

I said [Husain to his father Ali], "Tell me about his going out and how he acted outside."

Ali said, "The Messenger of Allah (Peace and Blessings of Allah be upon him), would hold his tongue except in matters which concerned his companions. He would encourage affection and concord between them and would say nothing to alienate one from another. He honored the noblemen of every people who would come to him and make them their leaders. He would be wary around some people and on his guard against them [especially nomads], but he would never withhold from anyone his open-faced friendliness and fine personality. He would ask

his companions about their circumstances, and he would ask people about what was going on amongst them. He would approve of that which was good and advocate it, and he would denounce that which was base and discourage it.

“Everything he did was in moderation, without excess or contrariness. He was not thoughtless, out of fear that those who came to him would become unmindful or weary. He was prepared for every situation in this world and the next. He did not fail to fulfill what was right, and he did not overstep his authority in regards to those near him. The most meritorious and excellent people to him were those whose advice was most universal; the most significant of them to him were those most beneficial to others, and the most helpful in helping others bear their burdens.”

Then Al-Husain said, “Then I asked him [Ali] about his gatherings and about what he did in them, and he said: “The Messenger of Allah (Peace and Blessings of Allah be upon him), did not sit down or stand up without mentioning Allah, nor did he reserve for himself fixed places among the people to be seated, and he forbade others also to reserve places for themselves [especially in mosques and public gatherings]. When he would go to visit a group, he would sit in the nearest available spot, and ordered that others follow this practice. He would give those seated near him his full share of attention in such a way that no one would think others had been given precedence over him.

Whenever someone he sat with would tell him of his needs, he would bear with that person until that person left him. When someone would ask him to solve a problem, he would not turn him away without solving it for him, if possible, or saying a comforting word or a prayer for its

fulfillment. His cheerfulness and open personality were felt by all the people, and he became like a father to them. They came to have the right of mercy and compassion from him, as they were close, like the relation of parent and child, distinguished only by virtue and devotion to

Allah. And in another narrative, they became equals regarding their rights in his eyes.

“Assemblies with him were gatherings of gentleness, dignified conduct, modesty, patience, and trust. No voice would be raised, nor would women be spoken of in a depraved way, nor would people’s errors be mentioned. [This last item comes via different narrations.] They inclined to each other in affection born out of devotion to Allah, as humble people. In these gatherings, the old were honored, the young were treated with gentleness. They would come to the aid of the needy and would have compassion for the stranger.”

And then I asked him [Ali] about the Messenger’s conduct among his close associates and servants.

[Ali] said: “The Messenger of Allah (Peace and Blessings of Allah be upon him), was unfailingly cheerful, easygoing by nature, and mild mannered. He was neither crude nor harsh. He was not a clamorous loudmouth, nor a repeater of obscenities. He was not one to find fault in others, nor did he overly praise them either. He was unconcerned about what he did not want, and this did not bother him. He allowed his soul no portion of three things – hypocrisy, acquisitiveness, and that which did not concern him. He did not allow himself to engage in three things regarding people – he would not criticize others, he would not revile anyone, and he would not seek out others’ faults. He would speak of nothing unless he hoped a reward from Allah for

it.

When he would talk, the ones sitting with him would be so still and quiet, you would imagine birds were sitting on their heads. When he was silent, they would talk, but not quarrel in his presence. When one of them would talk, they would all listen

attentively until he had finished. They would speak about a subject that was brought up by the first to speak until they had finished with it. He would laugh at what they laughed at, and he would be amazed by what amazed them. He was patient with the stranger who had roughness in his speech. He would say, 'Whenever you see someone seeking to solve a problem, help him out.' He did not seek praise, except to be spoken of appropriately. He would not interrupt another's speech unless it got excessive or too long, then he would end it or get up to leave."

[Al-Hasan continues in the words of his brother Al-Husain]. I said [to Ali], "What was the silence of the Messenger of Allah (Peace and Blessings of Allah be upon him) like?"

He said, "His silences were for four situations: forbearance, caution, estimation, and contemplation. As for his estimation, it was to take an impartial study of events and listen to the people in order to be just. As for his contemplation, it was about what was eternal and what was transitory. His forbearance was part of his patience, he was not angered by that which was provocative. His caution was for four reasons - taking good speech or action into consideration so he might use it in an exemplary way; abjuring the ugly and bad so it would be left alone; exerting his judgment to improve the situation of his community; [and] establishing ways to maintain the good state of his community in regard to this world and the next."

Narrated by 'Uqbah bin al-Harith he said, "Abu

Bakr prayed al-Asr after the death of the Prophet (Peace and Blessings of Allah be upon him) by a few nights, then he and Ali went out walking and suddenly saw al-Hasan bin Ali [who] was playing with the children. Then Abu Bakr lifted him on to his shoulders and said, "Let my father be sacrificed for your sake, [you]"

resemble the Prophet (Peace and Blessings of Allah be upon him) and not Ali," whilst Ali was laughing at them (May Allah be pleased with him)."

Narrated by Abu Juhaifah, he said, "I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) and al-Hasan bin Ali resembled him."

Narrated by Ali (May Allah be pleased with him) who said, "Al-Hasan is the most resemblant of the Messenger of Allah (Peace and Blessings of Allah be upon him) between his chest and head and al-Husain is the most resemblant of the Messenger of Allah (Peace and Blessings of Allah be upon him) in the area below that."

Section: His manners and pure characteristics

We mentioned his noble origin and ancestry, the purity of his lineage and birth and Allah the Most High indeed said, "Allah knows best with whom to place His Message" [Soorah al- An'am: 124]

Narrated by Abu Hurairah, indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I was sent from the best of the generations of Adam's children, generation after generation till I was from the generation I am now in."

In Saheeh Muslim from Wathilah bin al-Asqa', who said the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Indeed Allah chose Quraish from the children of Isma'eel and chose the children of Hashim from Quraish. And he chose me from the children of Hashim."

Allah (SWT) says:

"Noon. [These letters (Noon, etc.) are one of the miracles of the Qur'ân, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men).

You (O

Muhammad (Peace and Blessings of Allah be upon him)) are not, by the Grace of your Lord, a madman.

And verily, for you (O Muhammad (Peace and Blessings of Allah be upon him)) will be an

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endless reward. And verily, you (O Muhammad (Peace and Blessings of Allah be upon him)) are on an exalted standard of character." [Soorah al Qalam: 1-4]

Al-Awfi said narrating from Ibn Abbas regarding His statement, The Most High: "And verily, you (O Muhammad (Peace and Blessings of Allah be upon him)) are on an exalted standard of character." [Soorah al-Qalam: 4] It means, and verily you are on a great religion and that is Islam. This is what Mujahid, Ibn Malik, as-Suddi, ad-Dhahhak, Abdur- Rahman bin Zaid bin Aslam mentioned and al- Atiyyah said, "On great manners or conduct."

It has been affirmed in Saheeh Muslim from the hadeeth of Qatadah narrated from Zurarah bin Awfa, from Sa'd bin Hisham, he said, "I asked 'Aishah the Mother of the Believers, and said, 'Inform me of the manners of the Messenger of Allah (Peace and Blessings of Allah be upon him)' so she said, "Do you not read the Qur'an?" I said, 'Indeed.' Then she said, "His manners were [in accordance with] the Qur'an."

Narrated by al-Hasan al-Basri, he said, "'Aishah was asked about the manners of the Messenger of Allah (Peace and Blessings of Allah be upon him), so she said, "His manners were the Qur'an."

The meaning of this is that indeed his manners - (Peace and Blessings of Allah be upon him) - no matter what the Qur'an commanded him with - he implemented it, and whatever it forbade him he abstained from it. This is in accordance with what Allah fashioned him upon, from a great natural sound disposition that nobody has ever had nor shall have perfected [manners] more than him. He legislated for him the great

religion that He never ordained for anyone before him and in addition to that he is the Seal of the Prophets, so there shall be no Messenger or Prophet after him. He possessed shyness, generosity, courage, forbearance, remission, mercy and the rest

of the perfect mannerisms that cannot be defined or described [completely].

Narrated by Abdullah bin az-Zubair regarding the statement of the Most High: "Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)" [Soorah al- A'raf: 199] He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was commanded to take forgiveness from the manners of the people."

Narrated by al-Bara' bin Azib, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had the most handsome face of the people and was the best of the people in manners." Malik said [narrating] from az-Zuhri, from Urwah, from 'Aishah, she said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was not given a choice between two matters except that he chose the easiest of them as long as it was not a sin, and if it was a sin he was the most distant of people from it. He never sought revenge for himself except if a boundary of Allah was violated then he would seek revenge for Allah's sake."

Narrated by 'Aishah, she said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) never hit anyone with his hand, not a slave nor a woman nor a servant unless he was fighting Jihad in the way of Allah. And nobody ever wronged him and then he took revenge from him except if a boundary from the boundaries of Allah was violated, then he would take revenge for the sake of Allah the Great and

the Almighty.”

Narrated by Abu Ishaq [he said], “I heard Abu Abdullah al- Jadali say, “I heard ‘Aishah and asked her about the manners of the Messenger of Allah (Peace and Blessings of Allah be upon him), so she said, “He was not foul in speech nor would

he commit foul acts, nor was he one to shout in the markets, and he would not follow a wrongdoing with a wrongdoing rather he would forgive and pardon – or he said – pardon and forgive.”

Narrated by Abdullah bin ‘Amr he said, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) is described in the Tawrat just as he is described in the Qur’an, “O Prophet (Muhammad (Peace and Blessings of Allah be upon him))! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner” [Soorah al-Ahzab: 45], and a refuge for the illiterate. You are my slave and Messenger. I named you the Mutawakkil [one who relies on his Lord] not harsh or severe, nor one who shouts in the markets. And one who does not reward a wrong doing with a [another] wrong doing, however he forgives and pardons. And he [his Lord] will not take him until he straightens with him the crooked path [correct the distorted religion] until they say, “There is no true deity that deserves to be worshipped but Allah.” And that he opens blind eyes, deaf ears and sealed hearts.”

Narrated by Abu Sa‘eed, who said, “The Prophet (Peace and Blessings of Allah be upon him) was more shy than a virgin in her separate room.” And when he disliked something it would be known by his facial expression.

Narrated by Anas bin Malik, who said, “The Messenger of Allah (Peace and Blessings of Allah

be upon him) was not abusive, nor a curser and nor foul [in speech] and he would say to one of us when rebuking, "What is wrong with him, may his forehead be dusty [i.e. an invocation for him so that he is enabled to make a lot of prostrations]."

Narrated by Anas, who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had the most handsome face, he was from the most generous of people and was from the most courageous of the people. Once the people of Madinah got terrified at night, so they went in the direction of the noise [that terrified them]. The Messenger of Allah (Peace and Blessings of Allah be upon him) met them on the way back as he had beat them to the [source of] noise. He was riding an unsaddled horse belonging to Abu Talhah and a sword was hanging out by his neck, and he was saying, "Do not be afraid. Do not be afraid. I found it very fast - or he said - this horse is very fast."He [sub narrator] said, "It was a slow horse."

Narrated by Ali bin Abu Talib, he said, "When it was the Battle of Badr we were safe from the idolaters with the Messenger of Allah (Peace and Blessings of Allah be upon him). And he was the most severe person [in battle]."

It has been mentioned previously in the Battle of Hawazin, that when the majority of his Companions fled on that day, he - may peace be upon him - stayed firm on his mule whilst commending his noble name, saying, "I am the Prophet, no lie. I am the son of Abdul-Muttalib."And despite that he would ride the mule towards the enemy and this is the epitome of great courage and complete reliance [on Allah] - may the prayers of Allah and peace be upon him.

In Saheeh Muslim narrated from Anas, he said,

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“When the Messenger of Allah (Peace and Blessings of Allah be upon him) arrived in Madinah Abu Talhah took me by the hand to the Messenger of Allah (Peace and Blessings of Allah be upon him), then he said, “O Messenger of Allah, indeed Anas is a young active boy, so let him serve you.” So I served him on journey and Hadar [when he was stationed in one place, the

opposite state of journey]. By Allah, he never said to me about a matter, "Why did you do this like so?" Nor to a matter I did not perform, "Why did not you do this like so?"

Narrated by Anas, he said, "I served the Messenger of Allah (Peace and Blessings of Allah be upon him) for nine years and I do not remember him ever saying, "Why did you do such and such?" And he did not ever rebuke me over anything."

Narrated by Anas also, who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the best of the people in mannerisms. One day he sent me for a need [i.e., on an errand], so I said, 'By Allah I won't go'. While within me, I wanted to perform that which the Prophet (Peace and Blessings of Allah be upon him) ordered me with. So I exited to pass by some children playing in the market, then suddenly the Messenger of Allah (Peace and Blessings of Allah be upon him) grabbed hold of my neck from behind me. I looked at him whilst he was laughing then he said, "O Unais [lessened version of the name Anas], did you go to where I ordered you?" I said, 'Yes, I am going O Messenger of Allah'. By Allah I served him for nine years, I do not remember him saying about a matter I performed, "Why did you do such and such?" or a matter that I left, "If only you had done such and such."

He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most well mannered of people and I had a brother

called Abu Umair, - he [the sub-narrator] said, "I thought he said weaning [young child]" - so when the Messenger of Allah (Peace and Blessings of Allah be upon him) came and saw him he said, "O Abu Umair, what did the small Nughayr [bird] do [for you]." [The subnarrator said:] It was a serin that he used to play with.

[Anas] He said, "Sometimes the time of prayer would enter when he was in our house and then [he would] order that the rug under him was brushed then water would be sprinkled on it, thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) would stand and we would stand behind then he would lead us in prayer." [The sub- narrator added] He said, "And their rug was from the leaves of date palm trees."

Narrated by Ibn Abbas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most generous of people, and he would be most generous in Ramadan when Jibreel would meet him and teach him the Qur'an. Indeed, the Messenger of Allah (Peace and Blessings of Allah be upon him) was more generous than the strong uncontrollable wind [in readiness to give charity]."

Narrated by 'A'ishah, she said, "If something [disliked] from a man reached the Prophet (Peace and Blessings of Allah be upon him), he would not say, "What is wrong with so and so?" However, he would say, "What is wrong with the people they say such and such."

It has been affirmed in the Saheeh that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Nobody should tell me anything [disliked] about anyone. I prefer to meet you with a sound heart."

Narrated by Anas bin Malik, he said, "I was walking with the Prophet (Peace and Blessings

of Allah be upon him) and he was wearing a cloak with a thick hem. Then a Bedouin came to him and pulled his cloak roughly and I looked at the base of the Messenger of Allah's shoulder and saw that it had left a mark from the harshness of the tugging. Then he said, "O Muhammad, order for me some of Allah's wealth that is with

you."Then the Messenger of Allah (Peace and Blessings of Allah be upon him) turned to him, he smiled and commanded that he should be given [money]," reported by the two Imams from the hadeeth of Malik.

Narrated by Abu Hurairah, he said, "We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) in the mosque, then when we stood with him a Bedouin came and said, "Give me [money/provision], O Muhammad." So he said, "No, and ask forgiveness from Allah." So he pulled him by his belt [in a narration, his hem] and it left a mark on him. They [the people] wanted to kill him, then he said, "Leave him."Then he gave him, his oath used to be, "No, and ask forgiveness from Allah."

Narrated by Zaid bin Arqam, he said, "A man from the Ansar would enter upon the Messenger of Allah (Peace and Blessings of Allah be upon him) and he would trust him. [Once] He tied a knot [for the purpose of sorcery] and threw it in a well, then that overwhelmed the Messenger of Allah (Peace and Blessings of Allah be upon him). Then two angels came to visit him and told him that so and so had tied a knot for him and it was in such and such well. The well had become yellow due to the severity of the knot. Then the Prophet (Peace and Blessings of Allah be upon him) went to the well and extracted the knot. He found that the water had turned yellow. Thereafter he opened the knot then the Prophet (Peace and Blessings of Allah be upon him) slept. For indeed I saw the man enter upon the

Prophet (Peace and Blessings of Allah be upon him) after that and I did not see him in the presence of the Prophet (Peace and Blessings of Allah be upon him) till he died.

I say: it is well known in the Saheeh that the Jew Labeed bin al- A'sam was the one who performed magic on the Prophet

(Peace and Blessings of Allah be upon him) with a comb, the hair gathered on it in the outer skin of the pollen of the male date palm underneath the lid of the Dhi 'Arwan well. The state remained the same for approximately 6 months [under the influence of magic] until Allah revealed the two Soorahs for protection [al-Falaq and an-Nas]. It has been said that the verses of the two chapters amount to 11 verses and the knot whose magic he was victim to, consisted of 11 knots and we have mentioned that in sufficient detail in our book Tafseer. And Allah (SWT) knows best.

Narrated by Anas bin Malik, he said, "I never saw a man embrace the Messenger of Allah (Peace and Blessings of Allah be upon him) and then [saw him – peace be upon him) move his head until that man moved his head [away from the other]. And I never saw a man take hold of the Messenger of Allah (Peace and Blessings of Allah be upon him) then [saw him] let go until the man let go of his hand." Narrated only by Abu Dawood.

Narrated by Anas bin Malik, he said, "There was a young slave girl from the slave girls of the people of Madinah that used to come and take the hand of the Messenger of Allah (Peace and Blessings of Allah be upon him). He would not remove his hand from hers until she took him to where she willed." Narrated by Ibn Majah from the hadeeth of Shu'bah.

Narrated by Anas also, he said, "A woman who had mental disorientation said, "O Messenger of

Allah, I have a need.” So he said, “O mother of so and so, see which path you wish to take [in order that I solve your need]. Then he went with her and spoke to her in seclusion until she had obtained her need.”

It has been affirmed from Abu Hurairah, who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) never criticized food, if he liked it he ate it and if not, he left it."

Narrated by Abu Sa'eed al-Khudri, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) would sit he would sit with his hands wrapped round his shins to his chest."

Narrated by Abdullah bin Hassan al-'Anbari, he said, "Both my grandmothers, Safiyyah and Duhaibah daughters of 'Ulaibah - Moosa [the sub narrator] added, "the daughter of Harmalah." And they were the stepdaughters of Qailah bint Makhramah who was the grandmother of their father. She told them that she saw the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was sitting with his hands wrapped around his shins to his chest. Then when I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) in the state of humbleness in his sitting, I feared him."

Narrated by 'A'ishah, "Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) would talk with words such that if one was to enumerate them he would have been able to [due to their order and clarity]."

And also from 'Aishah, she said, "Did not Abu so and so surprise you? He came and sat by my house and mentioned hadeeth[s] from the Messenger of Allah (Peace and Blessings of Allah

be upon him) making me hear that [due to the loudness of his voice] whilst I was praying Nafilah. He left before I finished my Nafilah and if I had reached him I would have replied to him [saying] that the Messenger of Allah (Peace and Blessings of Allah be upon him) never used to relate hadeeth as you do [in one tone].”

Narrated by 'A'ishah, she said, "The Prophet's speech used to have breaks in it - everyone would understand it. He never used to recite with a continuous tone."

Narrated by Ibn Umar, he said, "In the speech of the Messenger of Allah (Peace and Blessings of Allah be upon him) was intonation or [he said] fluidity."

Narrated by Anas he said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) would mention a word [of importance] he would repeat it three times. And when he gave Salaam to a people he gave Salaam thrice."

Narrated by Thumamah bin Anas, he said, "When Anas spoke he repeated himself three times and he said that when the Prophet (Peace and Blessings of Allah be upon him) would speak he would repeat himself thrice, it was his (Peace and Blessings of Allah be upon him) guidance in speech. And he used to seek permission to enter [a dwelling] three times."

In the Saheeh, he said, "I have been given eloquent speech and speech has been abbreviated for me [i.e. shortened speech]."

Narrated by Abu Hurairah, he said, "I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "I have been sent with eloquent speech and have been given victory with awe. And whilst I was asleep I was given the keys to the bounties of the earth in my hand."

It has been affirmed in the two Saheehs from 'A'ishah, she said, "I never saw the Messenger of Allah (Peace and Blessings of Allah be upon him) laugh fully to the extent that I could see his teeth, he would only smile."

Narrated by Abdullah bin al-Harith bin Jaz', he said, "I never saw anyone smile more than the Messenger of Allah (Peace and Blessings of Allah be upon him)."

And Muslim said, "Narrated by Simak bin Harb, "I said to Jabir bin Samurah, did you used to sit with the Messenger of Allah (Peace and Blessings of Allah be upon him)?" He said, "Yes, many a times he would not move from the place of prayer that he prayed Fajr in until the sun rose, then when it rose he left. And they [Companions] used to talk about what they did in Jahiliyyah and they would laugh and he would smile."

His Generosity

What has been narrated in the two Saheehs from Ibn Abbas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most generous of people, and he would be most generous in Ramadan when Jibreel would meet him and teach him the Qur'an. Indeed, The Messenger of Allah (Peace and Blessings of Allah be upon him) was more generous than the strong uncontrollable wind [in readiness to give charity]. This similitude is the epitome of eloquence in making a similitude with the uncontrollable wind in its generality and limitless abundance.

In the two Saheehs from Jabir bin Abdullah, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was never asked anything and then replied, "No.""

Narrated by Anas, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was not asked for anything upon Islam except that he gave it to him. A man came to him and asked him, so he ordered for [as] many sheep [as filled] between two mountains from the sheep of Zakat. Then he

returned to his people and said, "O my people, embrace Islam for indeed Muhammad gives in the manner of someone who doesn't fear poverty."

And from him - may Allah reward him - he said, "A man asked the Prophet (Peace and Blessings of Allah be upon him) so he gave him some sheep [such that they filled the space] between two mountains. Then he came to his people and said, "O my people embrace Islam, for by Allah Muhammad gives in the way of the one who does not fear poverty." Indeed a man would come to the Messenger of Allah (Peace and Blessings of Allah be upon him) not wanting anything but worldly [matters], then he would not reach the evening until his religion would be more beloved and dear to him than the world and that which is in it."

And this giving [in charity] indeed pleases the hearts of those with weak hearts [faith] in [staying on] Islam and encourages others to enter into Islam, just as he did in the Battle of Hunain when he distributed the abundant wealth from camels, sheep and silver among those who were al-Mu'allafatu Quloobuhum [bringing hearts together for Islam]. Despite that he did not give the Ansar and the majority of the Muhajiroon anything. Rather, he distributed [the spoils] amongst those whose hearts he wanted to bring upon Islam and left them because of the richness and goodness that was [already] in their hearts.

When condoling whoever questioned him about

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the wisdom behind this distribution, and answering those who rebuked him from a group of the Ansar, he said, "Are you not satisfied that the people leave with sheep and camel and that you leave with the Messenger of Allah, returning with him to your homes?" They said, "We are satisfied, O Messenger of Allah."

Similarly, he gave his uncle al-Abbas after he embraced Islam when the fortune from Bahrain came to him and was placed in front of him in the mosque. Al-Abbas came to him and said, "O Messenger of Allah give me [from the fortune] because I redeemed myself in the Battle of Badr and I redeemed 'Aqeel [he paid for his and 'Aqeel's freedom], so he said, "Take." Then he removed his thawb and began to place some of the fortune in it then he stood up to carry it but he couldn't, then he said to the Messenger of Allah (Peace and Blessings of Allah be upon him), "Lift it on my back." He said, "I will not do so." So [al-Abbas] said, "Order some of them to lift it on my back." So he said, "No." So he removed something from it and still couldn't carry it. Then he asked him to lift it or tell some of them to lift it yet he did not, so he removed some of it and carried the rest. And he left the mosque carrying it whilst the Messenger of Allah (Peace and Blessings of Allah be upon him) watched him in amazement at his zeal."

I say: al-Abbas was a tall, strong nobleman, so the least of what he could carry would have been close to 40,000 And Allah (SWT) knows best. Al-Bukhari mentioned it in his Saheeh in some places in suspended form [without mentioning the transmitter] in the form of certainty [that it is a Saheeh hadeeth].

And this is mentioned from the virtues of al-Abbas because of His statement the Most High: "O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has

been taken from you, and He will forgive you,
and Allah is Oft-Forgiving, Most Merciful”
[Soorah al-Anfal: 70]

It has preceded from Anas bin Malik, his (Peace
and Blessings of Allah be upon him) servant that
he said, “The Messenger of

Allah (Peace and Blessings of Allah be upon him) was the most generous of people and the most courageous of them "And how could it not be so, when he is the Messenger of Allah (Peace and Blessings of Allah be upon him) and formed with the most perfect of attributes, firm in belief in what is in Allah's hands the Great and the Almighty, the one to whom Allah revealed His perfected great book: "And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth" [Soorah al- Hadeed: 10]

And He said, the Most High: "And whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." [Soorah Saba': 39]

He is the one who said to his Mu'aththin Bilal and he is the truthful and his truthfulness is attested in promise and speech, "Spend O Bilal, and do not fear diminution from the Possessor of the Throne [Allah]."

He (Peace and Blessings of Allah be upon him) is the one who said, "There is not a day that the slaves [mankind] wake in the morning except that two angels descend, one of them says, "O Allah give the one who spends a replacement [reward for charity]."And the other says, "O Allah give the miser loss." And in the other hadeeth, he said to 'A'ishah, "Do not gather your wealth and be miserly with it lest Allah is miserly with you. And do not prevent [anyone] from what

you have lest Allah will prevent you [from what he has].”

In the Saheeh he (Peace and Blessings of Allah be upon him) said, “Allah the Great and the Almighty says: “Spend O son of Adam, I will spend on you.”And how couldn’t he be the most

generous of the people when there was nobody who had greater reliance [on Allah] than him, with firm belief in Allah's provision and help, the one who sought aid from his Lord in all of his affairs? He was - before his Prophethood, after it and before his migration - a source of refuge for the poor, widows, orphans, the weak and the poor as mentioned previously in the famous poem by his uncle Abu Talib.

His Humility

Narrated by Anas, "A man said to the Messenger of Allah, "O master and the son of our master. O, the best of us and the son of the best of us." So the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "O people, say what you have to say, do not allow the Shaitan fascinate you. I am Muhammad bin Abdullah, the Slave of Allah and his Messenger. By Allah I do not like that you raise me above the station that Allah has raised me."

In Saheeh Muslim from 'Umar bin al-Khattab, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not exaggerate your praise of me like the Christians exaggerated the praise of 'Eesa [Jesus] the son of Maryam, for I am only the Slave of Allah and his Messenger."

Narrated by al-Aswad, he said, "I said to 'A'ishah, "What did the Messenger of Allah (Peace and Blessings of Allah be upon him) do for his family?" She said, "He was in the service of his family, then when the time for prayer

entered he left for the prayer.”

Narrated by ‘Urwah and Hisham bin ‘Urwah from his father, he said, “A man asked ‘A’ishah, “Did the Messenger of Allah (Peace and Blessings of Allah be upon him) work in the house?

She said, "Yes, the Messenger of Allah (Peace and Blessings of Allah be upon him) used to repair his sandals, sew his thawb and work in the house just as any of you work in the house."

Narrated by 'Amrah, she said, "I said to 'A'ishah, how was the Messenger of Allah (Peace and Blessings of Allah be upon him) with his family?" She said, "He was the softest of people, the most noble of them and he was someone who was cheerful and smiling."

Narrated by Anas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) would make much remembrance of Allah, minimize idle speech, ride a donkey, wear wool and respond to the invitations of the kings. I indeed saw him in the Battle of Khaibar on a donkey, its rein was of fiber."

Narrated by Abdullah bin Abu 'Awfa, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) would make much remembrance of Allah, minimize idle speech, lengthen the prayer, shorten the Khutbah, he was not too haughty to [prevent him] walk with a slave, nor the widows in order that he serves their needs."

Narrated by Abu Moosa, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) would ride the donkey, wear wool [clothing], milk the sheep and he would come to honor the guest."

Narrated by Sahl Mawla Ghunaimah - he was a

Christian from the people of Maris and he was in the house of his uncle - and he said, "Today I read from the scripture [Bible] of my uncle and I saw in it a page without lines and I saw on it the description of Muhammad (Peace and Blessings of Allah be

upon him): "Not tall nor short, white [complexion] with two plaits, between his shoulders is the seal [of the Prophets], he sits much in a state of Ihtiba', he does not accept charity, he rides the donkey and camel, he milks sheep, wears a stitched shirt and whoever does that is free from arrogance, he is from the descendants of Isma'eel and his name is Ahmad." When my uncle came and saw that I read it, he hit me and said why did you open this?" I said, "In it is the description of Ahmad." So he said, "He hasn't arrived yet."

Narrated by Anas, he said, "I never saw anyone who was more merciful to children than the Messenger of Allah (Peace and Blessings of Allah be upon him)."

And al-Bukhari narrated from Anas, "The Messenger of Allah (Peace and Blessings of Allah be upon him) passed by some children playing and gave Salaam to them."

His Humor

Narrated by Anas bin Malik, "A man came to the Prophet (Peace and Blessings of Allah be upon him) and sought a ride. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "We are going to carry you on the young of a she camel." So he said, "O Messenger of Allah what shall I do with a young of a she camel?" Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "And does the camel give birth to other than she camels?."

Narrated by 'Awf bin Malik al-Ashja'i, he said, "I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Battle of Tabook when he was in a tent made from leather, so I gave the Salaam, he replied and said, "Enter." I

said, "All of me O Messenger of Allah?" He said, "Entirely," so I entered."

Narrated by Anas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, "O, the one who has two ears."

Also narrated by him [Anas](May Allah be pleased with him), "A man from the Bedouins called Zahir used to give the Prophet (Peace and Blessings of Allah be upon him) a gift from the desert and the Prophet (Peace and Blessings of Allah be upon him) would inform him when he wanted to exit. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Zahir is our [man] desert and we are his [men] urban area. The Messenger of Allah (Peace and Blessings of Allah be upon him) used to love him and he was not a handsome man. Once the Messenger of Allah (Peace and Blessings of Allah be upon him) came to him when he was selling his things and hugged him from behind when he could not see him. Then the man said, "Let go of me, who is this?"

Then he turned and recognized the Prophet (Peace and Blessings of Allah be upon him) and didn't mind that his back was pressed against the chest of the Prophet (Peace and Blessings of Allah be upon him) when he knew it was him. The Messenger of Allah (Peace and Blessings of Allah be upon him) began to say, "Who will buy this slave?" So he said, "O Messenger of Allah, by Allah so you find me unsalable."Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "However with Allah you are

not unsalable,” – or he said – “However with Allah you are expensive.”

Also from this type [of humor] is what al-Bukhari narrated in his Saheeh, “A man called Abdullah, nicknamed al-Himar

(donkey) used to make the Prophet (Peace and Blessings of Allah be upon him) laugh and he was brought summoned [for punishment] for drinking [alcohol] so he was summoned on one day then a man said, "May Allah curse him! How often it is that he is summoned [for punishment]. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not curse him because he loves Allah and his Messenger."

Narrated by Anas bin Malik, "The Prophet (Peace and Blessings of Allah be upon him) was on a journey and the camel rider was escorting his wives and his wives were in front of him so he said, "O Anjashah, woe be unto you! Be careful with the glass vessels."The meaning of al-Qawareer, is women, and it was a word of jest - may the prayers of Allah and his peace be upon him forever till the Day of Judgment.

Also from his noble manners, jesting and good manners is his listening to the hadeeth of Umm Zar' from 'Aishah till its completion. And it is mentioned in some of the narrations that he is the one who informed 'Aishah.

Narrated by al-Hasan, he said, "An old woman came to the Prophet (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah pray for me that Allah enters me into paradise. He said, "O Mother of so and so, no old woman shall enter paradise." Then the old woman left crying, so he said, "Inform her that she won't enter when she is old because Allah the Most High said: "Verily, We have created

them (maidens) of special creation. And made them virgins. Loving (their husbands only), equal in age." [Soorah al-Waqi'ah: 35-37]

Narrated by Abu Hurairah, who said, "They said, O Messenger of Allah you joke with us." He said, "I only tell the truth."

His abstinence (Peace and Blessings of Allah be upon him) and his disregard of this world, his focus, effort and action for the world of eternity

The Most High says:

“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendor of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.” [Soorah Taha: 131]

Allah the Most High says:

“And keep yourself (O Muhammad (Peace and Blessings of Allah be upon him)) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who allows his own lusts, and whose affair (deeds) has been lost.” Allah the Most High says:

“ Therefore withdraw (O Muhammad (Peace and Blessings of Allah be upon him)) from him who turns away from Our Reminder (this

Qur'an) and desires nothing but the life of this world. That is what they could reach of knowledge." [Soorah an-Najm: 29, 30]

He (SWT) says:

“And indeed, We have bestowed upon you seven of Al- Mathani (the seven repeatedly recited Verses), (i.e.

Soorat Al-Fatihah) and the Grand Qur’an. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers)” [Soorah Al- Hijr 15:87, 88].

And the verses in this respect are many.

Ibn Abbas would narrate, “Allah sent one of the angels to his Prophet (Peace and Blessings of Allah be upon him) with Jibreel, and the angel said to the Messenger of Allah (Peace and Blessings of Allah be upon him), “Allah gives you the choice either to become a Prophet slave or a Prophet king.” So the Messenger of Allah (Peace and Blessings of Allah be upon him) turned to Jibreel like the one who seeks counsel then Jibreel indicated to him that he should be humble. Thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Rather, I shall be a Prophet slave.” From those words onwards, he never ate leaning back until he met Allah the Great and the Almighty.

It has been affirmed in the two Saheehs from the hadeeth of Ibn Abbas, from Umar bin al-Khattab in the hadeeth of the ‘Eela’ [type of divorce] of the Messenger of Allah (Peace and Blessings of Allah be upon him) from his wives that he would not have intimate relations with his wives for a month. He secluded himself from them in a

single room, and when Umar entered upon him in that room he saw that there wasn't anything therein except for a pile of prickly leaves and some leather skin hung up and a heap of wheat whilst he was lying on a knitted rug that had left an impression on his side.

On seeing this, Umar began to cry then he [the Messenger of Allah (Peace and Blessings of Allah be upon him)] said, "What is wrong with you?" So I said, "O Messenger of Allah, you are the best of Allah's creation and Kisra and Qaisar are in [the bliss] the condition that they are in." Then he sat up with a reddened face and said, "Are you in a state of doubt, O Ibn al- Khattab?" Thereafter he said, "They are a people who have had their pleasures/enjoyment brought forward for their worldly abode."

In the narration of Muslim, "Are you not satisfied that they have the worldly life and for us is the Hereafter?" So I said, "Indeed, O Messenger of Allah." He said, "So praise Allah the Great and the Almighty." Then when a month passed by Allah the Great and the Almighty commanded him to inform his wives and revealed to him his statement:

"O Prophet (Muhammad (Peace and Blessings of Allah be upon him))! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for the good-doers amongst you an enormous reward." [Soorah al- Ahzab 33: 28, 29].

And we mentioned this in detail in our book Tafseer. So he began with 'A'ishah and said to her, "I am going to mention a matter to you, so do not rush until you ask your parents' permission." And he read to her this verse. She

said, "I said, "Shall I ask my parents' permission in this? For indeed I choose Allah and his Messenger and the abode of the Hereafter." And the rest of his wives also said the same - may Allah be pleased with them.

Narrated by Ibn Mas'ood, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) lay on a rug and the rug left a mark on his skin. Then I began to rub it and said, "May my father and mother be sacrificed for you! Would you not give me permission so we can spread something that will protect you from that you can lie on?" He said, "My example in this world is that of a traveler that took rest under the shade of a tree and then went and left it."

Narrated by Abu Hurairah: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "If I had the amount of Uhud in gold it would not please me that three nights pass by me and I have some of it left over, unless I was to keep it for a debt."

Narrated by Abu Hurairah, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "O Allah, the provision of the family of Muhammad, is basic food needs."

Narrated by Anas, he said, "O Allah let me live the life of a poor person, cause me to die as a poor person and raise me with the poor people on the Day of Judgment." Then 'A'ishah said, "Why, O Messenger of Allah?" He said, "Indeed they enter Paradise before the rich by [the period of] 40 autumns. O 'A'ishah, do not turn the poor person away even [if you give] a date stone. O 'A'ishah, love the poor and bring them close, then Allah will bring you near on the Day of Judgment."

Narrated by Sahl bin Sa'd, he was asked, "Did the Messenger of Allah (Peace and Blessings of Allah be upon him) see an- Naqiyy with his eyes, i.e., al-Huwwara [a type of bread]. Then he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) did not see an-Naqiyy with his eyes until he met Allah the Great and the Almighty." Then he was asked,

“Did you have sieves in the era of the Messenger of Allah (Peace and Blessings of Allah be upon him)?” He said, “We didn’t have sieves.” Then he was asked, “So what do you do with wheat?” He said, “We would blow it, some of it would be blown away.”

Narrated by Abu Umamah, he said, “Even a loaf of wheat bread would not remain in the household of the Messenger of Allah (Peace and Blessings of Allah be upon him).”

Narrated by Abu Hazim, he said, “I saw Abu Hurairah point with his finger many times, “By the One in Whose hand is the soul of Abu Hurairah, the Prophet (Peace and Blessings of Allah be upon him) and his family did not eat to their fill for three consecutive days from wheat bread until he left this world.”

Narrated by ‘A’ishah, she said the household of Muhammad (Peace and Blessings of Allah be upon him) never ate to their fill of wheat bread since they arrived in Madinah for three consecutive days till he left on his path [i.e. died].”

Narrated by ‘A’ishah, she said, “We used to bring out al-Kura’ [thin shin bone with little meat] after 15 days to eat.” I asked, “Why did you do that?” So she laughed and said, “The family of Muhammad (Peace and Blessings of Allah be upon him) were never full from wheat bread three consecutive days until he met Allah the Great and the Almighty.”

Narrated by 'A'ishah also, she said, "A month would pass by the family of the Prophet without them lighting a fire, [we had] nothing but dates and water unless we were given meat."

And in the two Saheehs, from 'A'ishah she said, "A month would pass by us, the family of Muhammad (Peace and

Blessings of Allah be upon him), then another month and then another month without us lighting a fire. We only had the two black [sources]: dates and water, except that the dwellers surrounding us from the Ansar would send to the Messenger of Allah (Peace and Blessings of Allah be upon him) the milk of their sheep. So he would drink and give us some from that milk.”

Narrated by ‘A’ishah, she said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) did not satisfy his hunger from wheat bread for two consecutive days till he was taken [died].”

‘A’ishah said, “The family of Abu Bakr sent us a sheep’s leg at night, then the Messenger of Allah (Peace and Blessings of Allah be upon him) held and I cut, or I held and I cut.” Then the one who she informed said, “Without a lamp?” She said, “If we had a lamp we would have used it as soup [i.e. the fat or oil for the lamp]. A month would pass by the family of Muhammad without them baking bread or cooking a pot.”

Narrated by Anas he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to blow in the drink thrice and say, “It quenches better and is safer and more appropriate.”

Al-Bukhari narrated from the hadeeth of Qatadah from Anas, he said, “I have not known that the Messenger of Allah (Peace and Blessings of Allah be upon him) ever saw a thin

well-baked bread till he died, and he never saw a roasted sheep with his eyes.”

In another narration by him [al-Bukhari] also, “The Messenger of Allah (Peace and Blessings of Allah be upon him) did not eat on a table or a small bowl, nor was thin well-baked bread,

baked for him.” So I said to Anas, “Then what did they used to eat on?” He said,” On Sufar [sheets placed on the floor].”

Also [narrated] by him from Anas, “[Anas] walked to the Messenger of Allah (Peace and Blessings of Allah be upon him) with wheat bread and oil of changing scent. He had redeemed his shield to a Jew in return for some wheat for his family and I heard him on one day say, “There has never been a Sa’ [measurement approx. just over 2 kg] of dates nor a Sa’ of wheat with the family of Muhammad.” Narrated by Anas, “The Messenger of Allah did not have lunch and dinner of bread and meat except in a gathering of people [i.e. he did not satisfy his hunger eating with many people].”

Narrated by an-Nu‘man bin Basheer, he said, “I heard Umar bin al-Khattab give a speech, he mentioned what Allah granted for the people. He said, “Indeed I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) experience pangs from hunger. He could not [even] find the amount of poor quality dates to fill his stomach.”

In the story of Abu’l-Haitham bin at-Tayyihan, “Abu Bakr and Umar came out [from their houses] owing to hunger and whilst they were in that state the Messenger of Allah (Peace and Blessings of Allah be upon him) came out, then said, “What causes you to come out?” They said, “Hunger.” Then he said, “By the One in Whose

hand is my soul, indeed that which caused you to come out, caused me to come out.” Then they went to Abu’l-Haitham bin at- Tayyihan’s garden then he gave them fresh dates and sacrificed a sheep for them. Then they ate and drank cold water. And the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “This is from the pleasures that you will be asked about.”

It has been affirmed in the two Saheehs from 'A'ishah that she was asked about the mattress of the Messenger of Allah (Peace and Blessings of Allah be upon him), so she said, "It was from leather stuffed with palm tree fiber."

Narrated by Hakeem bin Hizam, he said, "I went to Yemen and bought the cloak of Dhu Yazan [king of Yemen] and granted it to the Prophet (Peace and Blessings of Allah be upon him) at the time when there was an agreement between him and the Quraish, so he said, "I do not accept the gift of an idolater." He rejected it, then I offered it for sale and he bought it. Then he wore it and came out to his Companions wearing it and I never saw a thing on another better than him in it [cloak]. I couldn't control myself and said,

"The leaders don't look with grace

*After it has become clearly manifest from
Ghurrah and Hujool [white patches on horses'
forehead and legs]*

*When they compare him with majesty he
overcomes them.*

With the drainage of water out of a full bucket."

The Messenger of Allah (Peace and Blessings of Allah be upon him) heard it and turned to me smiling then he entered and clothed Usamah bin Zaid with it."

Narrated by Umm Salamah, she said, "The Messenger of Allah (Peace and Blessings of Allah

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be upon him) entered upon us with a reddened face, I thought that was from illness or pain. So I said, "O Messenger of Allah, I see you have a reddened face, is that from illness?" He said, "No, however the seven Dinars that came to us yesterday, a day has passed and we have

not spent it [for Allah's sake], I forgot it in the side of the mattress."

Narrated by Abu Umamah bin Sahl, he said, "Urwah and I entered upon 'Aishah one day, she said, "Only if you were to see the Prophet of Allah (Peace and Blessings of Allah be upon him) on one day during his illness. He had six Dinars with me

- Moosa [sub narrator] said, "seven," - then the Messenger of Allah (Peace and Blessings of Allah be upon him) commanded me to distribute it. The illness of the Prophet of Allah (Peace and Blessings of Allah be upon him) distracted me till Allah the Great and the Almighty cured him. Then he asked me about it and said, "What happened with the six?" - the sub narrator said, "or seven." I ['Aishah] said, "No, by Allah your illness distracted me from it." She said, "Then he asked for it and placed it in his hand and said, "What would the Prophet of Allah (Peace and Blessings of Allah be upon him) think if he met Allah and this was with him."

Narrated by Anas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) would not save anything for the next day." And this hadeeth is in the Saheeh."

The meaning is that he wouldn't save anything for tomorrow that deteriorates quickly like foods and similar items because of what has been affirmed in the two Saheehs from Umar, that he said, "The fortunes of Banu an-Nadeer [a Jewish tribe] is from what Allah gave to his Messenger (Peace and Blessings of Allah be upon him)

which the Muslims had not rushed towards [in battle with] any horses or camels. He would give the year's amount of expenses to his wives and then spend the rest on cavalry and weapons as preparation for Jihad in the way of Allah."

Imam Ahmad's narration supports what we have mentioned.

Narrated by Abu Sa'eed from the Prophet (Peace and Blessings of Allah be upon him), he said, "How can I enjoy when the one who possesses the horn has put the horn [trumpet] to his mouth and has his forehead leaned forward and listens attentively, waiting till when he is commanded [to blow in it]?" The Muslims said, "O Messenger of Allah, what shall we say?" He said, "Say Allah is sufficient for us and the best to rely on, upon Allah we rely."

Narrated by Khabbab regarding His statement the Most High: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face, till his statement, and thus become of the Zalimoon (unjust)." [Soorah al-An'am: 52]

Al-Aqra' bin Habis at-Tameemi and Uyaina bin Hisn al-Fazari and found the Messenger of Allah (Peace and Blessings of Allah be upon him) with Suhaib, Bilal, Ammar and Khabbab sitting in the company of some of the weak ones from the believers. When they saw them around the Messenger of Allah (Peace and Blessings of Allah be upon him) they looked down on them. Then they came and secluded themselves with him (Peace and Blessings of Allah be upon him), and said, "We want you to organize such an assembly that the Arabs can see our virtue, because delegations of the Arabs come to you and we feel ashamed that they see us with these slaves. So we have come to you in order that you turn them

away and when we are done you can sit with them if you want to." He (Peace and Blessings of Allah be upon him) said, "Yes." They said, "So write a note for us against you."

He said [the narrator], "Then he (Peace and Blessings of Allah be upon him) asked for a book or paper and called upon Ali to

write whilst we were sitting in a corner, then Jibreel (Peace be upon him) descended and said, "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimoon (unjust). [Soorah al-An'am: 52]

Then He mentioned al-Aqra' bin Habis and Uyaina bin Hisn: "Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from amongst us?" Does not Allah know best those who are grateful? [Soorah al-An'am: 53]

Then He said, "When those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salamun 'Alaikum" (peace be on you); your Lord has written Mercy for Himself" [Soorah al-An'am: 54]

He said [the narrator], "Thereafter we sat close to him till our knees were on his knees, then the Messenger of Allah (Peace and Blessings of Allah be upon him) sat with us and if he wanted to leave he stood and left us, then Allah the Great and the Almighty revealed: "And keep yourself (O Muhammad (Peace and Blessings of Allah be upon him)) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them [Soorah alKahf: 28]

“And don’t sit with the rich/noble, desiring the
pomp and glitter of the life of the world; and
obey not him whose heart We have made
heedless of Our Remembrance, - i.e. Uyainah

and al-Aqra' - one who follows his own lusts and whose affair (deeds) has been lost." [Soorah al-Kahf: 28]

The Prophet said, "Destruction" i.e. the affair of Uyainah and al-Aqra', then he [Allah] set forth for them the parable of two men and the parable of worldly life. Khabbab said, "We used to sit with the Messenger of Allah (Peace and Blessings of Allah be upon him) and when we reached the time he would leave or stand we stood and left him so he could leave."

And Imam Ahmad, Abu Dawood and Tirmidhi narrated from Anas [that] he said, "There wasn't a person more beloved to me than the Messenger of Allah (Peace and Blessings of Allah be upon him). And when they [the Companions] would see him they wouldn't stand due to their knowledge of his dislike of that."

Chapter

Concerning his worship (Peace and Blessings of Allah be upon him) and his effort in that

'A'ishah said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) used to fast till we said, he does not eat [he fasts everyday]. And he would eat till we said, he does not fast. And [sometimes] you wouldn't wish to see him standing [praying] in the night except that you saw him. And [sometimes] you would wish not to see him sleeping except that you saw him [i.e. he would pray in different times of the night]."

She said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) did not pray more than 11 Rak'ah in Ramadan or outside it. He would pray 4, and do not ask about their quality and length. Then he would pray 4, and do not ask about their quality and length. Then he would pray the Witr three [Rak'ahs]."

She said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) used to read a Soorah then recite it to the extent that it would become longer than a Soorah that is longer than it."

She said, "He would indeed stand till I would feel sorry for him due to the length of his standing."

Ibn Mas'ood mentioned that he prayed with the Messenger of Allah (Peace and Blessings of Allah be upon him) one night, and read in the first www.sunniconnect.com

Rak'ah al-Baqarah, an-Nisa' and Aal-i- Imran.
Then he performed the Rukoo' close to that
[amount of

time], and stood [after Rukoo'] and made prostration similar to that."

Narrated by Abu Dharr: the Messenger of Allah (Peace and Blessings of Allah be upon him) stood on one night until he reached the morning reading this verse: "If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise [Soorah al-Ma'idah: 118], narrated by Imam Ahmad.

All of this is in the two Saheehs and other than them from the authentic books of hadeeth, and the place of the elaboration of these matters is in the book al- Ahkamul- Kabeer.

It has been affirmed in the two Saheehs from al-Mugheerah bin Shu'bah, "The Messenger of Allah (Peace and Blessings of Allah be upon him) stood till his feet blistered or cracked. So it was said to him, "Has not Allah already forgiven your previous and future sins?" He said, "Shall I not be a grateful slave."

It has been affirmed in the two Saheehs from Abu'd-Darda', he said, "We exited with the Messenger of Allah (Peace and Blessings of Allah be upon him) in Ramadan in extreme heat and there wasn't anyone fasting among us except for the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abdullah bin Rawahah."

In the two Saheehs from 'Alqamah, he said, "I asked 'Aishah, "Did the Messenger of Allah (Peace and Blessings of Allah be upon him) specify a day from the days?" She said, "No, His

action was constant and who from you is capable of what the Messenger of Allah (Peace and Blessings of Allah be upon him) was able?"

It has been affirmed in the two Saheehs from the hadeeth of Anas, Abdullah bin 'Umar, Abu Hurairah and 'A'ishah, "Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) used to fast continuously and forbade his Companions from continuously fasting [and] he said, "I am not like one of you, I spend the night with my Lord - he feeds me and gives me drink."

The truth [opinion] is that this feeding and giving of drink is metaphorical as has occurred in the hadeeth that Ibn Majah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Don't force your sick to eat and drink, for indeed Allah feeds them and gives them drink."

Narrated by Abu Hurairah he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Indeed I seek forgiveness from Allah 100 times every day."

Al-Bukhari narrated from Abdullah, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, "Read to me." So I said, "Shall I read to you when it was revealed to you?" He said, "I like to hear it from someone else." So I read Soorah an-Nisa' until I reached: How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (Peace and Blessings of Allah be upon him)) as a witness against these people? [Soorah an-Nisa': 41] He said, "That is enough." He turned and I saw his eyes flowing [with tears]."

It has been affirmed in the Saheeh, "That he (Peace and Blessings of Allah be upon him) would find a date on his mattress and say, "If I did not fear that it might be from charity I would have eaten it."

Narrated by 'Amr bin Shu'aib, from his father, from his grandfather, "The Messenger of Allah (Peace and Blessings of Allah be upon him) found under his side, a date from the night then ate it. Thereafter he did not sleep that night so some of his wives said, "O Messenger of Allah, you were sleepless [last] night." He said, "I found a date under my side so I ate it. We had dates from the dates of charity so I feared that it may be from it."

And it has been affirmed from him also in the Saheeh that he said, "By Allah, I have the most Taqwa of Allah amongst you and the most knowledgeable in knowing with what I need to do to have Taqwa." And in another hadeeth he said, "Leave that which causes doubt in you for that which does not raise a doubt in you."

Narrated by Mutarrif bin Abdullah bin ash-Shikhkheer from his father, he said, "I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was praying and a noise from his chest [would be heard] like the boiling of [liquid in] a pot." And in a narration, "And in his chest was a noise like the noise of a grinder from crying."

Narrated by Ibn Abbas, he said, "Abu Bakr said, "O Messenger of Allah, I see that you have grown white hairs." So he said, "[Soorahs] Hood, al-Waqi'ah, al-Mursalat, "About what are they asking one another?" [Soorah Naba'] and, "When the Sun is wrapped," [in darkness] [Soorah Takweer]."

His Courage

We mentioned in Tafseer from some of the Salaf, that it is derived from His statement, the Most High: “Then fight (O Muhammad (Peace and Blessings of Allah be upon him)) in the

Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you) [Soorah an-Nisa': 84], that the Messenger of Allah (Peace and Blessings of Allah be upon him) was commanded not to flee from the idolaters when they faced him even if he was alone, from his statement: "you are not tasked (held responsible) except for yourself" [Soorah an-Nisa': 84].

And he (Peace and Blessings of Allah be upon him) was from the most courageous of people, most patient and the greatest of them in perseverance. He never fled from confrontation, even if his Companions fled from it. Some of the Companions said, "When the war heightened and the onslaught had heated up we would fall behind the Messenger of Allah (Peace and Blessings of Allah be upon him). In the Battle of Badr he threw a handful of stones on 1,000 idolaters and it struck all of them when he said, "Shahatil-Wujooh [may their faces be debased]."

And similarly in the Battle of Hunain as has preceded, when most of his Companions fled in the second state [turn of events] in the Battle of Uhud he stayed firm in his place without leaving it and none but 12 remained with him, 7 of them were killed and 5 survived. It was at this time that Ubayy bin Khalaf was killed - may Allah's curse be upon him - so Allah hastened him to the fire.

In the Battle of Hunain all of the people fled whilst they were 12,000 in number yet he (Peace

and Blessings of Allah be upon him) remained along with 100 from his Companions when he was riding on that day on his mule, galloping towards the enemy extolling his name and announcing saying, "I am the Prophet without a lie [doubt], I am the son of Abdul-Muttalib." To the extent that al-Abbas, Ali and Abu Sufyan bin al-Harith tied themselves to the mule to slow it down from fear that one

of the enemies would reach him. And he (Peace and Blessings of Allah be upon him) remained like this until Allah helped him and assisted him in that situation and the people did not retreat except that gravel [pieces of stones] was in front of him.

Chapter

What has been mentioned about his attributes (Peace and Blessings of Allah be upon him) in the books narrated from the previous Prophets

We have already mentioned a good summary about this in the Chapter "The glad tidings for his arrival before his birth," and we shall mention further along those lines.

Narrated by 'Ata' bin Yasar, he said, "I met Abdullah bin 'Amr and said, "Inform me of the description of the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Tawrah." He said, "Indeed, by Allah he is described in the Tawrah with some of what he is described in the Qur'an: "O Prophet (Muhammad (Peace and Blessings of Allah be upon him))! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner" [Soorah al- Ahzab: 45]

"...and a refuge for the illiterate. You are my slave and Messenger. I named you the Mutawakkil [relies on his Lord] not harsh or severe, nor one who shouts in the markets. And one who doesn't reward a wrongdoing with a [another] wrongdoing, however he forgives and pardons. And he [his Lord] will not take him until he straightens with him the crooked path [correct the distorted religion] until they say, "There is no true God that deserves to be worshipped but

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*Allah." And that he opens blind eyes, deaf ears
and sealed hearts."*

'Ata' bin Yasar said, "Then I met Ka'b the
[Jewish] scholar, then I asked him and they [the
texts] did not differ in a single

word except that Ka'b said, "eyes Umooma and Qulooban Ghuloofa and ears Sumooma [i.e. he used the plural form instead of the singular form of these words]."

Narrated by Muqatil bin Hayyan, he said, "Allah revealed to 'Eesa bin Maryam,

"Be serious in my affair and don't joke around. Hear and obey, O son of the chaste celibate virgin. I created you without a male and made you as a sign for the creation so worship Me alone. And have reliance upon me. So make clear to the people of Sooran in Suryaniyyah that I am the Truth the Everlasting that will not disappear. Believe in the illiterate Arab Prophet, the owner of camels and woollen garment, turban and slippers and staff, curly hair, wide forehead, joint eyebrows, wide eyes, aquiline nose, clear cheeks, thick beard, his sweat on his face is like pearls his scent is musk [that] emanates from him, his neck was like an ivory stature with from silver, it is as though gold would flow down his throat, he has hairs from his chest to his navel flowing like a staff, he does not have any hair on his chest or stomach hair other than it, thick palms and feet, when he came with the people he would overwhelm them, when he walks it is like he is avoiding rocks and as though he is descending, and he has few offspring."

Al-Hafiz al-Baihaqi narrated with his chain from Wahb bin Munabbih al-Yamani, who said, "When Allah spoke in secret with Moosa he said, "O my Lord, I find in the Tawrah a nation which is the

best nation brought for the people, they command the good, forbid the evil and they believe in Allah so make them my nation." He said that is the nation of Ahmad." He said, "O my Lord I find in the Tawrah a nation which is the best and last of the nations, the first on the Day of Judgment so make them my nation." He said, "That is the nation of Ahmad."

He said, "O my Lord I find in the Tawrah a nation whose scriptures are in their hearts they read it and those who came before them would read their books from citing and not memory so make them my nation." He said, "That is the nation of Ahmad." He said, "O my Lord, I find in the Tawrah a nation that believes in the first and last book and they fight against the heads of misguidance till they fight against the one eyed liar, so make them my nation." He said, "That is the nation of Ahmad."

He said O my Lord, I find in the Tawrah a nation they consume their sacrifice in their stomachs and those who came before them when one of them brought forward his charity Allah sent a fire to consume it and if it wasn't to be accepted the fire wouldn't go near it, so make them my nation." He said, "That is the nation of Ahmad." He said, "O my Lord, I find in the Tawrah a nation that if one of them was to think about committing a bad deed, it would not be written against him and if he performed it, then it would be written as one bad deed. If one of them was to think about performing a good deed then not do so it would be written as a good deed, yet if he was to perform it then it would be written as 10 good deeds [and it would be] upto 700 [times], so make them my nation." He said, "That is the nation of Ahmad." He said O my Lord, I find in the Tawrah a nation who accept the call and their calls are accepted, so make them my nation." He said, "That is the nation of Ahmad."

He said, "And Wahb bin Munabbih in the story of

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Dawood (Peace be upon him) and that which was revealed to him in az- Zaboor, "O Dawood, a Prophet shall come after you called Ahmad and Muhammad, [a] truthful master and I shall never be angry with him nor shall he infuriate Me. And I have forgiven him before he sins that which he has erred in the past

and future. His nation is under mercy. I give them from the superogatory actions similar to what I gave the Prophets. I have made obligatory upon them obligations that I made obligatory on the Prophets and Messengers in order that they come to me on the Day of Judgment with their illumination like the illumination of the Prophets. And that is because I have made it incumbent upon them to purify themselves for every prayer just as I made it incumbent upon the Prophets before them. I have commanded them with making Ghusl [bath] from Janabah [major impurities; ejaculation, sexual intercourse and menstruation] just as I ordered the Prophets before them. I commanded them with Hajj as I ordered the Prophets before them and I ordered them with performing Jihad just as I ordered the Messengers before them.

O Dawood, I have favored Muhammad and his nation over all the nations. I gave them six characteristics which I did not give to nations other than them:

I do not hold them to account due to error and forgetfulness and every sin which they commit by mistake

If they were to ask forgiveness from me for it I would forgive them

That which they give from their good I will magnify it for them and they shall have with me many a times more and greater than it [i.e. reward for charity in this life and hereafter]

And I shall give them as a recompense from afflictions in difficulties if they are patient and say, "Verily we belong to Allah and to him we will return" prayers, mercy and guidance to the Gardens of Pleasure.

If they call upon me I shall answer them. They will either see that in this world, or I shall avert from them evil, or I shall save it for them in the Hereafter.

O Dawood, whoever meets me from the nation of Muhammad bearing witness that there is no deity worthy of worship but Allah, alone without a partner believing in it, then he shall be with me in my Paradise and be among the elite. And whoever meets me denying Muhammad or that which he was sent with and made a mockery of my book, I would shower on him punishment in his grave and the angels shall beat his face and his back during his resurrection from his grave. Thereafter I shall admit him into the lowest level of the Hell Fire."

Narrated by Jubair bin Mut'im he said, "When Allah sent his Prophet (Peace and Blessings of Allah be upon him) and his affair had become known in Makkah, I went to ash-Sham [Syria]. When I was in Basrah a group from the Christians came to me and said to me, "Are you from the Haram [Makkah]?" I said, "Yes." They said, "Then you will know this person who has become a Prophet amongst you?" I said, "Yes." Then they took my hand and entered me into their monastery with statues and pictures in it. Then they said to me, "Take a look to see if you can see the picture of your Prophet that has been sent to you?" So I looked and I couldn't see his picture. I said, "I can't see his picture."

Thereafter they admitted me into a monastery bigger than the previous and I saw statues and

pictures more than what was in the previous one. Then they said to me, "Take a look, do you see his picture?" So I looked and saw the description of the Messenger of Allah (Peace and Blessings of Allah be upon him) and his picture and the description of Abu Bakr and his picture holding the heel of the Messenger of Allah (Peace and

Blessings of Allah be upon him). Then they said to me, "Can you see his description?" I said, "Yes." They said, "Is this him?" whilst pointing to the description of the Messenger of Allah (Peace and Blessings of Allah be upon him). I said, "O Allah, yes I testify that it is him." They said, "Do you know he who is holding his heel?" I said, "Yes." They said, "We testify that this is your Companion and this is the Caliph after him."

Miracles/Signs of Prophethood

They are [two types]: perceived and sensed. From the perceived signs/miracles is the revelation of the Great Qur'an. And this is the greatest of miracles and the most dazzling of signs and the most clear of arguments due to the miraculous composition with which He challenged mankind and Jinn to bring something similar to it, but they could not do so despite the many reasons of his enemies to oppose him and their eloquence. Thereafter He challenged them to bring 10 Soorahs similar to it and they were incapable [of doing so]. Then He compromised with a single Soorah similar to it, yet they were incapable of doing so. And thus, they knew their incapability and their failure in that respect, and there will never be a way for anyone to do so.

In a Makkan verse, Allah says: "Say: "If the mankind and the Jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." [Soorah al-Isra':

88]

And He says in another Makkan verse, in Soorah at-Toor: "Or do they say: "He (Muhammad (Peace and Blessings of Allah be upon him)) has forged it (this Qur'an)?" Nay! They believe not! Let them then produce a recital like unto it (the Qur'an) if

they are truthful. [Soorah at-Toor: 33-34] i.e. if you are truthful [in believing] that he conveyed the Qur'an from himself, then he is a man like you, so bring that which is similar to it because you are men like him.

Allah the Most High said in Soorah al-Baqarah which is Madani [revealed in Madinah] repeating the challenge:

“And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad (Peace and Blessings of Allah be upon him)), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.” [Soorah al-Baqarah: 23, 24]

Allah the Most High says:

“Or they say, “He (Prophet Muhammad (Peace and Blessings of Allah be upon him)) forged it (the Qur'an).” Say: “Bring you then ten forged Soorah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!” If then they answer you not, know then that the Revelation (this Qur'an) is sent down with the Knowledge of Allah and that La ilaha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?” [Soorah al-Hood: 13, 14]

Allah the Most High says,

“And this Qur’ân is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Tawrah (Torah), and the Injeel (Gospel), etc.], and a full

explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the Lord of the 'Alameen (mankind, jinns and all that exists). Or do they say: "He (Muhammad (Peace and Blessings of Allah be upon him)) has forged it?" Say: "Bring then a Soorah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!" Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the Zalimoon (polytheists and wrong-doers, etc.)! [Soorah Yoonus:37-39]

So He, the Most High, clarified that the creation is unable to produce this Qur'an - even 10 Soorahs similar to it and even one Soorah like it. Moreover, they shall never be able to do that just as Allah mentioned: "But if you do it not, and you can never do it." [Soorah al-Baqarah: 24] i.e. if you did not do so in the past, then you shall never be able to do so in the future. This is a second challenge that it is not possible for them to contest it whether in the present or the future. Challenges such as this only come from one who has certainty in the [fact] that it is not possible for mankind to contest or to bring similar to what he has come with.

If it had come from someone who had invented it by himself, then he would have feared that he would be contested against, lest he should be humiliated and that it backfires against his intention in the people following him. Yet it is known to everyone who possesses a brain that

Muhammad is from the most intelligent of Allah's creation, rather the most intelligent of them and the most perfect of them in totality at the same time. He did not embark on this affair except that he knew that it was not possible to contest and this is what has occurred.

From the time of the Messenger of Allah (Peace and Blessings of Allah be upon him) till our time, nobody has been able to come with something similar to it or even a Soorah similar to it. This shall never be possible for this is the speech of the Lord of the mankind and Jinn, whom nobody resembles from creation, not in His essence, nor His attributes and nor His actions. So how is it possible for the speech of the created resemble the speech of the Creator? the statement of the Quraish which the Most High narrated from them in His statement:

“And when Our Verses (of the Qur’an) are recited to them, they say: “We have heard this (the Qur’an); if we wish we can say the like of this. This is nothing but the tales of the ancients.” [Soorah al-Anfal: 31]

This is a lie from them and a false claim without proof or evidence or an argument. If they were truthful, then they would have come with that which contests it. However, they knew that they were lying just as they knew that they were lying in His statement, the Most High: “Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.” [Soorah al-Furqan: 5]

Allah the Most High [then] says:

“Say: It (this Qur’an) has been sent down by Him (Allah) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft- Forgiving, Most Merciful.” [Soorah al- Furqan: 6]

That is, the One Who knows the hidden revealed it, the Lord of the earth and the Heavens, the One Who knows that which was and what shall be, and how that which has not existed would

be. Verily He, The Most High, inspired to his Slave and Messenger, the Illiterate Prophet, the one who did not know how to write well and did not know how to read at all. And he did not know anything from the knowledge of the prior generations and the stories of those in ancient times.

Thereafter, Allah informed him about that which had passed and the present in its true form and in doing so, He differentiated between truth and falsehood that most of the previous books had differed in narrating just as Allah the Most High said: "This is of the news of the unseen which We reveal unto you (O Muhammad (Peace and Blessings of Allah be upon him)), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqoon [God fearing]" [Soorah Hood: 49].

He said the Most High,

*"Thus We relate to you (O Muhammad (Peace and Blessings of Allah be upon him)) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an). Whoever turns away from it (this Qur'an i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of
Resurrection" [Soorah Ta Ha: 99-101].*

He (SWT) says:

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*“And We have sent down to you (O
Muhammad (Peace and Blessings of Allah be
upon him)) the Book*

*(this Qur'an) in truth, confirming the
Scripture that came before it and Mohaimin
(trustworthy in highness and a witness) over it
(old Scriptures).” [Soorah al-Ma'idah: 48]*

He (SWT) says,

“Neither did you (O Muhammad (Peace and Blessings of Allah be upon him)) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. Nay, but they, the clear Ayat [i.e. the description and the qualities of Prophet Muhammad (Peace and Blessings of Allah be upon him) written like verses in the Tawrah (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the Zalimoon (polytheists and wrongdoers, etc.) deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). And they say: “Why are not signs sent down to him from his Lord? Say: “The signs are only with Allah, and I am only a plain warner.” Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe. Say (to them O Muhammad (Peace and Blessings of Allah be upon him)): “Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth.” And those who believe in Batil (all false deities other than Allah), and disbelieve in Allah and (in His Oneness), it is they who are the losers.” [Soorah

al-Ankaboot: 48-52]

So Allah clarified that the revelation of this book containing knowledge of what happened [in the past], that which will happen and the ruling upon that which exists between mankind upon this illiterate Prophet is in itself sufficient proof of his truthfulness.

He (SWT) says:

"And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say:

Bring us a Qur'an other than this, or change it." Say (O Muhammad (Peace and Blessings of Allah be upon him)): "It is not for me to change it on my own accord; I only follow that which is revealed unto me.

Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)." Say (O Muhammad (Peace and Blessings of Allah be upon him)): "If Allah had so willed,

I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?" So who does more wrong than

he who forges a lie against Allah or denies His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimoon (criminals, sinners, disbelievers and polytheists) will never be successful! [Soorah Yoonus: 15-17]

He says to them, "I cannot alter this from my desires. It is only Allah the Great and the Almighty, Who is able to erase that which He wills and establishes. I am a conveyer from Him and you know my truthfulness in what I brought to you because I grew up among you. And you know my lineage, my truthfulness, my faithfulness, and [the fact that] I never lied to anyone of you even once in my life. So how is it possible for me to lie against Allah the Great and

the Almighty, the Possessor of harm and benefit, the One Who is able to do all things and is knowledgeable of all affairs? And which sin is graver than lying upon Allah and attributing to Him that which is not from him?"

Just as Allah (SWT) says:

“And if he (Muhammad (Peace and Blessings of Allah be upon him)) had forged a false saying concerning Us (Allah), We surely should have seized him by his right hand (or with power and might), And then certainly should have cut off his life artery (Aorta), And none of you could withhold Us from (punishing) him.”
[Soorah al-Haqqah: 44-47]

That is: If he was to lie upon Us, we would have certainly taken most severe revenge/exacted a severe punishment and none from the dwellers of the earth could hinder or prevent us from [punishing] him.

He (SWT) says:

“And who can be more unjust than he who invents a lie against Allah, or says: “I have received inspiration,”
whereas he is not inspired in anything; and who says, “I will reveal the like of what Allah has revealed.” And if you could but see when the Zalimoon (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!” [Soorah al-An‘am: 93]

He (SWT) says:

“Say (O Muhammad (Peace and Blessings of Allah be upon him)): “What thing is the most great in witness?” Say: “Allah (the Most Great!) is Witness between me and you; this Qur’an

*has been revealed to me that I may therewith
warn you and whomsoever it may reach.”
[Soorah al-An‘am: 19]*

And in these words is proof that Allah is a witness over everything and that He, the Most High, is the greatest of witnesses and is well aware of me and you in regards to that which I brought to you. The strength of the words entails an oath that He sent me to the creation in order to warn them and whoever it reaches, then it is a warning for them, just as Allah says:

*“ But those of the sects (Jews, Christians and
all the other non-Muslim nations)
that reject it (the
Qur‘an), the Fire will be their promised
meeting-place. So be not in doubt about it (i.e.
those who denied
Prophet Muhammad (Peace and Blessings of
Allah be upon him) and also denied all that
which he brought from Allah, surely, they will
enter Hell). Verily, it is the truth from your
Lord, but most of the mankind believe not.
[Soorah Hood:17]*

Thus, in this Qur‘an there is true information about Allah, His Throne, His upper and lower beings like the heavens and the earths – that which is between them and therein, great matters proved with clear evidences, guidance from the point of view of sound intellect, just as Allah the Most High says:

*“And indeed We have fully explained to
mankind, in this Qur‘an, every kind of*

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*similitude, but most mankind refuse (the truth and accept nothing) but disbelief.”
[Soorah al-Isra’: 89]*

He (SWT) says:

*“And these similitudes We put forward for
mankind, but none will understand
them except those who have*

*knowledge (of Allah and His Signs,
etc.). [Soorah al-Ankaboot: 43]*

He says, the Most High:

*"And indeed We have put forth for men, in this
Qur'an every kind of similitude in order that
they may remember. An Arabic Qur'an, without
any crookedness (therein) in order that they may
avoid all evil
which Allah has ordered them to avoid, fear
Him and keep their duty to Him." [Soorah az-
Zumar: 27, 28]*

The Noble Qur'an relates true stories about the events that have happened before and the evidence for this lies in the books of the People of the Book. These books give testimony to the revelation upon an unlettered man who did not know how to write, and he had not studied for even a [single] day anything from the sciences of the previous generations or the stories of the ancients. Thus, the people were not amazed except by the inspiration to him about the beneficial stories which are worthy of being remembered and contemplated over, from the stories of the nations with their Prophets and their affairs with them [Prophets] - how Allah saved the Believers and destroyed the Kuffar with a single statement which mankind could never ever reproduce till the end of time.

So in one place a story is mentioned briefly with the epitome of clarity and eloquence, and other times it is mentioned fully and there is nothing more radiant, clear or loftier than that context,

to the extent that the reciter or the listener [would feel as if he was] witnessing what was being presented, seeing the story by himself. This is just as Allah (SWT) says:

"And you (O Muhammad (Peace and Blessings of Allah be upon him)) were not at the side of the Toor (Mount) when We did call, [it is said that Allah called the followers of Muhammad (Peace and Blessings of Allah be upon him), and they answered His Call, or that Allah called Moosa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. [Tafseer At-

*Tabari, Vol. 20,
Page 81]. [Soorah
al- Qasas: 46]*

He says, The Most High:

"This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad (Peace and Blessings of Allah be upon him)). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed." [Soorah Al Imran: 44]

He says, the Most High:

"This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad (Peace and Blessings of Allah be upon him)). You were not (present) with them when they arranged their plan together, and (also, while)

they were plotting. And most of mankind will not believe even if you desire it eagerly. And no reward you (O Muhammad (Peace and Blessings of Allah be upon him)) ask of them (those who deny your Prophethood) for it, it(the Qur'an) is no less than a

Reminder and an advice unto the 'Alameen (men and jinns). [Soorah Yoosuf: 102-104]

Till He says at the end of it [the Soorah]:

“Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Tawrah (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe. [Soorah Yoosuf: 111]

He says, the Most High:

“They say: “Why does he not bring us a sign (proof) from his Lord?” Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Tawrah (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad (Peace and Blessings of Allah be upon him)].” [Soorah Ta Ha: 133]

He says, the Most High:

“Say: “Tell me, if it (the Qur'an) is from Allah, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allah's Right Path and His obedience). We will show them Our Signs in the universe, and in their ownelves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?” [Soorah Fussilat:

52,53]

He has promised, the Most High, that He shall make the verses of the Qur'an apparent and its truthfulness and the truthfulness of the one who came with it, with signs proving the truthfulness

of this book. And also in the souls of those who deny it, which will be an evidence against them and an evidence that cuts their doubts, until they have certainty that it was revealed by Allah upon the tongue of the truthful [Muhammad (Peace and Blessings of Allah be upon him)].

Then He guided towards a separate evidence with His statement: Is it not sufficient in regard to your Lord that He is a Witness over all things? That is, knowing that Allah is aware of this matter is enough [to illustrate] the truthfulness of this informer, because if he was a liar he would have brought a severe punishment swiftly upon him.

In the Qur'an is news about what shall occur in the future [after the revelation] matching what happened, word for word. And similarly in the hadeeths according to what we established in our book Tafseer and also what we shall mention from features and trials, such as His statement the Most High:

“He knows that there will be some among you sick, others travelling through the land, seeking of Allah’s Bounty; yet others fighting in Allah’s Cause.” [Soorah al-Muzzammil: 20]

This Soorah is from the first of the Soorahs that were revealed in Makkah. And similarly, His statement in Soorah Iqtarabat [Soorah al-Qamar] which is Makkan without any difference [of opinion]: Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full

recompense), and the Hour will be more grievous and more bitter. The confirmation of this occurred in the Battle of Badr after that. Other examples such as this are from the clear evidences, and a section shall come later about matters which

the Messenger of Allah said shall occur after him - may peace be upon him - in accordance to what he mentioned.

In the Qur'an are just rules - commands and prohibitions - entailing great wisdom, If a person of understanding and sound intellect contemplates over them, he would have certainty that these rules only came from the One who knows the Unseen, the Merciful to His slaves who deals with them with His care and mercy and goodness.

Allah the Most High says:

"And the Word of your Lord has been fulfilled in truth and in justice." [Soorah al-An'am: 115]

That is, [the Qur'an] is truthful in its stories and fair in its commands and prohibitions.

He says, the Most High:

"Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise

and Well-Acquainted (with all things)" [Soorah Hood: 1]

That is, the words have been perfected and the meanings have been clarified.

He says, the Most High:

*"It is He Who has sent His Messenger
(Muhammad (Peace and Blessings
of Allah be upon him)) with
guidance and the religion of truth
(Islam) [Soorah at-Tawbah: 33]*

That is, beneficial knowledge and righteous action, and thus it has been narrated from Ali bin Abu Talib (May Allah be pleased with him) that he said to Kumail bin Ziyad, "It is the book of Allah, therein is the news of what was before you, and the ruling between you and the news of what is after you." We have mentioned all of this in detail in our book Tafseer which is sufficient, and for Allah is all praise and grace.

Thus, the Great Qur'an is a miracle from many angles - from [the point of view of] its eloquence, composition, synthesis, phrasing, and what it contains from news of the Unseen, both past and future, and what it contains from clear perfect rulings. The challenge with [regard to] the eloquence of its words is specific for the eloquent Arabs, and the challenge of the true and perfect meanings contained in it - and this is the greatest challenge according to many scholars - is general to the dwellers of the earth from the two faiths, the people of the two books [Jews and Christians] and other than them from the intellectuals of the Greeks, Indians, Persians, Qibt and other than them from the groups of the children of Adam all over the world.

Whoever claims from the philosophers [people of innovation] that its miracle is in discouraging the disbelievers in challenging it whilst denying it,

or removing the ability from them to do so, then this is a false claim. And it is derived from their [Islamic philosophers] belief that the Qur'an was created, Allah created it in some bodies. There is no differentiation according to them between one creation and another. This

statement of theirs is disbelief and falsehood and is not in accordance with reality. Rather the Qur'an is the speech of Allah, not created - He spoke it as He wished, far removed is He, The Most High and Sacred from what they say.

In reality, all of the creation are incapable of bringing something similar to it, even if they were to help and assist one another upon this. Even the Messengers who are the most eloquent of the creation, the most knowledgeable of creation and the most perfect of them could not speak with words similar to the speech of Allah. This Qur'an, that the Messenger (Peace and Blessings of Allah be upon him) conveyed from Allah, has speech and wordings that do not resemble the style of the Messenger of Allah (Peace and Blessings of Allah be upon him). The style of his speech - may peace be upon him - preserved from him by authentic chains of narration, [is such that] none from the Companions nor those after them could speak with his expressions and eloquence or with the meanings contained in his noble words.

Rather, the speech of the Companions has a style more lofty than the style of the speech of the Tabi'oon and so on, and so forth till our time. The scholars of the Salaf were more eloquent, knowledgeable and exaggerated less in conveying the meanings they intended with their expressions than the scholars of the Khalaf [those after the Salaf]. This is witnessed by the one who has the knack of [distinguishing] people's speech, just as he perceives the difference between the poetry of the Arabs in the

pre-Islamic Period of Ignorance and the poetry
of those born after them.

Section

From the miracles that are perceived are: his pure manners – (Peace and Blessings of Allah be upon him) – and his perfect disposition, courage, perseverance, hospitality, abstinence, satisfaction, selflessness, his good companionship, truthfulness, trustworthiness, Taqwa, worship, nobility of his origin, pure birth and upbringing as we mentioned in detail under their respective headings. And how amazing are the words our Shaikh Abu'l-Abbas Ibn Taimiyyah –(May Allah be pleased with him)- mentioned in his book in which he refuted sects of the Christians, Jews and those similar to them from the People of the Book. He mentioned in its conclusion the miracles/signs of Prophethood and followed a sound, time- tested approach with eloquent speech, such that everyone who contemplates upon it understands it and submits to it.

As for the miracles of Prophethood that are sensed – I mean witnessed by the eyes – then they are Heavenly and the earthly

And from the greatest of all of them is the splitting of the shining moon into two parts, Allah the Most High says:

“ The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested

Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). And

*if they see a sign, they turn away, and say:
"This is continuous
magic." They belied (the Verses of Allah, this
Qur'an), and followed their own lusts. And
every matter will be settled [according to the
kind of deeds (for the doer of good deeds, his
deeds will take him to Paradise, and similarly
evil deeds will take their doers to Hell)]. And
indeed there has come to*

*them news (in this Qur'an) wherein there is
(enough warning) to check (them from evil),
Perfect wisdom (this Qur'an), but (the
preaching of) warners benefit them not
[Soorah al-Qamar: 1-5].*

The scholars agreed with the rest of the Imams that the splitting of the moon was in the era of the Messenger of Allah (Peace and Blessings of Allah be upon him) and hadeeths have been narrated from many paths that provide certainty to the Ummah.

Narrated by Anas, he said, "The people of Makkah asked the Prophet for a sign, then the moon split twice, then he said, "The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: "This is continuous magic."

Narrated by Abdullah bin Umar bin al-Khattab regarding His statement, "The Hour has drawn near, and the moon has been cleft asunder" (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). He said, "That was at the time of the Messenger of Allah (Peace and Blessings of Allah be upon him), it [the moon] split in two: one part in front of the mountain and the other part behind the mountain, then the Messenger of Allah (Peace

and Blessings of Allah be upon him) said, "O Allah, I testify."

And in Saheeh al-Bukhari from Ibn Mas'ood, that he said, "Five [signs] have passed, the Romans [defeat], al- Lizam [defeat of the Mushriks in Badr], the Mighty grasp, the Smoke and the moon [its splitting].

Thus, these are paths [of hadeeth] from this group of Companions and this matter is so well-known that it makes it self sufficient from a chain, in addition to its mention in the Great Book [Qur'an]. Some storytellers mentioned that the moon entered the Prophet's (Peace and Blessings of Allah be upon him) pocket and exited from his sleeve and words similar to that effect which doesn't have any basis. When the moon split, it didn't disappear from the sky, rather it split in two and one of the parts travelled behind the mountain Hira' and the other moved the other way till the mountain was between the two fractions. And both the fractions were in the sky whilst the people of Makkah were looking on, and many of their ignorant ones said that this was a trickery of their eyes. Then they asked the travelers that arrived in Makkah who told them an account similar to what they had witnessed, thereafter they knew the truth of it and had certainty in it.

And if it is said: why was this not known in all the countries of the world? Then the answer to that is: who denies that? However, for a long time the disbelievers rejected the signs of Allah and perhaps when they were told that this was a sign for the Prophet who was sent, [holders of] the corrupt opinions agreed upon hiding it and forgetting about it. More than one traveler mentioned that they witnessed a skeleton in India which had written on it that it had been raised erect on the night the moon had split. Thereafter, because the splitting of the moon was at night it could have been concealed from many of the people due to factors preventing its

sighting at that time, such as clouds in those countries that night or due to many of them sleeping. Maybe it was during the night when many of the people sleep and matters other than that [aforementioned], And Allah (SWT) knows best. And we have compiled this in our book Tafseer.

In the Saheeh from the Messenger of Allah (Peace and Blessings of Allah be upon him), "The sun has not been held back from anyone except for Yoosha'."

And from that which is related to the heavenly signs in the chapter of Signs of Prophethood, his seeking of rain - (Peace and Blessings of Allah be upon him) from his Lord the Great and the Almighty for his nation when there was a drought, [which] is from the heavenly signs that prove his Prophethood. Allah answered his prayer swiftly to the extent that he hadn't descended from the pulpit except that the rain was dripping from his (Peace and Blessings of Allah be upon him) beard and similarly his prayer to hold back the rain.

Al-Bukhari narrated from Salim from his father, "I remembered the saying of a poet when I was looking at the face of the Messenger of Allah (Peace and Blessings of Allah be upon him) seeking rain and he didn't descend till the rain water flowed profoundly from every roof gutter [The verses of Abu Talib]:

*"And a white [person] [i.e. The
Prophet] Who is requested to
pray for rain And who takes
care of the orphans
And is the guardian of widows."*

Narrated by Anas bin Malik, he said, "A man
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entered the mosque on Jumu'ah from a door that was facing the pulpit whilst the Messenger of Allah (Peace and Blessings of Allah be upon him) was standing giving the Khutbah. Then he stood in front of the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Allah's Messenger! The

livestock are dying and the roads are cut off, so please pray to Allah for rain." Anas added, "The Messenger of Allah (Peace and Blessings of Allah be upon him) raised both his hands and said, "O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!"

Anas said, "By Allah, we could not see any trace of clouds in the sky and there was no building or a house between us and [the mountains] of Sala'." Anas added, "A heavy cloud like a shield appeared from behind it. When it reached the middle of the sky, it spread then it rained." Anas added, "By Allah! We could not see the sun for a week. The next Friday a person entered through the same gate when the Messenger of Allah (Peace and Blessings of Allah be upon him) was delivering the Khutbah. The man stood in front of him and said, "O Messenger of Allah! The livestock are dying and the roads are cut off, please pray to Allah to withhold the rain."

Anas added, "The Messenger of Allah (Peace and Blessings of Allah be upon him) raised both his hands and said, "O Allah! [Send the rain] on the plateaus, on the mountains, on the hills, in the valleys and on the places where the trees grow." So the rain stopped and we came out walking in the sun." Shareek asked Anas whether it was the same person who had asked for the rain [the previous Friday]. Anas replied that he did not know."

Narrated by Abu Wajzah Yazeed bin Ubaid as-Sa'di, he said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him)

returned [victorious] from the Battle of Tabook the delegation of Fazarah tribe came to him. They were an odd number between 13 and 19 men, among them was Kharijah bin Hisn and al-Hurr bin Qais - who was the youngest of them - the son of Uyainah bin Hisn's brother. They rested at Ramlah

bint al-Harith's house from the Ansar and had arrived on weak skinny camels and they were sleepy. They came to the Messenger of Allah (Peace and Blessings of Allah be upon him) as Mulims, and the Messenger of Allah (Peace and Blessings of Allah be upon him) asked them about their homelands. So they said, "Our lands are dormant, our lives are barren, our families are naked and our cattle have died. So call upon your Lord to send the aid [rain] and intercede to your Lord for us and your Lord intercedes with you."

At this, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Glorified be Allah! Woe be onto you! This is me interceding to my Lord, then who is the one whom my Lord intercedes with? There is no deity worthy of worship except Allah, His footstool encompasses the Heavens and the Earth and it caves in from His Greatness and Majesty just as a new saddle caves in."

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah laughs from your despair and hardship and [despite] the nearness of your aid and relief." So the Bedouin said, "And our Lord laughs O Messenger of Allah?" He said, "Yes." Then the Bedouin said, "We shall not be stripped O Messenger of Allah from a Lord that laughs of goodness." So the Messenger of Allah (Peace and Blessings of Allah be upon him) laughed due to his remark, then the Messenger of Allah (Peace and Blessings of Allah be upon him) stood and ascended the pulpit and spoke a few words and raised his hands. And the

Messenger of Allah (Peace and Blessings of Allah be upon him) would not raise his hands for Du'a' except when seeking rain and he raised his hands till the whiteness of his armpits were visible.

And that which has been preserved from his supplication is,

“O Allah supply Your land and your animals with water, spread Your mercy and give life to Your dead land. O Allah provide us with aid that relieves us, irrigates, fertile, covering, encompassing and sooner not later; that benefits and does not harm. O Allah [I ask you] rain of mercy and not rain of punishment nor destruction, [that causes] drowning and does not eradicate. O Allah bless us with aid [rain] and help us against our enemies.”

Then Abu Lubabah bin Abdul-Mundhir stood and said, “O Messenger of Allah, the dates are in the Marabid [container in which dates are dried out].” Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “O Allah! Bless us with rain.” So Abu Lubabah said, “The dates are in the Marabid holes,” three times. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “O Allah, bless us with rain until Abu Lubabah stands naked and then close the drainage hole of the Marabid with his lower garment.”

By Allah there wasn't any trace of clouds in the sky and there wasn't a building or house between the mosque and Sal' [mountain]. Then a cloud like a shield came from behind Sal', then when it reached the middle of the sky it spread as they were looking and then rained. By Allah, they didn't see the sun for six days. Then Abu Lubabah stood naked covering the drainage hole of his Mirbad with his lower garment so that no date would fall from it.

Then a man said, "O Messenger of Allah the wealth has perished and the roads have been cut off." So the Prophet (Peace and Blessings of Allah be upon him) ascended the pulpit then made supplication and raised his hands till the whiteness of his armpits was visible then he said, "O Allah around us and

not upon us. O Allah upon the plateaus, the hills, the valleys and where the trees grow." Thereafter the cloud dispersed or split from Madinah like the splitting of a cloth."

And how many [occurrences] similar to this did he have in more than one authentic hadeeth, and for Allah is all praise. It has preceded when he invoked against the Quraish due to their transgression that Allah plague them with seven years like the seven years of Yoosuf. So they were afflicted by drought that dried everything up till they ate bones, dogs and 'ilhiz [a type of plant]. Then Abu Sufyan came asking for intercession from him so that he (Peace and Blessings of Allah be upon him) would pray for them. So he (Peace and Blessings of Allah be upon him) prayed for them and that [harm] was removed.

Narrated by Anas bin Malik, "Whenever drought threatened them, Umar bin al-Khattab, used to ask al- Abbas to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet (Peace and Blessings of Allah be upon him) to invoke you for rain and you would bless us with rain, and now we ask the uncle of our Prophet (Peace and Blessings of Allah be upon him) to invoke you for rain, O Allah bless us with rain! " And so it would rain," narrated solely by al-Bukhari.

Miracles on the land

From these miracles are those which are related to inanimate beings and those that are in

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relation to animals. From those that are related to inanimate beings are his increase of water on more than one occasion in different ways which we shall narrate with their chains of narration In sha' Allah. We start with this because it is more appropriate following what we mentioned earlier from his seeking rain and Allah's acceptance of his supplications [in that respect].

Narrated by Anas bin Malik, "The Messenger of Allah (Peace and Blessings of Allah be upon him) embarked one day for some of his errands with some of his Companions with him. They traveled until the time of prayer entered, yet the people couldn't find water for ablution, so they said, 'O Messenger of Allah (Peace and Blessings of Allah be upon him), we cannot find water for ablution.' He saw the discontentment with that [state] on the faces of his Companions. Then he left the people and brought a water skin with little water in. Thereafter the Prophet of Allah (Peace and Blessings of Allah be upon him) began to perform the ablution from it, then he spread his four fingers over the water skin and said, 'Come, perform the ablution.' So the people performed the ablution to the extent that they were excessive in what they wanted." Al-Hasan said, "Anas was asked how many were they He replied, "70 or close to that."

Narrated by Anas bin Malik, "The Prophet of Allah (Peace and Blessings of Allah be upon him) was at az-Zawra', a cup was brought to him with water not even as deep as his fingers. Then he ordered his Companions to make ablution and placed his palm in the water. The water flowed from between his fingers and his finger tips until the people had performed the ablution." Anas was asked how many were there, he replied saying, "We were 300."

Narrated by al-Bara' (May Allah be pleased with him) he said, "We were 1400 on the day of al-Hudaibiyah, and al-Hudaibiyah was a well. So we took from it to the extent that we didn't leave

a drop inside it. Then the Prophet (Peace and Blessings of Allah be upon him) sat on the edge of the well and asked for water and rinsed his mouth then he threw it in the well. We didn't wait long before we drank till we quenched our thirst and the thirst of our camels."

From the hadeeth narrated solely by Muslim, from Jabir bin Abdullah in a lengthy hadeeth in which he said, “We travelled with the Messenger of Allah (Peace and Blessings of Allah be upon him) until we reached a wide valley. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) went to relieve himself so I followed him with a vessel of water. The Messenger of Allah (Peace and Blessings of Allah be upon him) looked on and could not find anything to cover himself with, then he saw two trees on the edge of the valley. So the Messenger of Allah (Peace and Blessings of Allah be upon him) went to one of them and took a branch from its branches then he said, 'Follow me with the permission of Allah.' So it followed him like a camel Makhshoosh [with a piece of wood through its nose with a rope tied to it] that follows its master. Then he came to the other one and took a branch from its branches then said, 'Follow me with the permission of Allah.' So it also followed him, then when he was in the midpoint between them he brought them together and said, “Cover me with the permission of Allah.” Then they were joined together.

Jabir said, “So I left swiftly fearing that the Messenger of Allah (Peace and Blessings of Allah be upon him) would sense my closeness and then distance himself. So I sat and spoke to myself and looked once and saw the Messenger of Allah (Peace and Blessings of Allah be upon him) coming and I saw the trees fall apart and each one of them stood on [its] trunk. Then I saw the Messenger of Allah (Peace and Blessings of Allah

be upon him) stand and indicate with his head like this, left and right. Thereafter he walked and when he reached me he said, 'O Jabir, did you see my position?' I said, 'Yes, O Messenger of Allah.' He said, 'Go to the two trees and cut a branch off each of them then go to where I was standing then throw a branch on your right and a branch on your left.'"

Jabir added, "So I stood, then took a stone and broke it and sharpened it and it became sharp. Then I came to the two trees and cut a branch off each of them, thereafter I went till I stood where the Messenger of Allah (Peace and Blessings of Allah be upon him) was standing, threw a branch to my right and a branch to my left then returned and said, 'I have done so, O Messenger of Allah.' He said, 'I asked what that was for.' He said, 'I passed by two graves [its dwellers] being punished, so I wanted that to be raised from them as long as the branches were still fresh.'"

Jabir added, "When we came to the camp, then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'O Jabir, call for the ablution water.' So I said, 'Alas the ablution water! Alas the ablution water! Alas the ablution water!' He said, 'I said, 'O Messenger of Allah I did not find a drop in the camp.' Whilst a man from the Ansar was cooling water for the Messenger of Allah (Peace and Blessings of Allah be upon him) in water skins on a rack made from date palm leaves. He added: Then he said to me, 'Go to so and so al-Ansari and look to see if you find anything [water] in his water skins.'

He said, "So I went to him and I looked in them and did not find but a drop in the mouth of one of the water skins, if I were to empty it in order to drink [the drop] it would have dried it. He said, 'Go and bring it and bring it to me.' So I brought it to him, then he took it with his hand then began to say something which I did not

know what it was. He touched it with his hands and then gave it to me and said, 'O Jabir, call for a pot.' So I said, 'O the one who possesses the pot of the camp.' Then it was carried to me and I put it in front of him. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) did this with his hand in the pot: spread it [his hand] and spread his fingers then he placed it [hand] in the bottom of the pot and

said, 'Take [this] O Jabir and pour it on me and say: In the Name of Allah'."

So I poured on him and said: 'In the Name of Allah'. I saw the water gush from between the fingers of the Messenger of Allah (Peace and Blessings of Allah be upon him) then the pot overflowed and went round till it was filled then he said, "O Jabir, invite anyone who has a need for water." The people came and drank to their fill. Then I said, "Is there anyone that remains who has a need?" Then the Messenger of Allah (Peace and Blessings of Allah be upon him) raised his hand from the pot when it was full. He [Jabir] added, "The people complained to the Messenger of Allah (Peace and Blessings of Allah be upon him) from hunger, so he said, "Perchance Allah will feed you."

We came to the shore of the sea then it shuddered with a tremor then threw out an animal. Then we lit the fire on its side, cooked and fried it and ate our fill. Jabir said, "Then Fulan [so and so], Fulan and Fulan - till he counted 5 men - entered its eye socket and nobody saw us till we exited. Then we took a rib from its ribs and then made an arch, thereafter we called the biggest man, the biggest camel in the camp and the biggest seat in the camp then he passed through without lowering his head."

And in Saheeh Muslim narrated by Salamah bin al- Akwa', he said, "We travelled to al-Hudaibiyah [a well] with the Messenger of Allah (Peace and Blessings of Allah be upon him) whilst we were 1400 - or more than that - and

around it there was 50 heads [people] who had not drunk from it. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) sat on the wall of the well and either he prayed or spat in it." [Salamah] He added, "Thereafter it gushed and we drank the water."

Narrated by al-Miswar and Marwan bin al-Hakam in the lengthy hadeeth of the Treaty of al-Hudaibiyah, "Then the Messenger of Allah (Peace and Blessings of Allah be upon him) left them and descended to the lowest part of al-Hudaibiyah on an area with little water so that the people would take little by little till they finished it. The complaint of thirst was raised to the Messenger of Allah (Peace and Blessings of Allah be upon him) so he took an arrow from his sack and commanded them to throw it in. By Allah the area did not cease to flood with water such that they turned away from it."

This hadeeth has been previously narrated in its totality in [the section] the Treaty of al-Hudaibiyah which is sufficient and there is no need for it to be repeated. Ibn Ishaq narrated from some of them that Najiyah bin Jundab the camel driver threw the arrow in it. He said it has been mentioned [that it was] al- Bara' bin 'Azib thereafter Ibn Ishaq preferred the first [opinion].

Narrated by Abdullah, he said, "We used to consider the signs as blessings and you consider them as fearsome. We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) on a journey and the water had become scarce so he said, 'Find a surplus of water.' They brought a vessel with a little water therein, so he placed his hand in the vessel then he said, 'Come forth to blessed water from Allah the Great and the Almighty.' I indeed saw the water flow from between the fingers of the Messenger of Allah (Peace and Blessings of Allah be upon him). We used to hear the glorification of the food [of

Allah] when it was eaten.”

Narrated by Abu Raja', he said, "Imran bin Husain informed us that they were on a journey with the Messenger of Allah (Peace and Blessings of Allah be upon him) and they travelled through

the night until it was close to the morning. They took a rest then their eyes overcame them up until the sun rose [midmorning]. The first to wake from his sleep was Abu Bakr and the Messenger of Allah (Peace and Blessings of Allah be upon him) would not be woken from his sleep till he awoke [on his own]. Then Umar awoke and then Abu Bakr sat next to his head and proceeded to say pronounce Allahu Akbar and raise his voice until the Prophet (Peace and Blessings of Allah be upon him) awoke. Then he descended and led us in the morning prayer. A man secluded himself from the people, he had not prayed with us then when he completed [the prayer] he (Peace and Blessings of Allah be upon him) said, 'O so and so, what prevented you from praying with us?' He said, 'I was in a state of Janabah [sexual impurity], then the Prophet (Peace and Blessings of Allah be upon him) commanded him to make Tayammum with the earth and pray.'

Allah (Peace and Blessings of Allah be upon him) made me ride in front of Prophet (Peace and Blessings of Allah be upon him) and we had become severely thirsty. Whilst we were proceeding with the Messenger of Allah (Peace and Blessings of Allah be upon him) we met a woman who was sitting [on her camel] between two bags of water. We asked her, "Where can we find water?" She replied, "Verily, there is no water." We said, "How far is the distance between your family and the water?" She said, "A day and a night." We said, "Go to the Messenger of Allah (Peace and Blessings of Allah be upon him)." She said, "And what is the

Messenger of Allah (Peace and Blessings of Allah be upon him)?" Then we brought her to the Prophet (Peace and Blessings of Allah be upon him). She told him what she told us except that she informed him that she had orphans. Then he ordered that the bags of water [be dismounted from the camel] and wiped over the openings of them. Then forty of us thirsty men drank till we quenched our

thirst and we filled every water skin and vessel we had with us. We did not ride a camel except that it [the bag] was about to burst from fullness. Thereafter he said, "Give that which you have with you." So some foodstuff and dates were collected for her, then when she reached her family she said, "I met the greatest magician of the people or a Prophet as they claimed." Thus, Allah guided those people through that woman, then she embraced Islam and they too embraced Islam.

Narrated by Abu Qatadah, who said, "We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) on a journey then he said, 'If you do not find water tomorrow, you shall become thirsty.' And the first of the people set off in search of water. I stayed with the Messenger of Allah (Peace and Blessings of Allah be upon him) and his riding- animal swayed with him then Messenger of Allah (Peace and Blessings of Allah be upon him) became drowsy, so I helped him [straighten] and he straightened. Then he swayed so I helped him [straighten] and he straightened. Thereafter he swayed till he was about to fall off his riding- animal then he was alerted and said, 'Who is this man?' So I said, 'Abu Qatadah, He said, 'Since when have you been journeying?' I said, since night. He said, 'May Allah protect you as you protected His Messenger.'

Thereafter he said we should sleep, so he walked towards a tree and rested then he said, 'Look to see if you can find anyone?' I said, 'This is a traveler, these two are travelers,' until he

reached

7. Thereafter he said, 'Take heed of our prayer [time].' So we slept and nothing but the heat of the sun woke us then we came to. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) rode and we rode for a while, he dismounted and said, 'Do you have water?' He added [Abu Qatadah]: I said, 'I

have a vessel containing some water.' He said, 'Bring it.' He added: So I gave it to him, then he said, "Take some of it.

Take some of it." So the people performed the ablution and a little sip of water remained then he said, 'Hold on to it O Abu Qatadah, for it shall have news [a usage].'

Thereafter Bilal performed the 'Athān and they prayed the two units before Fajr, then they prayed Fajr. Then he rode and we rode then some of them said to one another we have been neglectful of our prayer, so the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'What are you saying? If it is a matter of your worldly affairs then that is your affair and if it is a matter of your religion then that is for me.'

We said, 'O Messenger of Allah we have been neglectful of our prayer.' So he said, 'Sleep [at the time of prayer] is not neglectful, however being awake [and missing prayer] is neglectful and it is so, then pray it tomorrow on its time.' Then he said, 'The people perceived [guessed].' They said, "You said yesterday, 'If you do not find water tomorrow you will be thirsty.' And the people need water."

He [Abu Qatadah] added: When the people awoke and found their Prophet was missing, the people said to one another, 'The Messenger of Allah (Peace and Blessings of Allah be upon him) has found water,' and Abu Bakr and Umar were among the people so they said, 'O people, the Messenger of Allah (Peace and Blessings of Allah

be upon him) would not precede you to the water and leave you behind and if the people obey Abu Bakr and Umar they shall be guided, he [the Prophet] said this thrice.'

Then when the midday heat had heightened the Messenger of Allah (Peace and Blessings of Allah be upon him) appeared, so they said, 'O Messenger of Allah, we have been perishing from thirst [so much so] that the necks have been cut.' So he said, 'You shall not perish.' Thereafter he said, 'O Abu Qatadah, bring the vessel.' So I brought it to him, then he said, 'Open my water skin for me.' So I opened it and brought it to him. Then he began to pour it in it [the vessel] and serve the people. The people crowded round it, so the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'O people, have good conduct, for all of you are going to leave full.'

Thus the people drank until nobody but the Messenger of Allah (Peace and Blessings of Allah be upon him) and I remained. Then he poured some for me and said, 'Drink O Abu Qatadah.' He [Abu Qatadah] said: "I said, 'You drink [first] O Messenger of Allah'. He replied, 'The one who serves drink for the people is the last of them to drink.' So I drank then he drank after me and the amount [of water] that was previously in the vessel remained and they were 300."

Abdullah said, "Imran bin Husain heard me mention this hadeeth in the Jami' Mosque, then he said, 'Who are you?' I said, 'I am Abdullah bin Rabah al- Ansari.' He said, 'The people [who were present] are more aware of their incident. Watch how you speak, for I am one of the seven on that night.' Then when I finished, he said, 'I did not think that anyone had memorized this hadeeth apart for myself.'

Narrated by Mu'adh bin Jabal - then he [Abdullah] mentioned the hadeeth of combining the prayer in the battle of Tabook till he said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "You shall reach the spring of Tabook tomorrow by the will of Allah and you shall not arrive by it

until forenoon. So whosoever arrives there, then he should not touch any of its water until I arrive." He [Mu'adh] added: So we arrived by it and two men were already present and the stream was flowing like the strap of a sandal with some water. So the Messenger of Allah (Peace and Blessings of Allah be upon him) asked them, "Have you touched [consumed] some of its water?" They said, "Yes." So the Messenger of Allah rebuked them and said to them that which Allah allowed him to say. Then they scooped the water from the spring bit by bit until it was collected in something. Thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) washed his face and his hands and returned it to it [the spring]. Then the spring [began to] flow with plentiful water. Then the people drank, thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "O Mu'adh, if you live long you may see what is here filled with gardens."

We mentioned in the book, al-Wufood from Ziyad bin al-Harith as-Suda'i the story of his arrival [upon the Messenger of Allah (Peace and Blessings of Allah be upon him)] and he mentioned a long narration, part of it: Then we said, "O Messenger of Allah, we have a well which has sufficient water for us in the winter and we gather around it. And in the summer the water is scarce so we disperse upon water around us. We have just accepted Islam and everyone around us is an enemy. So invoke Allah for us with regards to our well so that its water is sufficient for us and we can gather around it and we don't disperse."

So he asked for seven stones and scratched them with his hands and prayed upon them, then he said, "Go with these stones and when you reach the well then throw one at a time and mention [the Name of Allah]." Suda'i said, "So we did as he requested, then we could not see its bed thereafter i.e. the well."

Chapter on the multiplication of food at times of need

His increasing of Laban (soluble yoghurt) in many instances also. Abu Hurairah narrated: By the One besides Whom there is no diety, I would lay on my stomach on the ground because of hunger. I would tie a stone to my stomach and Abu Bakr passed by. I asked him about a Verse from the Book of Allah. I asked him so that he would satisfy my hunger, but he passed by without doing so. Then Umar passed by me and I asked him about a Verse from the Book of Allah. I did so because perhaps he would satisfy my hunger. But he also passed by without doing so. Thereafter, the Prophet (Peace and Blessings of Allah be upon him) passed by me, then he smiled when he saw me and he knew what was on my face and my inner self. Then he said, "O Abu Hirr," I said, "I am at your service, O Messenger of Allah." He said, "Follow (me)." He proceeded and I followed him. He entered the house and asked for permission (for me) and later allowed me to enter. He saw some Laban in a pot and asked, "Where is this Laban from?" They said such- and-such person donated it to you. He said, "O Abu Hirr, (short for Hurairah)." I said, "I am at your service, O Messenger of Allah." He said, "Go and call the people of Suffah for me." The narrator added: The people of Suffah were the guests of Islam, they didn't have family or wealth or anyone to support them and when charity was brought to the Prophet (Peace and Blessings of Allah be upon him) he would send it

to them and he didn't take anything from it. Whenever a gift came to him he would send it to them and took some of it and shared it with them and that would sadden me. So I (Abu Hurairah) said to myself, and what is this Laban with the people of Suffah! I am more deserving of a drink from this Laban that will strengthen me than them. When they would come and if the Prophet orders me, I thought if I give them that Laban then I would be left with

hardly any Laban. But there was no escape from the obedience of Allah and the Messenger of Allah (Peace and Blessings of Allah be upon him). So I came to them and called them. They came and sought permission to enter and the Prophet allowed them and they took their places in the house. He said, "O Abu Hirr." I said, "I am at your service, O Messenger of Allah." He said, "Take and give to them." So I took the pot and gave it to one of them, which he drank till his fill and then returned the pot to me and I came back to the Messenger of Allah (Peace and Blessings of Allah be upon him). Gradually all the people fully satisfied their thirst. Then he took the pot and placed it on my hand and then looking at me he smiled and said, "O Abu Hirr." I said, "I am at your service, O Messenger of Allah." He said, "You and I remain." I said, "You have spoken the truth, O Messenger of Allah." He then said, "Sit and drink." So I sat and drank, then he said, "Drink." I drank it, and he continued to say so until I said, "No, by the One Who sent you with Truth I can't take any more!" He said, "So show me." So I gave him the pot and he praised Allah, the Most High, mentioned His name and drank the remaining."

Ibn Mas'ood narrated that: I used to attend sheep belonging to 'Uqbah Ibn Abu Mu'ait. One day, the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr passed by me and said, "O boy, is there any Laban?" I said, "Yes, but I am entrusted." The Prophet said, "Is there a female sheep that hasn't been mated by a male sheep?" I brought him a female sheep and he wiped over its udder

and milk descended which he milked into a vessel. He drank some and gave some to Abu Bakr. Then he said to the udder, "Shrink." So it shrank (dried up). Ibn Mas'ood added: I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah (Peace and Blessings of Allah be upon him), teach me from these words." He wiped over my head and

said, "O child, May Allah have mercy upon you for you are a young learning boy."

His increasing of Samn (butter/ghee) for Umm Sulaim

Hafiz Abu Ya'la said: Shaiban informed us, Muhammad Ibn Ziyad Al-Burjumi also informed us from Abuz-Zilal, from Anas Ibn Malik from his mother that she had a sheep and gathered from its Samn in an 'Ukkah (a pot used to carry Samn). So she filled the 'Ukkah and sent it with Rabeedah saying, "O

Rabeedah, give this 'Ukkah to the Messenger of Allah (Peace and Blessings of Allah be upon him); he can use it as soup. Rabeedah took it along with her till she met the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah, this is an 'Ukkah of Samn that Umm Sulaim sent to you." He said, "Empty the 'Ukkah." She emptied the 'Ukkah and then it was returned to her. She left and arrived when Umm Sulaim wasn't at home. So she hung the 'Ukkah on a peg. When Umm Sulaim arrived she saw the 'Ukkah full and dripping. Umm Sulaim said, "O Rabeedah, didn't I command you to take it to the Messenger of Allah (Peace and Blessings of Allah be upon him)?" She replied, "I did, and if you don't believe me go and ask the Messenger of Allah (Peace and Blessings of Allah be upon him)." Umm Sulaim went accompanied by Rabeedah to the Prophet and said, "O Messenger of Allah, I sent her with an 'Ukkah containing Samn to you." He said, "Yes you did and she brought it."

She said, "By the One Who sent you with Truth and the religion of Truth, it is indeed full and dripping with Samn!" Anas said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said to her, "O Umm Sulaim, are you amazed that Allah provided for you just as you

provided for his Prophet? Eat and feed others.” She said, “I came to the house and put in a big pot (Qa’b) of ours such and such (amount) and left in it that which we used as a soup for a month or two months.”

Abu Bakr Ibn Muhammad Ibn Hamzah narrated from his father, from his grandfather that once, The Messenger of Allah (Peace and Blessings of Allah be upon him) left for Tabook and I was at his service on that journey. I looked at the vessel containing the Samn and there was left a little in it. I prepared food for the Prophet (Peace and Blessings of Allah be upon him) and left the vessel out in the sun and slept and woke suddenly by the gurgle of the vessel. I stood and put my hand on my head, then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “If you had left it would have flowed a valley of Samn.”

Jabir narrated: Umm Malik Al-Bahziyyah used to give Samn in her ‘Ukkah to the Messenger of Allah (Peace and Blessings of Allah be upon him), and once while her children were asking her for soup she didn’t have anything. When she went to her ‘Ukkah, in which she used to deliver food to the Messenger of Allah (Peace and Blessings of Allah be upon him), she found Samn. She started giving soup to her children until she squeezed it. She came to the Messenger of Allah (Peace and Blessings of Allah be upon him). He said, “Did you squeeze drain it out?” She said, “Yes.” He said, “If you had left it, (then) there would have remained some in it.”

Thereafter Imam Ahmad narrated with this chain from Jabir from the Prophet (Peace and Blessings of Allah be upon him): A man came to him asking for food. He fed him half a Wasq of barley. The man didn't stop eating along with his wife and their servant until they weighed it. Then the Prophet (Peace and

Blessings of Allah be upon him) said, "If you hadn't weighed it, you would have eaten from it and still it would have remained in it."

The story of Abu Talha honoring the Messenger of Allah (Peace and Blessings of Allah be upon him) and that which appeared from the miracles of Prophethood in the increasing of little food:

Al-Bukhari narrated from Anas Ibn Malik: Abu Talhah said to Umm Sulaim, "I heard the voice of the Messenger of Allah (Peace and Blessings of Allah be upon him) was weak, and I noticed hunger from it, so do you have anything?" She said, "Yes." Then she produced tablets of barley, thereafter she produced yeast which she had. She rolled the bread up and forced it under my arm and placed some on my head. Then she sent me to the Messenger of Allah (Peace and Blessings of Allah be upon him)." Anas said, "I took it and I found the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Mosque and he had people with him. I stood in front of them. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Did Abu Talhah send you?' I said, 'Yes.' He said, 'With food?' I said, 'Yes.' Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said to those who were with him, 'Stand (leave).' So he left and I went in front of them until I came to Abu Talhah and I informed him. Then Abu Talhah said, "O Umm Sulaim, the

Messenger of Allah (Peace and Blessings of Allah be upon him) came and the people and we don't have enough to feed them." So she said, "Allah and his Messenger know best." Then Abu Talhah went till he met the Messenger of Allah (Peace and Blessings of Allah be upon him). The Messenger of Allah (Peace and

Blessings of Allah be upon him) accompanied Abu Talhah and the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Come, O Umm Sulaim, what do you have with you?" Then she brought the bread and then the Messenger of Allah (Peace and Blessings of Allah be upon him) ordered that the bread be crumbled and Umm Sulaim emptied an 'Ukkah and put the soup/fat in it. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said that which Allah allowed him to say on it (he prayed on it) then he said, "Allow 10 people to enter." So he gave them permission, then they ate till their fill and then they left. Then he said, "Allow 10 people to enter." So he gave them permission, then they ate till their fill and then they left. Then he said, "Allow 10 people to enter." So he gave them permission, then they ate till their fill and then they left. Thereafter he said, "Allow 10 people to enter." So all of the people ate till their fill and they were 70 or 80 in number."

Samurah narrated: A bowl was brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) of Thareed (a kind of meat dish) and they all ate from it from morning till Zuhr. Some people would leave then others would sit. Then a man said to him: "Was it filled each time?" He said, "From what are you amazed? It was filled from here," and he pointed to the sky.

The story of Siddeeq's bowl

It may be the bowl which is mentioned in the Hadith of Samurah Ibn Jundab. And Allah (SWT)

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knows best.

Abdur-Rahman Ibn Abu Bakr narrated: The people of Suffah were poor people and the Prophet (Peace and Blessings of Allah be upon him) said on one occasion, "Whosoever has the

food of two people then he should invite a third, and whosoever has the food for four then he should invite a fifth or a sixth," or words to that effect. Abu Bakr came with three and the Prophet (Peace and Blessings of Allah be upon him) went with 10. Abu Bakr went with three saying, "It was my father, my mother and I." (The narrator added: I don't know if he said, "My wife and my servant from our house and Abu Bakr's house.") Abu Bakr had supper with the Prophet (Peace and Blessings of Allah be upon him) and stayed until he prayed Isha' then he returned and waited till the Messenger of Allah (Peace and Blessings of Allah be upon him) had eaten his supper. Then he came after a portion of the night that Allah willed had passed. His wife said to him, "What held you back from your guests or guest?" He said, "Didn't you serve them supper?" She said, "They refused until you come (the family of Abu Bakr) they offered them however they were overcome (in attempting to persuade the guests). So I went and hid." Then Abu Bakr said to his son Abdur Rahman, "O ignorant one." Then he cursed him (saying "may your nose or ear be cut") and said, "Eat," - and in a narration - "Not pleasantly (rebuking or cursing them for waiting for him)." He said, "I shall not eat." By Allah we wouldn't take a morsel except that it was replaced from where we took it from (i.e. the bowl) or more than that until they were all full and the food become more than it was before they ate. Then Abu Bakr looked and saw that it was something left or more, so he said to his wife - in another narration - "What is this, O sister of Bani Firas tribe?" She said, "No, by the pleasure of my

eyes. It is three times more than it was.” So Abu Bakr ate from it and said, “It was Satan,” - i.e. his oath not to eat - then he ate another morsel of food then he took the dish to the Prophet (Peace and Blessings of Allah be upon him) and it remained with him till the morning. And there was an agreement between us and the people and the time had finished. So we split into 12 men and every man had people with him

And Allah (SWT) knows best how many were with each man. Then they all ate - or words to that effect - and others said, "So we knew, from the word knowledge (instead of the word split mentioned earlier)." Abdur-Rahman Ibn Abu Bakr narrated that, "Once we were 130 with the Messenger of Allah (Peace and Blessings of Allah be upon him). The Prophet said, 'Does any of you have food?' One man had a Sa' of food. Then a tall scruffy haired idolater came with some sheep, so the Prophet (Peace and Blessings of Allah be upon him) said, "For sale or a gift?" Or he said, "Is it a gift?" He said, "No it is for sale." So he bought a sheep from him and it was cooked and he asked that the liver be fried. Abdur-Rahman said, "By Allah there was none from the 130 except that the Messenger of Allah (Peace and Blessings of Allah be upon him) sliced a piece of liver for him. If he was present he gave it to him and if he was absent he saved it for him." He added, "He made two bowls from it. So we all ate from them and we were full. A little remained in the two bowls so we carried it on the camel."

Abu Sa'eed or Abu Hurairah - al-A'mash was doubtful - narrated, "In the Battle of Tabook, the people were afflicted by hunger so they said, 'O Messenger of Allah, would you give us permission so that we can sacrifice our camels, (that were used for irrigation) then eat and use its fat as oil (for lightening fires and other uses)?' The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Do so.' Then Umar(May Allah be pleased with him)came and said, 'O Messenger of Allah, if you do that

then our transport (camels) will be lessened, but instead call for their surplus provisions from them and invoke Allah for them that He bestows Blessings upon them (surplus provisions).’ Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Yes.” Then he asked for a sheet which was spread out, thereafter he called for their surplus provisions. All of them would come one by one with a

handful of corn and would bring a handful of dates, and nuts till a little sufficient amount was collected on the sheet. Thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) invoked blessings and said, "Place in your utensils/vessels." So they collected in their utensils to the fill. And they ate till their fill and still remained a lot of it. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I testify that there is no deity worthy of worship except Allah and that I am the Messenger of Allah. No slave meets Allah with them (the two testimonies of faith) without doubting and is screened from Paradise (i.e. he will enter Paradise)."

Iyas Ibn Salamah narrated from his father, "We left with the Messenger of Allah (Peace and Blessings of Allah be upon him) for the Battle of Khaibar and we were suffering from exhaustion to the extent that we thought about sacrificing some of our camels. The Prophet of Allah (Peace and Blessings of Allah be upon him) asked for our provisions and we gathered our provisions. We spread a sheet for him and the people's provision was put on the sheet." The narrator added, "I looked to estimate as to how much was there. I calculated it as being the same as a grazing she goat (i.e. the collection of provisions) while we were 1,400." He added: "So we ate till we were all full; we also filled our pockets. Then the Prophet of Allah (Peace and Blessings of Allah be upon him) asked if there was ablution water?" The narrator added: Then a man came with a water skin with a very little water inside it. Then he emptied it in a vessel

and all of us performed the ablution. We poured it over 1,400 men., 8 men came and asked, "Is there any water for purification?" The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The ablution water has finished."

The story of Jabir (May Allah be pleased with him) and his father's debt and his increasing of dates

Jabir narrated: His father passed away while he was in debt, "I came to the Prophet (Peace and Blessings of Allah be upon him) and I said: My father left a debt, and I don't have except that which date-tree produces, yet its produce doesn't comply with the heavy debt upon him. He went with me so that the creditors don't rebuke me. He walked around a threshold of container of dates and supplicated and walked again and supplicated around another container. Then he sat on it and said, "Remove it." So he repaid them whatever was due to them and similar to it remained with us.

The story of Salman in the Prophet's increasing of that piece of gold to clear his debt

Salman Al-Khair said, "When I said: where is this in proportion to that debt which is upon me, O Messenger of Allah? The Messenger of Allah (Peace and Blessings of Allah be upon him) took it and turned it on its tongue, and he said, "Take this and repay them from it." I took it and I returned their right to them from it completely 40 'Ooqiyyah."

Abu Hurairah narrated, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was in an expedition and they were afflicted with hunger so he said, "O Abu Hurairah, do you have

anything?" Abu Hurairah said, "Yes I have some dates in a sack that I own." He said, "Bring it." Abu Hurairah said, "I brought the sack." The Prophet said, "Bring a sheet." I brought the sheet and spread it. Then he put his hand in the sack and

grabbed the dates and found there were only 21. Then he picked every date and mentioned the Name of Allah over them and said, "Call so-and-so and his companions." They came and ate their fill and left. He again said, "Call so-and-so and his companions." Then they ate their fill and left. He did the same again and there was still a surplus. Then he asked me to sit. I sat and he and I ate. Yet some dates remained so I put them back it in the sack and he said to me, "O Abu Hurairah, if you want some put your hand in it and take but don't resist lest it resist you, i.e. finish." He added: And I didn't wish for dates except that I put my hand inside it. I took 50 Wasq from it in the path of Allah. And it was attached behind my saddle, and it dropped in the era of Uthman. Later, it disappeared."

Jabir narrated: A man came to the Prophet (Peace and Blessings of Allah be upon him) asking for food, so he gave him half a Wasq of barley. The man didn't stop eating from it with his wife and their guest until they measured it. He came to the Prophet (Peace and Blessings of Allah be upon him) who told him, "If you hadn't measured it, and would have eaten from it, it would have remained with you."

Jabir narrated that Umm Malik used to give Samn in her 'Ukkah to the Messenger of Allah (Peace and Blessings of Allah be upon him). While her children were asking her for soup, she didn't have anything so she went to her 'Ukkah. In it, she found Samn. She continued having soup for her children until she squeezed it. And she came to the Messenger of Allah (Peace and

Blessings of Allah be upon him) who said, "Did you squeeze it (drain it out)?" She said, "Yes." He said, "If you had left it, it would have remained there."

Abu Hurairah narrated that a disbeliever came to the Messenger of Allah (Peace and Blessings of Allah be upon him) as a guest.

A sheep was milked for him and he drank its milk. The Prophet ordered another sheep to be milked and he drank its milk. He ordered another sheep to be milked and he drank the milk until he drank the milk of seven sheep. The disbeliever woke up in the morning and accepted Islam. He came to the Messenger of Allah (Peace and Blessings of Allah be upon him) who ordered a sheep to be milked and he drank from its milk. The Prophet ordered another for him but he couldn't finish it. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The Muslim drinks in one intestine but the disbeliever drinks in 7 intestines."

Dukain Ibn Sa'eed Al-Khath'ami narrated, "We came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and, we were 440 in number, asking him for food. The Prophet (Peace and Blessings of Allah be upon him) said to Umar, "Get up and donate to them." He said, "O Messenger of Allah, except that which is sufficient for me and my children for 4 months." He said, "Get up and donate to them." Umar said, "O Messenger of Allah, I hear and obey." Then Umar stood and we stood with him and he led us to a room of his and produced the key from his pocket and opened the door. Dukain said,

"There were dates in the room the amount of a young grazing camel/cow that has stopped feeding." Umar said, "Take as you wish." Dukain said, "Then everyone of us took his needs as he wished, then he glanced and I was from the last of them and it was though we never took a single date from him."

Chapter on following of the trees with the Messenger of Allah (Peace and Blessings of Allah be upon him)

Jabir Ibn Abdullah narrated, "We traveled with the Messenger of Allah (Peace and Blessings of Allah be upon him) until we reached a wide valley. The Messenger of Allah (Peace and Blessings of Allah be upon him) went to relieve himself and I followed him with a vessel of water. The Messenger of Allah (Peace and Blessings of Allah be upon him) looked on and couldn't find anything to cover himself with. He saw two trees on the edge of the valley. The Messenger of Allah (Peace and Blessings of Allah be upon him) went to one of them and took a branch from its branches and said, "Follow me with the permission of Allah." It followed him like a camel Makhshoosh (with a piece of wood through its nose with a rope tied to it) that follows its master. Then he came to the other one and took a branch from its branches and said, "Follow me with the permission of Allah." And it also followed him. When he was midway he brought them together and said, "Cover me with the permission of Allah." They were joined together. Jabir said, "I left quickly fearing that the Messenger of Allah (Peace and Blessings of Allah be upon him) would sense my closeness and might distance himself. So I sat and spoke to myself and looked once and saw the Messenger of Allah (Peace and Blessings of Allah be upon him) coming and I saw the trees falling apart and each one of them stood on its trunk. I saw

the Messenger of Allah (Peace and Blessings of Allah be upon him) standing and indicating with his head like this: "left and right."

Anas narrated, "Jibreel came to the Messenger of Allah (Peace and Blessings of Allah be upon him) one day when he was upset, stained with blood from an attack from some of the people of Makkah." Anas added: He asked him, "What is

wrong with you?" He said, "They did to me and they did, i.e., hurt me." Anas added: Then Jibreel said to him: "Do you want me to show you a sign?" He said, "Yes." He looked at a tree behind the valley and said, "Call that tree." He called it and it came running and stood in front of him. Then Jibreel said, "Order it so that it returns." So he commanded it and it returned to its place. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "That's sufficient for me as a sign."

Ibn Abbas narrated: A man came to the Prophet (Peace and Blessings of Allah be upon him) from the tribe of Amir and said, "O Messenger of Allah, show me the seal that is between your shoulders because I am from the most learned of people in magic." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Shall I not show you a sign?" He said, "Indeed." He looked at a date-palm tree and told the man, "Call that cluster of dates." The man called it and it came skipping till it stood in front of him. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Return." And it returned to its place. The Amiri man said, "O family of the tribe of Amir, I haven't seen a man greater in magic than this man like today."

Ibn Umar narrated: We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) during a journey, where a Bedouin approached and after coming close the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Where do you want to go?" He said, "To my family." He said, "Do you want

to go to goodness?" He said, "What is that (goodness)?" He said, "Bear witness: There is no deity worthy of worship except Allah, Alone, without a partner and that Muhammad is his slave and Messenger." He said, "Do you have a proof of what you say?" He said, "This tree." The Messenger of Allah (Peace and Blessings of Allah be upon

him) called it and it was at the edge of the valley. So it came dragging itself on the ground till it stood in front of the Prophet. He asked it to make the Shahadah (testimony of Islam) three times so it made the testimony that he (the Prophet) was as he claimed. Then it returned to its roots and the Bedouin returned to his people and said, "If they follow me I will bring them to you and if not I will return to you and remain with you."

The tree trunk yearning for the Messenger of Allah (Peace and Blessings of Allah be upon him) and sadness due to his departure from it

It has been narrated in a Hadith from a group of the Companions with many chains that provide certainty with the Imams of this affair and the knights of this field (Hadith).

Al-Qadi Iyad said in his book Ash- Shifa' and it is a well- known Hadith, widespread, Mutawatir (related from many paths due to their number providing certain authenticity) and narrated by the writers of the Saheeh and as between 13-19 Companions narrated it, from them: Ubayy, Jabir, Anas, Ibn Umar, Ibn Abbas, Sahl Ibn Sa'd, Abu Sa'eed, Buraidah, Umm Salamah and Al-Muttalib Ibn Abu Wada'ah.

Ubayy Ibn Ka'b narrated from his father, "The Prophet (Peace and Blessings of Allah be upon him) used to give Khutba (speech) using a date-

tree trunk as a rest as the Mosque was in the shade. He used to address the people leaning on that trunk. Someone from the Companions said, "O Messenger of Allah, can we make you a pulpit that you can stand on during Fridays so that you can make the people hear your Khutbah?" He said, "Yes." Three steps were built which were used as the pulpit. When the pulpit was made and was fixed where the Messenger of Allah (Peace and Blessings of Allah be upon him) wanted it,

the Messenger of Allah (Peace and Blessings of Allah be upon him) decided to stand on it and give the Khutbah. As he walked toward it and passed by the trunk that he used to lean on, it cleft and split and started crying. The Messenger of Allah (Peace and Blessings of Allah be upon him) descended from the pulpit and when he heard the voice of the tree trunk, he came close to it and put his hands over it to make it calm down and he returned to the pulpit. When the Mosque was destroyed, Ubayy Ibn Ka'b took that tree trunk and it remained with him till it perished and was eaten by worms and thrown into the ruins."

The stone's glorification (of Allah) in the Prophet's hand

Abu Dharr narrated, "I do not mention Uthman except with goodness after something which I witnessed. I used to be a watchman who used to search for the moments of seclusion for Messenger of Allah. One day I saw him sitting alone and I ceased the opportunity of his seclusion. I came and sat in front of him. Abu Bakr also came and gave the greetings and sat on the right side of the Messenger of Allah (Peace and Blessings of Allah be upon him). Thereafter, Umar came and gave the greetings and sat on the right side of Abu Bakr. Then Uthman came and gave the greetings and sat on the right side of Umar. In front of the Messenger of Allah (Peace and Blessings of Allah be upon him) were seven stones – or it is said 9 stones. He took them in his hands and they began to glorify (Allah) which I heard from them the www.sunniconnect.com

humming like the humming of the bee. When he put them down they became quiet. Then he took them and put them in Abu Bakr's hands and they began to glorify (Allah) which I heard from them the humming like the humming of the bee. Then he put them down and they became quiet. Thereafter, he took them and put them in the hands of Umar and they started glorifying (Allah) which I heard from

them the humming like the humming of the bee. He also put them down and they became quiet. Thereafter, the Messenger of Allah took them and placed them in Uthman's hands and they began to glorify (Allah) which I heard from them the humming like the humming of the bee. He put them down and they became quiet. The Prophet (Peace and Blessings of Allah be upon him) said, 'This is the Caliphate of Prophethood.'

Jabir Ibn Samurah narrated, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I know a stone in Makkah that used to greet me before I was sent (as a Prophet). I indeed recognize it now'."

We have mentioned earlier in the section Al-Mab'ath (the beginning of Prophethood) that when he returned after receiving the Revelation he wouldn't pass by a stone, a tree, clots of mud or anything except that they said to him Assalamu Alaika Ya Rasoolallah. We mentioned in the Battles of Badr and Hunain his hurling of a handful of soil (and it reached the Kuffar despite their distance from him) and his order of his Companions to follow it with a true attack so that help, victory, and assistance will occur soon after that. As for the Battle of Badr, then Allah said in that context: And you (O Muhammad) threw not when you did throw but Allah threw. (Soorah Al- Anfal: 17) As for the Battle of Hunain, we have mentioned it in the Hadith with its chains and wordings which suffices mentioning it here.

Another Hadith: We have mentioned in regard to

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the Battle of the Conquest that when the Messenger of Allah (Peace and Blessings of Allah be upon him) entered the Haram Mosque and found idols around the Ka'bah he began to poke them with something in his hand and said, "The Truth has come and the falsehood has perished, falsehood always perishes. Say: The

truth has come and the falsehood (Iblees) doesn't create anything nor does it resurrect anything." And in a narration, "He didn't point to an idol from them except that it tumbled on its neck." In another narration, "Except that it fell."

'A'ishah narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) entered upon me while I was wearing a garment with pictures on it. He removed it and said, "The people receiving most severe punishment on the Day of Judgment will be those who try to resemble (draw) the creation of Allah, i.e., that which has a soul." Al-Awza'i said: 'A'ishah said, "A shield was brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) with a picture of an eagle. He put his hand on it and then Allah, the Great and the Almighty, caused it to disappear."

Chapter about animals from the miracles of Prophethood; the story of the chanting camel and its prostration to him and its complaint to him

Anas Ibn Malik narrated: A household from the Ansar tribe had a camel which they used for irrigation purposes and it became hostile toward them and refused to be controlled. The Ansar came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "We have a camel that we would use for irrigation and it has become hostile toward us and refuses to be controlled. The agriculture and the date

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trees have become thirsty.” The Messenger of Allah (Peace and Blessings of Allah be upon him) said to his Companions, “Stand (leave).” So they stood and left. When he entered the (date-tree) garden, the camel was in its place. The Prophet (Peace and Blessings of Allah be upon him) walked toward it then the Ansar said, “O

Messenger of Allah, it has become like a dog and we fear its attack upon you.” He said, “No harm shall afflict me from it.” When the camel looked at the Messenger of Allah (Peace and Blessings of Allah be upon him) it walked toward him until it came close to him and fell in prostration. The Messenger of Allah (Peace and Blessings of Allah be upon him) held it by its forehead in a way more subservient than it ever had been till he made it work. Thereafter, his Companions said to him, “O Messenger of Allah, this is an animal that doesn’t have intellect yet it prostrates before you and we are more worthy that we prostrate to you.” He said, “It is not befitting for a human being to prostrate before another human being. And it if it was befitting for a human being to prostrate before another then I would have commanded the woman to prostrate before her husband due to the greater rights he has upon her. By the One in Whose Hands is my soul, if there was a wart from his feet to the parting of his head seeping with pus and she faced him then licked it, she would have still not fulfilled his right (upon her).” And this is a good chain and An-Nasa’i narrated a portion of it from the Hadith of Khalaf Ibn Khaleefah with it (same chain).

Ya’la Ibn Murrah Ath-Thaqafi narrated: I witnessed three matters (miracles) from the Messenger of Allah (Peace and Blessings of Allah be upon him). While we were traveling with him we passed by a camel irrigating the land. When the camel saw him it shuffled and it dropped its head. The Prophet (Peace and Blessings of Allah be upon him) stood in front of it and said,

“Where is the owner of this camel?” When he came, the Prophet said, “Sell it to me.” He said, “No, rather I grant it to you.” He again said, “No, rather sell it to me.” He replied, “No, rather we grant it to you, it belongs to someone who doesn’t own a livelihood other than it.” He said, “If you mention this from its affair, then it is suffering from much work and a lack of feeding, so look after it.” The narrator added: Then we

traveled and we stopped at a place where the Messenger of Allah (Peace and Blessings of Allah be upon him) slept. There a tree came dragging itself until it enveloped him and then it returned to its place. When he woke up I mentioned that to him. He said, "It is a tree that sought permission from its Lord to give greetings to the Messenger of Allah (Peace and Blessings of Allah be upon him) so he allowed it." The narrator added: Then we journeyed till we came to some water where a woman came to him with her child who was possessed. The Prophet held it by the nose and said, "Exit, for indeed I am Muhammad, the Messenger of Allah." The narrator added: Then we traveled and when we returned from our journey we passed by that water and the woman came with a sheep (which was) sound for a sacrifice and some Laban. He commanded her to take back the sheep which was sound for a sacrifice and he commanded his Companions to drink the Laban which they did. Then he asked about her child. She replied, "By the One Who sent you with Truth we haven't seen a problem with him after you left."

Hadith of the sheep's prostration before the Prophet

Anas Ibn Malik narrated, "The Prophet entered a courtyard belonging to the Ansar and Abu Bakr, Umar and a man from the Ansar were with him, and therein were sheep and they prostrated before him. Abu Bakr said, "O Messenger of Allah, we are more deserving that we prostrate before you than these sheep." He said, "It isn't appropriate for anyone to prostrate before www.sunniconnect.com

another and if it was appropriate for someone to prostrate before another I would have indeed commanded the woman to prostrate before her husband". Ghareeb Hadith collected by fewer than 2 narrators throughout its chain and in its chain is someone who is unknown. And Allah (SWT) knows best.

The story of the wolf and its testimony of the Prophethood

Abu Sa'eed Al-Khudri narrated: A wolf attacked a sheep, grabbed and took it away. The shepherd searched for it and retrieved it. The wolf sat on its tale and said, "Do you not fear Allah that you snatch from me a provision which Allah has given to me?" He said, "My amazement, a wolf sits on its tail and speaks to me with the speech of man?" The wolf said, "Shall I not inform you of something more amazing than that? Muhammad g in Yathrib (old name for Madinah) tells the people news which has come before." Abu Sa'eed said: The shepherd went on herding his sheep until he reached Madinah, tied them to a corner of its corners and came to the Messenger of Allah g and informed him about the incident. The Messenger of Allah g called for a congregation prayer. After that he left and told the shepherd, "Tell them." The shepherd told them. The Messenger of Allah g said, "He spoke the truth. By the One in Whose Hands is my soul, the hour shall not be established until the beasts speak to the people and the tassel of the man's whip shall speak to him and the strap of his sandals. And his thigh shall inform him of what his family (wife) did after him."

A man from Muzainah tribe or Juhainah narrated: The Messenger of Allah g offered Fajr prayers and then suddenly close to 100 wolves started heading forward like packs of wolves do. The Messenger of Allah g said to them, "Sacrifice for them some of your food, you can be safe from (sacrificing) other than that." So

they complained their need to the Messenger of Allah g (for the food) He said, "Then ask them (to leave)." The narrator said: They asked them to leave and they left howling."

Al-Qadi Iyad spoke about the authenticity of the Hadith of the wolf and narrated it from Abu Hurairah,

Abu Sa'eed and Uthban Ibn Aws and was nicknamed, "The one who speaks to wolves." And Ibn Wahb narrated that a similar occurrence happened to Abu Sufyan Ibn Harb and Safwan Ibn Umayyah regarding a wolf which they found had taken a deer. Then the deer entered the Haram and the wolf disappeared and they were amazed by that. But the wolf said, "More amazing than that: Muhammad Ibn Abdullah in

Madinah calls you to paradise and you call him to the fire." Then Abu Sufyan said, "By Al-Lat and Al-

Uzza, if I mention this to the people of Makkah its people will certainly leave."

The story of the beast that was in the house of the Prophet (Peace and Blessings of Allah be upon him) and would respect him and venerate him

Jabir narrated, 'A'ishah i said, "The family of the Prophet had a beast and when the Messenger of Allah g would leave, it would play and become active roaming around. When it perceived that the Messenger of Allah g had entered, it sat and didn't move when the Messenger of Allah g was in the house out of respect for him."

The story of the lion

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We have mentioned in the biography of Safeenah the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him) his Hadith when the ship had been ripped apart. Then he floated on a board from it until he entered an island in the sea and found a lion on it. Safeenah said to him, "O AbulHarith, I

am Safeenah the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him)." The narrator said, "He struck my shoulder and stayed adjacent to me until he set me on the path, then sometime passed and I saw that he was giving me the farewell."

Muhammad Ibn Al-Munkadir said: Safeenah the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him) became lost from the army in the land of the Romans or he was captured in the land of the Romans. He left looking for the army when suddenly he was confronted by a lion. He said, "O Abul-Harith, I am the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him).

Such-and-such was from my affair." The lion advanced wagging his tail until it stood still by his side. Everytime he heard a noise he would move toward it. Then it advanced walking to his side and remained like that until he took him to the army. Then the lion left him. Narrated by Al-Baihaqi.

The Hadith of the gazelle

Umm Salamah, the wife of the Prophet (Peace and Blessings of Allah be upon him), narrated: While the Messenger of Allah (Peace and Blessings of Allah be upon him) was on a rock in the ground cave, suddenly someone shouted, "O Messenger of Allah. O Messenger of Allah." The Prophet said: I turned but I couldn't see anyone. Then I walked a short distance. Then suddenly I heard the voice, "O Messenger of Allah. O Messenger of Allah." I turned but I couldn't see

anyone. Suddenly the voice was shouting for me. I followed the voice and I stumbled upon a deer tied up in a rope and I saw a Bedouin wrapped in a blanket in the sun. Thereafter the deer said, "O Messenger of Allah, this Bedouin hunted me before, while I have 2 fawns (young deer) on this mountain. If you can

see that you should free me so that I may suckle them. Then I will return to my shackle?" He said, "And will you do so?" It replied, "May Allah punish me with punishment of Al- 'Ashshar if I don't comply." The Messenger of Allah (Peace and Blessings of Allah be upon him) set it free and it went and suckled its fawns and returned. While the Messenger of Allah (Peace and Blessings of Allah be upon him) was tying it, the Bedouin woke up and said, "May my father and mother be sacrificed for you, O Messenger of Allah. I seized it shortly before, do you have a need for it?" He said, "Yes." He said, "It is yours." He freed it and it left running in the desert in delight beating its legs into the ground saying, "I testify that there is no god worthy of worship except Allah and that you are the Messenger of Allah."

The Hadith of the lizard despite its Nakarah and Gharabah

Umar Ibn Al-Khattab narrated: The Messenger of Allah ﷺ was with a group of his Companions when a Bedouin came from the tribe of Sulaim and he had hunted a lizard and put it in his pocket so he could take it to his resting place to fry it and eat it. When he saw the group he said, "What is this?" They said, "This is the one who says he is a Prophet," then he came and split the people and said, "By Al-Lat and Al-Uzza, the sky doesn't hold (under it) a man who speaks more hated to me than you, nor more detested than you. And if it wasn't for my fear that my people will call me impatient then I would have certainly rushed toward you and killed you. Then

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the black, red, white and other people would have been delighted with your death.” Then Umar Ibn Al-Khattab said, “O Messenger of Allah, allow me to kill him.” He said, “O Umar, don’t you know that the fore-bearing person would have been a Prophet?” Then he approached the Bedouin and said, “What made you

say what you said, made you say falsehood and not honor me in my gathering?" He replied, "And you speak to me also?" - out of disrespect for the Messenger of Allah g - "By Al-Lat and Al-Uzza I will not believe in you until this lizard believes in you." He produced the lizard from his pocket and threw it in front of the Messenger of Allah g. The Messenger of Allah g said, "O lizard." The lizard responded to him with the clear language of Arabic. All of the people heard it say: "I am at your service and pleasure, O the most brilliant of those who fulfilled the Day of Judgment." He said, "Who do you worship, O lizard?" It said, "The One Whose throne is above the sky and on the Earth is his authority, in the sea is his path, in the Paradise is his mercy and in the Hellfire is his punishment." He said, "So who am I, O lizard?" It said, "The Messenger of the Lord of the worlds and the Seal of the Prophets. The one who believes in you succeeds and wretched is the one who rejects you." Then the Bedouin said, "By Allah I shall not follow a story about you after what I saw. By Allah I came to you and there was no one on the face of the Earth more hated to me than you, but today you are indeed more beloved to me than my father, my eye and myself. And I indeed love you with my inner self and my exterior, and my secret and my apparent. And I bear witness that there is no god worthy of worship except Allah and that you are the Messenger of Allah g." The Messenger of Allah g said, "All praise be to Allah, the One Who guided you through me. Indeed this religion shall be victorious and won't be defeated and shall not be accepted without prayer. And the prayer isn't accepted without the Qur'an." He

said, "Teach me." So he taught him a Soorah: 'Say: He is Allah the One.' He said, "Tell me something extra, because I haven't heard anything long or short which is better than this from speech." He said, "O Bedouin, this is the speech of Allah, it is not poetry. Verily, if you read, the Soorah "Say: He is Allah the One," once then you shall have the reward of

the one who read a third of the Qur'an. And if you read it twice, then you shall have the reward of the one who read two-thirds of the Qur'an. And if you read it thrice, then you shall have the reward of the one who read all of the Qur'an." The Bedouin said, "What a wonderful God, He accepts a little action and gives in abundance." Then the Messenger of Allah g said, "Do you have any wealth?" He said, "There isn't a man in the entire Sulaim tribe who is poorer than me." Then the Messenger of Allah g said to his Companions, "Donate to him." They donated to him till they made him proud. Then Abdur-Rahman Ibn Awf stood and said, "O Messenger of Allah, I a she-camel with me which has been pregnant for 10 months. It is not extremely valuable nor is it defective. It follows and isn't followed (obedient), it was given to me in the Battle of Tabook. Shall I use it to get closer to Allah by giving it to the Bedouin?" The Messenger of Allah g said, "You described your she-camel, so that I describe to you your wealth with Allah on the Day of Judgment?" He said, "Yes." He said, "You have a she-camel made from interior pearl, its legs are from green aquamarine (precious stone), its neck is from yellow aquamarine upon it is a howdah (carriage). Upon the howdah is a type of silk and brocade. It shall take you on the Sirat (pathway over Hellfire) like rapid lightning; everyone who sees you shall envy you on the Day of Judgment." Then Abdur-Rahman said, "I am satisfied." Then the Bedouin left and 1,000 Bedouins from Sulaim tribe met him sitting upon 1,000 riding animals, armed with 1,000 swords and spears. He said to them, "Where are you going?" They said, "We

are going to the one who belittled our gods; we will kill him.” He said, “Don’t do that. I bear witness that there is no god deserving worship except Allah and that Muhammad is the Messenger of Allah.” He told them the story, and they all said, “We bear witness that there is no god deserving worship except Allah and that Muhammad is the Messenger of Allah.” Then they all also came and the

Messenger of Allah g was informed. He met them without an upper garment and they descended from their saddles and came close to him saying, "There is no god deserving worship except Allah and that Muhammad is the Messenger of Allah." They said, "O Messenger of Allah, command us with your command." He said, "Be under the flag of Khalid Ibn AlWaleed."

Hadith of the donkey

More than one of the great scholars including imams have rejected it from Abu Manzoor saying: When Allah made his Prophet (Peace and Blessings of Allah be upon him) victorious in Khaibar his share was 4 pairs of sandals, 4 pairs of leather socks, 10 Awaq of gold and silver, a black donkey and a heap of dates. The narrator said: The Prophet (Peace and Blessings of Allah be upon him) spoke to the donkey, and he spoke to him. He asked it, "What is your name." He said, "Yazeed Ibn Shihab. Allah took 60 donkeys from the descendants of my grandfathers, none of them was used except by a Prophet. None from the descendants of my grandfather remains except me and there is none from the Prophets that remains other than you and I expected that you would ride me. Before you, I belonged to a Jew and I used to stumble with him deliberately. He used to starve me and strike my back." The Prophet (Peace and Blessings of Allah be upon him) said, "I name you Ya'foor, O Ya'foor." He replied, "I am at your service." He said, "Do you desire mates?" He said, "No." The Prophet (Peace and Blessings of Allah be upon him) used to ride it for his need, and when he dismounted

from it he would send it to the gate of a man and it would come to the door and hit it with his head. When the owner of the house would come out it would indicate with its head toward the Messenger of Allah (Peace and Blessings of Allah be upon him). Thereafter, when the Prophet

(Peace and Blessings of Allah be upon him) died it came to a well that belonged to Abul-Haitham Ibn At-Tayyihan and fell inside it; it became its grave out of sorrow for the passing away of the Messenger of Allah (Peace and Blessings of Allah be upon him).

The Hadith of Al-Hummarah (robin) a well-known bird

Abdur-Rahman Ibn Abdullah Ibn Mas'ood narrated from his father: We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) on a journey, and we passed by a tree with two young robin chicks and we captured them. The narrator added that the robin came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while it was close to the ground and said, "Who has taken my chicks?" The narrator said, "We did." The Prophet said, "Return them." So we returned them to their place and the robin didn't return.

Another Hadith

Abu Hurairah narrated that We used to pray Isha' with the Messenger of Allah (Peace and Blessings of Allah be upon him). While in prayers he would prostrate, Al-Hasan and Al-Husain would pounce upon his back. When he would raise his head he would take them away and place them down gently. They would do the same again when the Prophet would prostrate. The Prophet used to separate them after the prayers and put them on his and left. Then I

would come to him and say, "O Messenger of Allah, shall I not take them to their mother?" He would say, "No." But when the lightning flashed then he said, "Take them to their mother." And they continued to walk in the light until they entered the house.

Another Hadith

Muhammad Ibn Hamzah Ibn Amr Al-Aslami narrated from his father, "We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) on a journey then we split up on a dark night. My fingers lit up until they gathered their backs upon it and none of them dispersed as my fingers were beaming with light."

Another Hadith

Abu 'Abs narrated that he would offer prayers with the Messenger of Allah (Peace and Blessings of Allah be upon him), and then would return to Banu Harithah tribe. Once, he left on a dark rainy night and his stick lit up for him until he entered the dwelling of Banu Harithah tribe. Al-Baihaqi said: Abu 'Abs is from those who fought in Badr.

I say: We have narrated from Yazeed Ibn Al-Aswad - and he was from the Tabi'een - that he prayed in congregation in a mosque in Damascus from Jisreen, and maybe the toe of his foot showed light for him on a dark night. we mentioned earlier in the story of At-Tufail Ibn Amr's embracement of Islam in Makkah before the Hijrah, and that he asked the Messenger of Allah (Peace and Blessings of Allah be upon him) for a sign that he could use to invite the people to Islam. When he went to them and descended from Ath-Thaniyyah a light shone between his eyes, so he said, "O Allah, may they not say that it is a defect." So Allah moved the light to the end of his whip. Thereafter, they began to see it

like a candle.

Another Hadith in which is a sign for a Wali from this Ummah

It is considered to be from the miracles because everything which has been affirmed from a Wali (friend of Allah) is a miracle for his Prophet.

Abu Sabrah An-Nakha'i narrated that a man from Yemen came and his donkey died while he was on the journey. He stayed and prayed two Raka'ahs and said, "O Allah, I have come from Ad-Datheenah as a Mujahid for your path and seeking your pleasure, and I bear witness that you bring life to the dead and resurrect those that are in the graves. Don't allow anyone to have a favor over me today, I ask you today to resurrect my donkey." Then the donkey stood up flapping its ears. Al- Baihaqi said: This has an authentic chain.

We have mentioned earlier in the chapter of his suckling that which occurred with the donkey of Haleemah As-Sa'diyyah (the lady who suckled the Prophet (Peace and Blessings of Allah be upon him) in his infancy) and how it would beat the other riders in its return when the Messenger of Allah (Peace and Blessings of Allah be upon him) rode with her when he was a baby and the riders were held back due to it stopping (because of the donkeys' slow pace) when they went to Makkah. Similarly, his blessings became apparent to them on their Sharif which was the she-camel that they used to milk and their sheep, their Samn and abundance of its milk.

Another story with the incident of Al-‘Ala’ Ibn Al-Hadrami

Anas narrated that I witnessed three matters which if they were in Bani Isra’eel, the nations wouldn’t have shared with them

their virtue. We said, "What were they, O Abu Hamzah?" He said: We were at Suffah with the Messenger of Allah (Peace and Blessings of Allah be upon him) when a migrating woman came to him with a son of hers who had reached the age of adolescence. He grouped the woman with the women and grouped her son with us. It wasn't long before he was afflicted by the harsh conditions of Madinah so he became ill for days and then died. The Prophet covered him and ordered that he be prepared for burial. He said when we wanted to wash him, "O Anas, go to his mother and inform her." He informed her. The narrator said: She came and sat at his feet and said, "O Allah, I submitted myself to you voluntarily and turned against the idols from abstinence and migrated to you out of desire. O Allah, don't cause the idol-worshippers to become delighted with my affliction and don't burden me from this calamity what I can't bear." The narrator said: By Allah she didn't finish her words before he moved his feet and threw the sheet from his face. And he lived till after Allah had taken his Messenger (Peace and Blessings of Allah be upon him) and till after his mother died. The narrator added: Then Umar prepared an army and made Al-'Ala' Ibn Hadrami in charge of it. Anas said: I was in his army and we came to our camp and found that our people felt our arrival and had no water and the heat was intense. Thirst had exhausted us and our animals and that was on Friday. When the sun was about to set he prayed two Raka'ahs and he stretched his hands in supplication toward the sky and we couldn't see anything in the sky (i.e., the rain clouds). He added: By Allah before he dropped

his hands Allah sent a wind and formed a cloud and it rained until it filled the water passages. We drank and gave water to our animals and carried some with us. Then we approached our enemy who had passed a gulf in the sea to an island. He stood on the gulf and said, "O Lofty one, O the Great, O Fore-bearing one, O Noble one." Then he said, "Traverse in the Name of Allah." The narrator

added: So we traversed, the water didn't moisten even the hooves of our riding animals and it wasn't except a short passing of time then we attacked the enemy and killed, captured and apprehended them. Then we came to the gulf where he said what he mentioned earlier and we traversed and the water didn't even moisten the hooves of our riding animals. The narrator added: A short time passed and he was struck into his funeral. So we dug for him, washed him and then buried him. Then a man came after we had buried him and said, "Who is this?" We said, "This is the best of mankind, this is Ibn Al-Hadrami." He said, "This ground repels its dead, so you should take him to a land that takes the dead." We said, "What is the reward of our Companion that we leave him for the beasts to devour him if we left him here?" The narrator added: We gathered upon exhuming him, and when we reached the Lahd (the side chamber where the dead person is placed in the grave) suddenly our Companion wasn't in it. And suddenly the Lahd was a glittering light as far as the eye can see. The narrator added: We returned the soil and left.

Another story

Al-A'amsh narrated from some of his Companions,, "We reached Dijlah River in Baghdad and it was overflowing with water and the non-believers were behind it. A man from the Muslims said: "Bismillah," and he stormed with his horse and it rose above the water. Then the people said: "Bismillah," and they stormed with their horses and rose above the water. The non-

believers looked at them and said: Insane people, insane people. Then they fled. The narrator added: The people didn't lose except a vessel which had a lantern attached to it. When they exited they obtained war booty and shared it and a man said, "Who will exchange yellow for white?"

Sulaiman Ibn Al-Mugheerah narrated that Abu Muslim Al- Khawlani came to Dijlah while it was throwing wood from its vastness. He walked on the water and looked at his companions and said, "Have you lost any of your provisions so we may supplicate to Allah, the Great and the Almighty."

The story of Zaid Ibn Kharijah and his words after his death

Sa'eed Ibn Al-Musayyab narrated: Zaid Ibn Kharijah Al-Ansari tribe and then from Al-Harith Ibn AlKhazraj tribe, passed away in the era of Uthman Ibn Affan and was wrapped in his shroud. They heard a rumbling coming from his chest and he said, "Ahmad, Ahmad (was mentioned) in the first (revealed) books. Abu Bakr was truthful, was truthful (in Muhammad) the Siddeeq; weak by himself and strong in the command of Allah (Peace and Blessings of Allah be upon him) (mentioned) in the (previous) first books. Umar Ibn Al-Khattab was truthful, was truthful, strong and trustworthy (mentioned) in the first book. Uthman Ibn Affan was truthful, was truthful upon their methodology (Abu Bakr and Umar) 4 (years) had passed and two (years) remained came with trials. And the strong ate the weak and news shall come to you about your army, the well of 'Arees. And what is 'Arees well.

Yahya said that Sa'eed narrated: Then a man died from Khatmah tribe and was covered in his shroud, then a rumbling was heard from his chest when he said, "The brother of Banul-Harith Ibn Al-Khazraj told the truth, told the

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truth.”

Al-Bukhari said in At-Tareekh: Zaid Ibn Kharijah Al-Khazraji Al-Ansari witnessed the Battle of Badr. He passed away in the era of Uthman and he is the one who spoke after death.

Al-Baihaqi said it has been narrated about speaking after death from many with sound chains. And Allah (SWT) knows best.

The dead speaking and their wonders

Hisham Ibn Ammar said in his book, Al-Mab'ath, in the chapter regarding the speech of the dead and their wonders, that narrated from Rib'i Ibn Hirash Al-Absi: My brother Ar-Rabee' Ibn Hirash fell ill so I nursed him but he died. We went to prepare his burial, and when we arrived he removed the sheet from his face and he said, "Assalamu 'Alaikum." We replied: Wa 'Alaikas-Salam, didn't you die?" He said, "Indeed, however, I met my Lord with rest and bounty and a Lord who isn't angry. Then He clothed me with clothes of green silk. And I asked Him to allow me to give you the glad tidings so He allowed me. The affair is as you see it, so do things correctly (and if not), try to (do things correctly), give glad tidings and don't shun (people) away." When he said that, it was like a stone that has fallen in the water.

Thereafter, he narrated many other matters in this chapter and it was the last of his books.

The story of the child that was suffering from seizures

This has been mentioned in the narration of Usamah Ibn Zaid, Jabir Ibn Abdullah and Ya'la Ibn Murrah Ath-Thaqafi in the story of the

camel, the Hadith in its complete form. Imam Ahmad narrated from Ibn Abbas: A woman came with her son to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah, he has a touch of madness and it effect's him when we eat so he spoils our food for us." The narrator said: The Messenger of Allah stroked his

chest and supplicated for him. He vomited once and it came out of him like a black puppy.

Another Hadith

Ata' Ibn Abu Rabbah narrated that Ibn Abbas said to me, "Shall I not show you a woman from the people of Paradise?" I said: "Yes." He said, "This black woman came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, 'I have seizures and my body becomes exposed, so pray to Allah for me'." He said, "If you wish, you can be patient and Paradise is for you. And if you wish I pray to Allah for you to cure you." She said: "No, rather I shall remain patient so ask Allah that I don't become naked - or that my clothes aren't removed from me." The narrator said: So he prayed for her.

Another Hadith in that regard

Uthman Ibn Hunaif narrated that a blind man came to the Prophet (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah, ask Allah to cure me." He said, "If you wish, I will delay that because it is better for your afterlife. And if you wish, I shall pray for you." He said, "No, rather pray for me." The narrator said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) commanded him to make ablution and pray two Raka'ahs and supplicate with this Du'a': O Allah, I ask you and turn to you with the supplication of your Prophet, Muhammad, the Prophet of mercy. O Muhammad, I ask you to pray for my need so it is fulfilled and that you intercede for me and that

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you intercede that my supplication is accepted.”
The narrator said: He repeated it many times.
He added: So he did and he was cured.

Another Hadith

Abu Bakr Ibn Abu Shaibah narrated from a man from Banu Salaman Ibn Sa'd tribe, from his mother that her maternal uncle Habeeb Ibn Fuwaik told her that his father went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and his eyes were white, he couldn't see anything with them at all. He asked him, "What afflicted you?" He said, "I used to look after my sheep when my leg fell on the stomach of a snake and I was afflicted in my eyes." The narrator said: The Messenger of Allah (Peace and Blessings of Allah be upon him) spat in his eyes and he began to see. I saw him put the thread in the needle when he was 80 years old while his eyes were still white.

In this regard the Hadith of Qatadah Ibn An-Nu'man has been mentioned earlier: His eye was afflicted and his iris trickled down his cheek. The Messenger of Allah (Peace and Blessings of Allah be upon him) returned it to its place. Thereafter, he didn't know which one was afflicted."

I say this Hadith was mentioned in the Battle of Uhud. And we narrated during the mention of Abu Rafi's killing that he wiped over him with his noble hands on the leg of Abdullah Ibn 'Ateek when his shin was broken and he was cured immediately.

Al-Baihaqi mentioned with his chain of narration: The Prophet wiped over the hand of Muhammad Ibn Hatib when his hand was burned by fire and he was cured immediately, and that he (Peace

and Blessings of Allah be upon him) blew in the hand of Shurahbeel Al-Ju'fi a cut that was in his hand. I say: It has been mentioned earlier in the Battle of Khaibar his spittle in Ali's eyes when they were sore and he was cured.

And in the Saheeh that the Prophet said to Abu Hurairah and others, "Who will spread his robe today, for he will not forget anything from my words." Abu Hurairah said, "I spread it and didn't forget anything from his words." It is said that was from Abu Hurairah committing everything to memory that he heard that day from him. It has also been said for others also. And Allah (SWT) knows best. And he prayed for Sa'd Ibn Abi Waqqas and he was cured.

Al-Baihaqi narrated that the Prophet prayed for his uncle Abu Talib due to his illness and he requested from the Messenger of Allah (Peace and Blessings of Allah be upon him) that he calls upon his Lord. Then he prayed for him and was cured immediately.

And the AHadith in this regard are many; it will be lengthy to mention all of them.

Another Hadith

It has been affirmed in the Saheehain, from Jabir Ibn Abdullah that he was riding upon his camel and it became fatigued so he wanted to sacrifice it. He said then the Messenger of Allah (Peace and Blessings of Allah be upon him) came to me and hit it and prayed for me. It advanced in a way that it never had. And in a narration it remained in front of the camels to the extent that I had held its reigns but couldn't stop it. Then he said, "How do you find your camel?" I said, "Your blessings have fallen on it." Thereafter, he mentioned that the Messenger of Allah (Peace and Blessings of Allah be upon him)

bought it from him. The narrators differed over the price of it on many narrations. He exempted transporting it to Madinah. When he reached Madinah he brought the camel to him so he gave him

more than the price of it and returned the camel to him (Jabir) also.

Another Hadith

Anas Ibn Malik narrated: The people sought help from the Prophet and the Messenger of Allah (Peace and Blessings of Allah be upon him) rode a slow horse belonging to Abu Talhah, which left galloping by himself. Then the people galloped behind the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said, "You won't keep up." And he said concerning the horse that he was fast. Anas said, It was never beaten after that day.

Another Hadith

Ju'a'il Al-Ashja'i narrated, "I participated with the Messenger of Allah (Peace and Blessings of Allah be upon him) on one of his expeditions while I was on a weak horse." He added, "I was lagging behind the people when the Messenger of Allah (Peace and Blessings of Allah be upon him) came to me and said, 'Move, O owner of the horse'." So I said, "O Messenger of Allah, it is weak and slender." He added: The Messenger of Allah (Peace and Blessings of Allah be upon him) raised a whip which he had with him and struck it with it and said, "O Allah, bless him with it horse." He added: I saw myself holding it by its head because it had advanced in front of the people and I sold from its stomach (offspring) for 12,000.

Another Hadith

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Abu Hurairah said: A man came to the Prophet (Peace and Blessings of Allah be upon him) and said, "I have got married to a woman from the Ansar." The Prophet (Peace and Blessings

of Allah be upon him) said, "Have you seen her, because there is something in the eyes of the Ansar." He replied, "I have seen her." The Prophet said, "How much did you marry her for (dowry)?" He replied: 4 Awaq (160 Dirhams)." The Prophet (Peace and Blessings of Allah be upon him) said, "4 Awaq? It is as though you extract silver from this mountain. We don't have anything to give you. However, we may send you on an expedition that you will gain from." The narrator said, "He sent an expedition to Banu Abs tribe and sent that man with them."

In another narration: So he came to him and said: O Messenger of Allah, my she-camel refuses to go from exhaustion. The narrator said: The Messenger of Allah (Peace and Blessings of Allah be upon him) gave him his hand like the one who offers his hand to stand, then he came to it and kicked it. Abu Hurairah said: By the One in Whose Hands is my soul I saw it overtaking with it (his kick) the rider."

Another Hadith

Khubaib Ibn Isaf narrated: I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) along with a man from my people in one of his expeditions. We said, "We desire to participate in a battle with you." He said, "Have you embraced Islam?" We replied, "No." He said, "We don't seek help from the idolaters against the idolaters." Khubaib said: We embraced Islam and I participated with the Messenger of Allah (Peace and Blessings of Allah be upon him) and I was struck with a blow to my

shoulder and it penetrated me and my arm became motionless. I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he spitted in it, closed it and it healed and I was cured. And I killed the one who struck me. Thereafter, I married the daughter of the one I killed. And she used to say, "I shall not miss man who scarred you with this

scar.” Then I would say, “I won’t miss a man in more of a hurry who left you for the Fire.”

Another Hadith

It has been affirmed in the Saheehain from Ibn Abbas that the Messenger of Allah (Peace and Blessings of Allah be upon him) came to the Khala’ (a place to relieve oneself). I placed the ablution water for him. When he came out he said, “Who placed this.” They said: Ibn Abbas. He said, “O Allah, grant him understanding of the religion.”

Allah accepted from the Prophet (Peace and Blessings of Allah be upon him) this supplication for his nephew (Ibn Abbas). He was an Imam whose guidance was followed and his ways were adopted in the sciences of the Shari’ah and especially the knowledge the science of interpretation which is Tafseer. The knowledge of the Companions before him reached him and that which the Messenger of Allah (Peace and Blessings of Allah be upon him) understood from the speech of his nephew.

Abdullah Ibn Mas’ood said: If Ibn Abbas was to live to our age none of us will accompany him, and he used to say to them, “How wonderful the commentator of the Qur’an Ibn Abbas was.” The death of Ibn Abbas was later than the death of Ibn Mas’ood by 33-39 years, so what do you think he gained (from knowledge) after him in this period? And we have narrated from some of his companions that he said: Ibn Abbas addressed the people on the night of Arafah and

made tafseer of Soorah Al-Baqarah for them. He made a tafseer of it which if the Romans, Turks and Ad-Dailam heard it they would have indeed embraced Islam.

Another Hadith

It has been affirmed in the Saheeh that he (Peace and Blessings of Allah be upon him) prayed for Anas Ibn Malik for abundance in wealth and children and it was so that Allah accepted his prayer. Even Tirmidhi narrated from Abu Khaldah, he said: I said to Abul-'Aliyah, "Did Anas hear from the Prophet (Peace and Blessings of Allah be upon him)?" He said, "He served him for 10 years and prayed for him. He had a garden which bore fruit twice a year and he had a scent which came from him like the scent of musk."

We have narrated in the Saheeh that he had close to 100 persons from his descendants or slightly more than that, and in a narration the Prophet said, "O Allah, increase his life." He made him live for 100 years.

He prayed for Umm Sulaim and Abu Talhah in their night which had passed and a child was born whom the Messenger of Allah (Peace and Blessings of Allah be upon him) named Abdullah and 9 descendants from him, all of them had memorized the Qur'an. That has been affirmed in the Saheeh.

It has been affirmed in Saheeh Muslim from the Hadith of 'Ikrimah Ibn 'Ammar, from Abu Katheer Al'Anbari from Abu Hurairah that he asked the Messenger of Allah (Peace and Blessings of Allah be upon him) to pray for his mother so that Allah will guide her. He prayed for her. When Abu Hurairah went home he found

his mother taking a bath behind the door. When she finished she said: I bear witness that there is no god deserving worship except Allah and I bear witness that Muhammad is the Messenger of Allah. Abu Hurairah cried with happiness, and went to inform the Messenger of Allah (Peace and Blessings of Allah be upon him) about that and

asked him to pray for them that Allah make them beloved to his believing slaves and so it occurred.

Abu Hurairah said: There isn't a believing male or female except that he loves us. And Abu Hurairah spoke the truth about that. And from the completion of this supplication is that Allah made his mention famous in the days of gathering, because the people mentioned him in the Jumu'ah (Friday) Sermon.

It has been affirmed in the Saheeh, that the Prophet (Peace and Blessings of Allah be upon him), prayed for Sa'd when he was ill and he was cured and prayed that he would become a person whose supplication was answered. So he said, "O Allah, answer his supplication and make his aim accurate." Then he became likewise. What a great leader of brigades and armies he became. He cursed Abu Sa'dah, Usamah Ibn Qatadah when he made a false testimony against him that he has a long life, deep poverty and exposure by trials (he would harass women). He became likewise and when he was asked (as to what caused him to be this way) he would say: An old man, exposed to trials the supplication of Sa'd fell upon me.

It has been affirmed in Saheeh Al-Bukhari and others that the Prophet prayed for As-Sa'ib Ibn Yazeed and wiped over his head with his hand. Then he lived long till he reached 94 years old and yet he had a perfect upright posture and the place where the Messenger of Allah (Peace and Blessings of Allah be upon him) placed his hand

wasn't covered with white hairs and his senses and strength remained intact.

Abu Zaid Al-Ansari narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, "Come close to me." He wiped his hand over my head and he said, "O Allah, make him beautiful and continue his beauty."
The

narrator added: he reached 103-109 years of age and there was no white hairs in his beard except a little patch. His face remained stretched and didn't wrinkle till he died.

And it has been affirmed in the Saheehain that the Prophet (Peace and Blessings of Allah be upon him) prayed for Abdur- Rahman Ibn Awf for blessings when he saw the patch of saffron on him when he got married. Allah accepted (the supplication) from the Messenger of Allah (Peace and Blessings of Allah be upon him) and he made him successful in trade and war booty till he gained abundant wealth to the extent that one wife's share from his inheritance from his four wives was a quarter of an eighth of his wealth when he died.

'Urwah Ibn Abul-Ja'd Al-Bariqi narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) gave him a dinar to buy a sheep for himself. He purchased two with it and sold one of them for one dinar and returned to him with the sheep and the dinar. He invoked the blessings of Allah for him in his purchases. In another narration it is said that then he said to him, "May Allah bless you in the dealing of your right hand."

Abu 'Uqail narrated: His grandfather 'Abdullah Ibn Hisham used to go with him to the market and buy food where Ibn Az- Zubair and Ibn 'Umar would meet him and say, "Let us join you in your purchases; for indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) prayed for blessings for you." He would let them

become partner with him, and he would even buy a riding animal and would send it to the house.

Abu Tufail narrated that a man had a newborn baby who was brought to the Messenger of Allah (Peace and Blessings of Allah be upon him). The Messenger of Allah (Peace and

Blessings of Allah be upon him) prayed for blessings for him and held his forehead. Thereafter, a hair grew on his forehead as though it was a hair of a horse. The boy grew up and when it was the era of the Khawarij and he followed them. Then the hair fell from his forehead so his father detained him and kept him safe from fear that he may join them. The narrator added: We entered upon him and admonished him and we said to him, "Do you not see that the blessing of the Messenger of Allah (Peace and Blessings of Allah be upon him) has fallen?" So we continued reasoning with him until he left their opinion. The narrator added: Then Allah returned that hair to his forehead because he had repented.

Another Hadith

Zaid Ibn Thabit narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) looked toward the direction of Yemen and said, "O Allah, bring their hearts (to Islam)." Then he looked toward the direction of Sham and said, "O Allah, bring their hearts (to Islam)." Then he looked toward the direction of Iraq and said, "O Allah, bring their hearts (to Islam) and bless us with our Sa' (measurement of food stuffs) and our Mudd (handful of foodstuff)." And this is what occurred; the people of Yemen embraced Islam. And goodness and blessings came from Iraq, and he promised that the people of Sham would remain upon guidance and establishment upon helping the religion until the final affair.

Imam Ahmad narrated in his Musnad, "The Hour

shall not be established until the best of the people of Iraq move to Sham and the worst of the people of Sham move to Iraq.”

Muslim narrated from Iyas Ibn Salamah Ibn Al-Akwa' that his father informed him that a man ate with the Messenger of Allah

(Peace and Blessings of Allah be upon him) with his left hand. The Prophet said to him, "Eat with your right hand." He replied: "I can't." He said, "You couldn't, nothing prevented you except for pride." The narrator said: After that, he couldn't raise his hand to his mouth.

It has been affirmed in Saheeh Muslim from Ibn Abbas: I was playing with children when the Messenger of Allah (Peace and Blessings of Allah be upon him) came and I hid myself from him. He noticed me and patted me twice between the shoulders and sent me to Mu'awiyah for a need. I came to him while he was eating food. I went and came back and said, "I went to him when he was eating." He sent me a second time and I arrived when he was again eating. I came back again and said, "I went to him when he was eating." Then the Prophet said, "May Allah not fill his stomach."

I say: Mu'awiyah wouldn't ever be full ever since. And this supplication suited him in the days of his leadership for it is mentioned that he would eat food with meat 7 times a day and would say, "By Allah I am never full, I am only fatigued."

And we mentioned in the Battle of Tabook that a child wandered in front of them while they were praying; he cursed him and he never stood after that.

Jabir Ibn Abdullah he said: We exited with the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Battle of Banu Anmar tribe.

Jabir mentioned the Hadith of a man wearing two garments which were worn out and yet he had two other garments. The Messenger of Allah (Peace and Blessings of Allah be upon him) commanded him after that he wore them and then he turned. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "What is wrong with

him, Allah struck his neck?" The man replied: In the path of Allah. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "In the path of Allah." The man was killed in the path of Allah.

Many narrations have been recorded of this type. It has been affirmed in authentic AHadith with many paths from a group of the Companions which provide certainty as we shall narrate soon in the chapter of his merits, that he said, "O Allah, whosoever I insulted or struck or cursed and he isn't deserving of that then make that an act of goodness that will bring him near to you on the Day of Judgment."

We have mentioned earlier in the beginning of the "Prophetic mission," the Hadith of Ibn Mas'ood in his supplication against the group of seven among whom was Abu Jahl Ibn Hisham and his Companions when they threw the intestines of a camel upon his back (while in prayer) and his daughter Fatimah removed them. When he finished he said, "O Allah, curse Abu Jahl Ibn Hisham, Shaibah Ibn Rabee'ah, 'Utbah Ibn Rabee'ah and Al-Waleed Ibn 'Utbah." He named the rest of the seven. Ibn Mas'ood said, "By the one who sent him with the Truth, I saw them killed in the well of Badr." And it is agreed upon in Saheeh Al-Bukhari and Muslim.

Another Hadith

Anas Ibn Malik narrated: There was a man from one of us, from the tribe of Banun-Najjar, who read Soorah Al-Baqarah and Soorah Aal Imran,

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and he would write for the Messenger of Allah (Peace and Blessings of Allah be upon him). But he fled and met the People of the Book. The narrator added: They lifted him up and said: "This man used to write for Muhammad so must be amazed with him." And it wasn't long before Allah

struck his neck amongst them (i.e. took his soul). They dug a grave for him and covered him, then the ground threw him out on his face in the morning on the surface. They returned and dug a grave again for him, but the ground threw him out in the morning on the surface, so they left him exhumed.

The issues that the Messenger of Allah (Peace and Blessings of Allah be upon him) was asked about and then answered in accordance with the truth in agreement with what the previous inherited books from the Prophets before him stated

We have mentioned in the beginning of the section, "Prophetic mission," that the Quraish used to repeatedly ask about with stubbornness in accepting the truth. So they sent a delegation to enquire from the Jews of Madinah about what they should ask from the Messenger of Allah (Peace and Blessings of Allah be upon him). They said: "Ask him about the soul, the people who disappeared in ancient times and it is not known what happened to them and about a man who reached the East and the West of the world." When they returned they asked the Messenger of Allah (Peace and Blessings of Allah be upon him) about that. Allah revealed his statement: "And they ask you (O Muhammad (Peace and Blessings of Allah be upon him)) concerning Rooh (the Spirit); Say: 'The Rooh, it is one of the

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things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (Soorah Al-Isra’: 85) Then He revealed Soorah Al-Kahf explaining in it the news of the young men who left the religion of their people and believed in Allah and they singled him out in worship and they secluded themselves from their people. They stayed in a cave and that is Al- Kahf and slept in it. Allah

woke them after 309 years and from their affair is that which Allah narrated to us in His Book. He told the story of two men; a believer and a disbeliever and what occurred from their affair, and then the story of Moosa and Al-Khidr and that which took place from wisdoms and admonishments. He said: And they ask you about DhulQarnain. Say: I shall recite to you something of his story. (Soorah Al-Kahf: 83) He gave account of his news and that which he had reached from the East and the West of the world, and that which he performed from benefits to the world. This is the reality of what happened. The books which are in the hands of the People of the Book exclusively are in agreement with it that which is true from them (books). As for that which has been changed and altered then it is rejected, for indeed Allah sent Muhammad (Peace and Blessings of Allah be upon him) with the truth and revealed a book to him to clarify to the people that which they differ in from stories and regulations. Allah said after mentioning the Tawrah and the Bible: And We have sent down to you (O Muhammad (Peace and Blessings of Allah be upon him)) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhaimin (trustworthy in highness and a witness) over it (old Scriptures) (Soorah Al-Ma'idah: 48) And we mentioned in the beginning of the, Hijrah (section) the story of Abdullah Ibn Salam's embracement of Islam and he said: "When the Messenger of Allah (Peace and Blessings of Allah be upon him) arrived in Madinah the people rushed toward him. And I was from those who rushed toward him and when I saw his face I

said that his face isn't the face of a liar. The first thing which I heard him say was, 'O people, spread the Salam, and keep the ties of kinship, feed the people and pray in the night when the people are asleep (then) you shall enter Paradise with peace'."

It has been affirmed in Saheeh Al-Bukhari, from Anas the story of Abdullah Ibn Salam's questioning of the Messenger of Allah (Peace and Blessings of Allah be upon him): Three matters, nobody knows them except a Prophet; what is the first of the signs of the Last Hour, what is the first meal that the people of Paradise shall eat and what makes the child go to his mother or father (i.e. what determines male or female gender)? The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Jibreel informed me earlier." Then he said, "As for the first of the signs of the hour, a fire that will gather the people from the East to the West. And as for the first meal that the people of Paradise shall eat, it is the extra piece of flesh of the whale's liver. And as for the child, if the substance (chromosomes and genes) precedes the substance of the woman then the child shall take from his father and if the substance of the woman precedes the substance of the man then the child shall take from his mother."

Another Hadith with the same meaning

Narrated by Thawban, he said: I was standing with the Messenger of Allah (Peace and Blessings of Allah be upon him) and a Rabbi came and said, "Assalamu 'Alaika, Ya Muhammad." I pushed him with a hard push which almost made him fall. Then he said, "Why did you push me?" The narrator said: I said, "Won't you say: O Messenger of Allah?" He said, "I only named with the name that his family named him." Then the Messenger of Allah
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(Peace and Blessings of Allah be upon him) said, "The name which my family named me with is Muhammad." The Jew said, "I came to ask you." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Will it benefit you if I spoke to you?" He replied, "I shall listen with my ear." He made a mark with a stick on the ground which was with him. He said to him, "Ask." The Jew

said to him, "Where will the people be on the day when the Earth will be changed to another earth and so will be the heavens?" The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "In darkness before the bridge." He said, "Who will be the first to pass?" He replied, "The poor from the Muhajiroon." The Jew said, "What will be their first snack when they enter Paradise?" He said, "The piece of flesh attached to the whales liver." He said, "What shall be their dinner straight after it?" He said, "The bull of Paradise which ate from its boundaries." He said, "What shall they drink following that?" He said, "From a spring therein (Paradise) called Salsabeela." He said, "You spoke the truth." The Jew added, "I came to ask you about something which nobody from the inhabitants of the world knows about except either a Prophet or a man or two men. The Prophet said, "Has it benefitted you that I informed you?" He replied, "I hear with my ear." The Jew later said, "I came to ask you about the child." He said, "The substance of the man is white and the substance of the woman is yellow. When they come together and the fluid of the man overcomes the fluid of the woman it becomes a male with the permission of Allah." The Jew said, "You spoke the truth and you are indeed a Prophet." Then he left. The Prophet (Peace and Blessings of Allah be upon him) said, "He asked me what he asked while I didn't have any knowledge about until Allah inspired it to me." Narrated by Muslim.

Another Hadith

Narrated by Ibn Abbas, he said: A group from the Jews came to the Messenger of Allah (Peace and Blessings of Allah be upon him) one day and said, "O Abul-Qasim, inform us of some matters that nobody knows except a Prophet." He said, "Ask me that which you wish, however make for me the agreement of Allah and that which Ya'qoob (Peace be upon

him) took from his children; that if I tell you something and you recognize it you shall follow me upon Islam." They said, "That shall be yours." He said, "Ask me what you wish." They said, "Tell us about four matters which we will ask you about: Inform us which food Isra'eel made forbidden upon himself before the Tawrah was revealed? And inform us how is the fluid of the woman and the fluid of the man and how the male receives from it? And inform us how this illiterate Prophet is in his sleep and who is his ally from the angels?" He replied: "Incumbent upon you is the pact of Allah and his covenant that if I inform you, then you shall follow me." The narrator said: They gave him what he wished from pact and covenant.

He said, "I shall inform you by the One Who revealed the Tawrah to Moosa (Peace be upon him); do you know that Isra'eel was Ya'qoob (Peace be upon him), he became very ill and his illness lasted long. The most beloved food to him was the meat of the camel and the most beloved drink to him was its milk?" They said: "O Allah, yes. He said, "O Allah, bear witness over them. For I ask you by the One besides Whom there is no God deserving of worship except Him, the One Who revealed the Tawrah to Moosa; do you know that the fluid of the man is white and thick and the fluid of the woman is yellow and thin and whichever of them overcomes the other then for him (/her) is the child and resemblance with the permission of Allah; if the fluid of the man overcomes the fluid of the woman then it shall be a male with the permission of Allah, and if the fluid of the woman overcomes the fluid of the

man then it shall be a female with the permission of Allah?" They said: O Allah, yes. He said, O Allah, bear witness over them. For I ask you by the One Who revealed the Tawrah to Moosa; do you know that this illiterate Prophet's eyes sleep, yet his heart does not sleep?" They replied: O Allah, yes. He said, "O Allah, bear witness." They said, "Tell us: Who is your guardian ally from the angels?"

Based on this we shall either join you or leave you. If your guardian was other than him from the angels, then we shall follow you and deem you truthful." He replied, "What prevents you from believing in him?" They said, "He indeed is our enemy from the angels." Then at that point Allah said (revealed): Say (O Muhammad (Peace and Blessings of Allah be upon him)): "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission." (Soorah Al- Baqarah: 97). And at that point the Verse was revealed: So they have drawn on themselves wrath upon wrath. (Soorah Al- Baqarah: 90)."

We mentioned this story in the "Tafseer" at the explanation of Allah's statement in Soorah Al- Baqarah: Say to (them): "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is All-Aware of the Zalimoon (polytheists and wrong- doers). (Soorah Al-Baqarah: 94-95) And similar to it in Soorah Al-Jumu'ah and it is his statement: Say (O Muhammad (Peace and Blessings of Allah be upon him)): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful." But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the Zalimoon. (Soorah Jumu'ah: 6-7) And we

mentioned the opinions of the Mufasssiroon (commentators of the Qur'an) in that regards and the truth is that he called them to AlMubahalalah (invoking the curse on the family of the one who is a liar) and to pray for death upon the liar from either them or the Muslims. However, they refused to do so because of their knowledge of

them oppressing themselves and that the curse will fall upon them, and its disaster shall fall on them. He similarly invited the Christians of Najran when they debated with him regarding 'Eesa Ibn Maryam. Allah commanded him to invite them to make Al-Mubahahlah in his statement: Then whoever disputes with you concerning him ('Eesa) after (all this) knowledge that has come to you, (i.e. 'Eesa being a slave of Allah, and having no share in Divinity) say: (O Muhammad (Peace and Blessings of Allah be upon him)) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie." (Soorah Aal Imran: 61) And similarly he cursed the idolaters by the way of Al-Mubahahlah in his statement: Say (O Muhammad (Peace and Blessings of Allah be upon him)) whoever is in error, the Most Beneficent (Allah) will extend (the rope) to him, until when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. (Soorah Maryam: 75) And we spoke in detail about this in the explanation of these verses in our book, "Tafseer" which is sufficient.

Another Hadith which includes the admittance of the Jews that he is the Messenger of Allah (Peace and Blessings of Allah be upon him)

They planned between them that if he ruled with

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what was in accordance to their desires (then) they would follow him, and if not then they would reject it. And Allah dispraised them in His Book due to this intention.

Narrated by Abu Hurairah, he said: A man and a woman from Jews committed adultery. One of them said to the other, "Take us to this Prophet (Peace and Blessings of Allah be upon him) because he is a Prophet sent with ease. So if he gives us a verdict other than stoning then we will accept it and we shall use it as an argument with Allah we will say a verdict from a Prophet from your Prophets." The narrator said: They came to the Prophet (Peace and Blessings of Allah be upon him) while he was sitting in the Mosque with his Companions. They said, "O Abul-Qasim, what do you say with regard to a man and a woman who committed adultery?" He didn't say a word to them until he came to the house of their learned. He stood at the door and said, "I ask you by Allah, the One Who revealed the Tawrah upon Moosa; what do you find in the Tawrah with regard to the one who fornicates while he is married?" They said, "His face is painted black and At-Tajbiyah is performed on him and he is whipped. And At-Tajbiyah is to place the two adulterers on a donkey back to back and then they are ridden around." The narrator said: A youth from them remained silent. When the Prophet (Peace and Blessings of Allah be upon him) saw that he remained quiet he persuaded him to talk. He said, "O Allah, as you have asked us to speak then we find in the Tawrah stoning." The Prophet (Peace and Blessings of Allah be upon him) said, "What made you make the command of Allah lessened?" He said, "One of our kings' cousins. He delayed the stoning of him. A royal man fornicated with a family member of the ordinary people and he wanted to stone him. But his

people intervened and said: Our companion won't be stoned until you bring your companion (his cousin) and stone him. And they agreed upon this punishment between them." The Prophet (Peace and Blessings of Allah be upon him) said, "I shall judge between you with what is in the Tawrah," so he ordered and then they were stoned.

Az-Zuhri said: It has reached me that this Verse was revealed about them: Verily, We did send down the Tawrah (to Moosa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. (Soorah Al-Ma'idah: 44). And it has supporting evidence in the Saheehain from Ibn Umar.

We have mentioned earlier the Ahadith that have been narrated in this context (while commentating) on Allah's statement: O Messenger (Muhammad)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" (Soorah Al-Ma'idah: 41), i.e., flogging and painting the faces which they agreed upon and invented by themselves, i.e., if Muhammad rules with this, then accept it: But if you are not given this, then beware!" (Soorah Al-Ma'idah: 41), i.e., if Allah doesn't rule with that for you then beware of his statement. Allah says: And whomsoever Allah wants to put in error, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from

them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly. Till he said: But how do they come to you for decision while they have the Tawrah, in which is the (plain) Decision of Allah; yet even after that, they turn away. (Soorah AlMa'idah:41-43). Allah rebuked him due to their evil intention with regards their belief in their book while therein is

Allah's clear ruling of stoning. They also knew its authenticity, but they turned away from it to what they invented from flogging, blackening of the face and Tajbiyah.

Another Hadith

The Prophet (Peace and Blessings of Allah be upon him) stood in front of the learned Jews and said: "O Jews, accept Islam. By the One besides Whom there is no god except Him, you know that I am the Messenger of Allah sent to you." They said: "You have conveyed your message, O Abul-Qasim." He said, "That is what I want (to convey the message.)"

That which is certain from the Book of Allah and the Sunnah of his Messenger (Peace and Blessings of Allah be upon him) and also from the meaning is that the Prophets before the Messenger of Allah (Peace and Blessings of Allah be upon him) gave news about him and the followers of the Prophets know that. However, most of them conceal and hide that fact. Allah, the Most High, says: Those who follow the Messenger, the Prophet, who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for AlMa'roof (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyyibat ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.), and

prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the Light (the Qur'an) which has been sent

down with him, it is they who will be successful. Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the Earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad), the Prophet, who can neither read nor write (i.e., Muhammad) who believes in Allah and His Words ((this Qur'an), the Tawrah and the Injeel and also Allah's Word: "Be!" - and he was, i.e. 'Eesa son of Maryam and follow him so that you may be guided.) (Soorah Al-A'raf: 157-158) He says: Those unto whom We gave the Scripture (the Tawrah and the Injeel) know that it is revealed from your Lord in truth. (Soorah Al-An'am:

114) He says: Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it - (i.e., the qualities of Muhammad (Peace and Blessings of Allah be upon him) which are written in the Tawrah and Injeel). (Soorah Al-Baqarah: 146) He says: And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)? If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message. (Soorah Aal Imran: 20) He says: This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby. (Soorah Ibraheem: 52) He says: That I may therewith warn you and whomsoever it may

reach (Soorah Al- An'am: 19) He says: But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting-place. (Soorah Hood:

17) He says: That he or it (Muhammad or the Qur'an) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers

(dead, as they reject the warnings). (Soorah Yaseen: 70) Allah mentioned his dispatch to the illiterate, the People of the Book and the rest of the creation from the Arabs and the non-Arabs. Everyone who the Qur'an has reached He is a warner to them. The Prophet said, "By the One in Whose Hands is my soul, no Jew or Christian shall hear about me from this Ummah and then doesn't believe in me except that he shall enter the fire." Narrated by Muslim.

In the Saheehain it is said, "I have been given 5 matters, none from the Prophets before me have been given; I have been assisted with fear (in the hearts of the enemy) for the distance of one month journey, the war booty has been made permissible for me, the ground has been made suitable for worship and the soil a means of purification for me (for the prayer known as Tayammum when water can't be used for purification), and I have been given the right of intercession, and the Prophets used to be sent to his people and I have been sent to all the people." And also narrated in the Saheehain, "I have been sent to the black and red people." It has been explained as Arabs and non Arabs

The point is that the news of his arrival are in the books that have been inherited from the Prophets before him until the Prophethood reached the last of the Prophets of the Children of Isra'eel, and that was 'Eesa and he mentioned this news to the Children of Isra'eel. Allah told the story of that news, so He says: And (remember) when 'Eesa, son of Maryam, said: "O Children of Isra'eel! I am the Messenger of Allah

unto you confirming the Tawrah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. (Soorah As-Saff: 6) So Muhammad's informing that his mention is in the previous books in that which he brought from the Qur'an and that which has been narrated from

him in the authentic Ahadith as was mentioned earlier, and on top of that he was the most intelligent of the creation by agreement of those who followed and those who opposed is a clear evidence that proves his truthfulness. Because if he wasn't certain of that which he spoke about then that would have been the greatest repellent from following him and no sane person would embark upon that. The point being that he was from most intelligent of the creation even with those who opposed him; rather he was the most intelligent of them at the same time. His call (Da'wah) spread to the East and the West and it encompassed the state of his Ummah, the countries of the horizons of the world in general which hadn't occurred to a nation from the nations before him. If Muhammad (Peace and Blessings of Allah be upon him) wasn't a Prophet then his harm would have been greater than anyone else and if the matter was likewise then the Prophets would have warned against him in the most severe manner and they would have caused the nations to flee from him in the most severe manner. Verily, all of them warned against the callers to misguidance in their books and forbade their nations following and adopting their way. They mentioned the (False Messiah) Dajjal, the one with one defective eye, the liar. Even Nooh (Peace be upon him) warned his people and he was the first of the Messengers and it is known that none of the Prophets warned against Muhammad nor did they discourage the people away from him nor any news about him other than praise, news of his arrival, the order to follow him, prohibition against opposing him and disobeying him. Allah

says: And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with

you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this). Then whoever turns away after this, they are the Fasiqoon (rebellious). (Soorah Aal Imran: 81-82) Ibn Abbas (May Allah be pleased with him) said: Allah didn’t send a Prophet except that he took a covenant from him that if Muhammad was sent when they were alive then they shall believe in him and follow him. Narrated by Al-Bukhari.

I found the news of his arrival in the previous books and they are more famous than to be mentioned and more than can be restricted. We mentioned earlier before his birth a good portion from that. We established in the book, Tafseer under the verses that indicate that, many narrations. We shall narrate here some of what is found in their books which they admit their authenticity and accept as worship by reciting them from that which the scholars have compiled, both recent and ancient from those who believed from them and researched from the books that are in their hands. In the first genesis of the Tawrah which is in their hands in the story of Ibraheem Al-Khaleel (Peace be upon him) what the meaning and translation is: Allah inspired to Ibraheem (Peace be upon him) after he saved him from the fire of Numrood: Stand and travel the Earth, its East and West for your son. When he informed Sarah of this she wished that would be her son from him and she tried to make Hajar and her son distant. Al-Khaleel took them to the land of Hijaz and the mountains of Faran. Ibraheem thought that this glad tidings would be for his son Ishaq until Allah inspired to

him that which its meaning is: As for your son Ishaq, then he shall be provided with a great offspring. And as for your son Isma'eel then I have blessed him, made him great, increased his offspring and made from his offspring Madha Madha, i.e., Muhammad (Peace and Blessings of Allah be upon him). I have made 12 leaders (Imams) from his offspring and he shall have

a big Ummah and similarly I have given Hajar the glad tidings when Al-Khaleel left her at the house (Ka'bah). Then she became thirsty and felt worried for her son, and the angel came and made Zam Zam sprout (from the earth), and he commanded her to look after this child because a great man shall be born from him. He shall have an offspring like the number of the stars in the sky.

It is well-known that nobody was born from the descendants of Isma'eel; rather the descendants of Adam greater in standing, nor more wider in authority, nor higher in station, nor mightier in position than Muhammad (Peace and Blessings of Allah be upon him).

Similarly, in the story of Isma'eel from the first exodus: The son of Isma'eel shall have his hand over all the nations and all the nations are under his hand. He lives with all the households of his brothers. This isn't in conformity with anyone except Muhammad (Peace and Blessings of Allah be upon him).

Also in the fourth exodus is the story of Moosa. Allah inspired to Moosa (Peace be upon him): Say to the Children of Isra'eel: I shall send to them a Prophet from their relations similar to you, O Moosa, and I shall make My Revelation with his mouth and you shall listen to him.

In the fifth exodus which is the exodus of the resurrection: Moosa (Peace be upon him) addressed the Children of Isra'eel toward the end of his life and that is in 39th year of their

banishment. He reminded them of the days of Allah and his assistance of them and his goodness toward them. From what he said to them was: Know, that Allah shall send a Prophet to you from your cousins similar to whom he sent to you. He shall command you with good and forbid you from evil. He shall

make good things permissible for you and make evil matters impermissible for you. So whoever disobeys shall have disgrace in this life and a punishment in the Hereafter.

Also in the end of the fifth exodus and that is the end of the Tawrah which is in their hands: Allah came from the Mount Sinai and (a light) shone from Sa'eer and became visible from the mountains of Faran: It became apparent from the hills of the Quds (Jerusalem). On the right of him was a light, and on the left of him was a light. Upon it the nations will gather and upon it the people shall unite, i.e., the command of Allah and his Shari'ah came from Mount Sinai which is the mountain at the place where Allah spoke to Moosa (Peace be upon him) and it shone from Sa'eer which is the mountain range of the sacred land where 'Eesa (Peace be upon him) was. His command became apparent from the mountains of Faran which are the mountains of Al-Hijaz (in Saudi Arabia without any difference of opinion among the people of knowledge) and that was not in the language of anyone except Muhammad (Peace and Blessings of Allah be upon him). Then He mentioned these three places based upon the order of events; He mentioned the place of Moosa, then 'Eesa and then the country of Muhammad (Peace and Blessings of Allah be upon him). When Allah swore by these places He mentioned the most virtuous of them first, then the next best and then the next virtuous based on the rule of the oath, so He said: By the fig and the olive (Soorah At- Teen: 1). And the meaning of it is the area of the Sacred Land where 'Eesa (Peace be upon

him) was (then he said): by Mount Sinai. (Soorah At-Teen: 2) And that is the mountain that Allah spoke to Moosa on (then he said): And by this city of security (Makkah) (Soorah At-Teen: 3) And that is the country that Muhammad (Peace and Blessings of Allah be upon him) was sent from (as) more than one of the commentators of the Qur'an mentioned in explaining these noble Verses.

In the Psalms of Dawood (Peace be upon him) is the description of this Ummah with (making) Al-Jihad and worship. And therein is a proverb for Muhammad (Peace and Blessings of Allah be upon him) that he is the sealing wax of the constructed dome just as has been mentioned in the Hadith in the Saheehain, "My example and the example of the Prophets before me is like the example of a man who built a house and completed it except for the place of one brick. Then the people passed by it and say: Only if that brick was placed?" Allah's statement is a testimony to that: But he is the Messenger of Allah and the last (end) of the Prophets. (Soorah Al-Ahzab: 40) Also in the Psalms is the description of Muhammad (Peace and Blessings of Allah be upon him) that his Prophethood and call (Da'wah) shall spread and his word shall reach from sea to sea. And kings from all the countries shall come voluntarily with gifts and presents, and that he shall save the compelled and remove the harm from the Ummahs, and he shall save the weak that has no helper and prayers will be made for him always, and Allah shall bless him every day and his mention shall remain forever. This is only in suitable to be mentioned about Muhammad (Peace and Blessings of Allah be upon him).

In the scriptures of Sha'ya in a lengthy statement therein is a rebuking of the Children of Isra'eel and from it: Verily, I shall send to you and the Ummahs an illiterate Prophet. He is neither severe nor harshhearted, nor the one who shouts in the market. I shall enable him to do every beautiful act and grant to him every

noble manner. Then I shall make tranquillity his clothing, and goodness his moto, and Taqwa his heart, and wisdom his thought, and fulfilling his nature, and justice his way, and truth his Shari'ah, and guidance his path, and Islam his religion, and the Qur'an his book, his name is Ahmad. I shall guide with him away from misguidance, and raise with him after lowliness, and unite with him after disunity, and make harmony between the

different hearts with him, and make his Ummah the best nation raised up for mankind, their sacrifices are their blood, their Gospels are in their hearts, monks in the night, lions during the day. That is the grace of Allah, He gives it to whom He wills. Allah is the owner of the great bounty.

In the 10th section from the words of Sha'ya: He shall tread on the nations like the treading of the Bayadirs (container used to hold dates till they dry) and he shall send misfortune to the polytheist Arabs and they shall be defeated in front of him.

In the 26th section from it: The barren thirsty land shall become happy and Ahmad shall be given the goodness of Lebanon and they shall see the majesty of Allah in his heart.

In the scriptures of Ilyas (Peace be upon him): He exited with a group from his Companions on a trip and when he saw the Arabs in the land of Hijaz, he said to those who were with him, "Look at them, for indeed they are the ones who shall own your great fortress." Then they said, "O Prophet of Allah, what shall be their God." He said, "They venerate the Lord of Honor above every high hill."

In the scriptures of Hizqeel: Verily, my slave is my best (slave), I shall reveal to him my revelation, he shall show my justice in the Ummahs. I have chosen him and preferred him for myself and I have sent him to the nations with truthful regulations.

From the book, An-Nubuwwat by Ibn Taimiyyah:
A Prophet from the Prophets traveled to
Madinah. When Banu Quraizah and An-Nadeer
tribes invited him (to their dwellings), and when
he saw them he wept. So they said to him, "What
causes you to weep, O Prophet of Allah?" He
said, "A Prophet shall be sent from the Sacred
place (Haram of Makkah), he shall

destroy your houses and capture your women.” The narrator said: Then the Jews wished to kill him so he fled from them.

From the words of Hizqeel (Peace be upon him): Allah says: Before I formed you in the womb I made you sacred and made you a Prophet and sent you to all the nations.

In the scriptures of Sha'ya also is a proverb mentioned about Makkah: Be pleased, O barren, with this child that your Lord shall bestow upon you. For by his blessing the places shall be widened and your pegs shall be fortified in the earth and the doors of your dwellings shall be raised. The kings of the Earth shall come to you from the right and left of you with presents and gifts and this child of yours shall inherit all the nations and conquer all the cities and districts. Do not fear and do not worry, because no harm shall ever afflict you from an enemy and all the days cause you to become a widow you shall forget them. All of this only occurred upon the hands of Muhammad (Peace and Blessings of Allah be upon him) and the meaning of barren is restricted to Makkah and it became as mentioned in these words without a doubt. And whoever from the People of the Book wants to interpret it as the Holy Land (Jerusalem) then this doesn't match with it from every angle. And Allah (SWT) knows best.

In the scriptures of Armiya: A star became apparent from the south, its rays are bolts of lightning, its arrows are penetrating mountains are made powder by it. And the intended

meaning of this is Muhammad (Peace and Blessings of Allah be upon him).

In the Bible 'Eesa (Peace be upon him) says: I am going to be raised to the highest levels in Paradise and I shall send to you the criterion between right and wrong, the spirit of the Truth

(Truth; one of Allah's Names). He shall teach you everything and he shall not say anything from his own desires. The meaning of the criterion is Muhammad (Peace and Blessings of Allah be upon him) and this is like what was mentioned earlier from 'Eesa that he when he said: And giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. (Soorah As-Saff: 6)

This is a very long chapter, if we were to mention everything which the people have said it would be a very long section.

A Hadith about the Prophet (Peace and Blessings of Allah be upon him) answering the question before hearing the questioner ask

Narrated from Wabisah Al-Asadi, he said: I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and I wanted to not leave anything from righteousness and sin except that I asked him about it while a group from Muslims were around him asking him questions. I began to walk through them and they said to me, "Stay away from the Messenger of Allah." I said, "Leave me, so that I can come close to him, for he is the most beloved of people to me that I should come close to." The Prophet said, "Leave Wabisah, come close, O Wabisah." He said that twice or thrice. The narrator said: I came close to him until I sat in front of him. Then he said, "O Wabisah, shall I inform you or do you want to

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ask?" I said, "No, rather you inform me." He said, "You came asking about righteousness and sin." I said, "Yes." He closed his fingers and began to poke them in my chest and say, "O Wabisah, ask your heart and ask your soul - three times - righteousness is what your soul feels tranquil with and sin is what creates restlessness

in the soul and moves to and fro in the chest, even though people give you their opinion (in your favour) and continue to do so.”

What the Prophet foretold from the future events in his lifetime and after it and then occurred just as he mentioned exactly

This is a great chapter. It isn't possible to gather everything which is in it due to its vastness. However, we shall mention a portion of that and with Allah is assistance. And that which follows is taken from the Qur'an and Ahadith.

As for the Qur'an, Allah (SWT) says in Soorah Al-Muzzammil which is from the first of those which were revealed in Makkah: He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause. (Soorah Al-Muzzammil: 20) It is known that Al-Jihad wasn't revealed except in Madinah after the migration.

Allah (SWT) says in Soorah Iqtarabat which is Makkan: Or do they say: "We are a great multitude, and we shall be victorious?" Their multitude will be put to flight, and they will show their backs. (Soorah AlQamar: 44-45) This occurred in the Battle of Badr and the Messenger of Allah (Peace and Blessings of Allah be upon him) recited it when he was leaving the shade and threw a handful of soil at the enemy and then there was victory and triumph and this

was a confirmation of that, i.e., the prophecy.

Allah says: Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him! He will be burned in a Fire of blazing flames!

His wife too, who carries wood (thorns of Sa'dan which she used to put on the way of the Prophet, or use to slander him). In her neck is a twisted rope of Masad (palm fiber) (Soorah Al- Masad: 1-5) So he informed that his uncle Abdul-Uzza Ibn Abdul-Muttalib nicknamed Abu Lahab shall enter the fire, he and his wife. So Allah decreed that they would die upon their polytheism, they didn't embrace Islam not even apparently and this is from the clear proofs of Prophethood.

Allah (SWT) says: Say: "If the mankind and the Jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." (Soorah Al-Isra': 88) Allah says in Soorah Al-Baqarah: And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it. (Soorah Al-Baqarah: 23-24) So He mentioned that if all the creation were to gather, combine, help and assist one another to produce something similar to the Qur'an in its eloquence, sweetness, perfection of regulations, and a clarification to the permissible and impermissible (matters) and other than that from types of its miracles, then they couldn't. And they wouldn't be able to, not even 10 Soorahs from it and not even a single Soorah. He mentioned that they shall never ever be able to. And (the particle in Arabic language used in the Verse) Lan is to negate for eternity in the future. This type of challenge, this certainty

and firm mentioning only comes from someone who has belief in what he says, knowing what he says and is certain that nobody can oppose him and bring something similar to what he has brought from his Lord, the Greatest, the Almighty.

Allah (SWT) says: Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) on the Earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). He will surely give them in exchange a safe security after their fear. (Soorah AnNoor: 55) This is exactly what occurred. Allah established this religion and made it triumphant, and he raised it and spread it in all the countries and he fulfilled it and made it continue. Many from the Salaf interpreted this Verse as the Caliphate of Abu Bakr As-Siddiq and there is no doubt in its inclusion (in the Verse). However, it isn't specific to it. Rather it encompasses it as it encompasses other than it as has been affirmed in the Saheeh, "When Qaisar (Caesar) perishes then there shall be no Qaisar after him, and when Kisra (king of Persia) perishes then there shall be no Kisra after him. By the One in Whose Hands is my soul, you shall spend their treasures in the path of Allah (Jihad)." This occurred in the era of the three Caliphs: Abu Bakr, Umar and Uthman. Allah says: It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it). (Soorah AtTawbah: 33) This is what occurred; this religion became triumphant, it overcome and was superior over all religions in the East and the West of the world. His Word was exalted in the era of the Companions and those who came

after them and all the countries submitted to them and all their inhabitants were humiliated before them with their different backgrounds. The people either became believers in him from the religion or either in a truce offering obedience and wealth or either waging war scared, distressed from the power of Islam and its followers. It has been affirmed in the Hadith: "Allah has showed me the East and West of the

Earth, and the kingdom of my Ummah shall reach that which was shown to me from it.”

Allah (SWT) says: Say (O Muhammad) to the Bedouins who lagged behind: “You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender.” (Soorah AlFath: 16) And it is all the same whether those were the Hawazin or the followers of Musailimah (false prophet) or the Romans because that (event described in the Verse) happened.

Allah says: Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the Believers, and that He may guide you to a Straight Path. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allah compasses them, And Allah is Ever Able to do all things. (Soorah Al-Fath: 20-21) And whether this other (Verse was concerning) Khaiabr or Makkah then they were conquered and taken (all the same) exactly as was mentioned in the promise (prophecy).

Allah (SWT) says: Indeed Allah shall fulfill the true vision which He showed to His Messenger, i.e., the Prophet (Peace and Blessings of Allah be upon him) saw a dream that he has entered Makkah along with his Companions, having their heads shaved or cut short in very truth. Certainly, you shall enter Al- Masjid Al-Haram; if Allah wills, secure, (some) having your heads

shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (Soorah Al-Fath: 27) This promise was in the year of Al-Hudaibiyah Year 6 (Hijrah) and its fulfillment occurred in the Year 7 (Hijrah), the year of Umratul-

Qada as mentioned earlier. We have mentioned there the Hadith in full and therein Ibn Umar said: "O Messenger of Allah, didn't you tell us that we were going to come to the Ka'bah and make Tawaf of it?" He said, "Indeed, did I tell you that you were going to come to it in this year?" He said, "No." The Prophet said, "Indeed you shall go to it and make Tawaf of it."

Allah (SWT) says: And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e., either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours. (Soorah Al- Anfal: 7) And this promise was in the Battle of Badr, when the Messenger of Allah (Peace and Blessings of Allah be upon him) left Madinah to take the caravan complete with goods from the Quraish, and news reached the Quraish about his expedition to their caravan. So they grouped and set off with approximately 1,000 fighters. When the Messenger of Allah (Peace and Blessings of Allah be upon him) and his Companions were certain of the arrival of Quraishi army, Allah promised him one of the two parties that he will be victorious over; either the caravan or either the enemy. Many of the Companions who were with him wanted the promise to be the caravan because of the wealth there in and few guards, and they didn't want to meet the enemy because of their number and preparation. Then Allah made them calm and executed His promise to meet the enemy, so he unleashed upon them his wrath which can't be repelled. As many as 70 of their chiefs were killed and 70 were captured and a big amount of

their wealth was seized. And he combined for them the good of this world and the Hereafter and for this reason Allah said: But Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr). (Soorah Al-

Anfal: 7) And this has been mentioned earlier in the "Battle of Badr" chapter.

Allah (SWT) says: O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful." (Soorah Al-Anfal:70) And this is what happened, Allah recompensated those who embraced Islam from them with the goodness in this world and the Hereafter. And also that which Al-Bukhari narrated: Al-Abbas came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah give me wealth because I sacrificed myself and Aqeel." He said to him, "Take." So he took in a cloth an amount which he couldn't carry, and he removed some amount from it time after sometime until he could carry it on his shoulder. And he left with it, as we mentioned before in detail, and this is a confirmation of this noble Verse.

Allah (SWT) says: And if you fear poverty, Allah will enrich you if He will, out of His Bounty. (Soorah At-Tawbah: 28) And this is what occurred, Allah replaced them from what came to them with the polytheistic pilgrims, with what he legislated for them by fighting the People of the Book. And he levied the tax (Jizyah) upon them and he took the wealth of whoever was killed from them upon disbelief, just as it happened to the disbelievers of Sham and the Romans and the Magians of the Persia in Iraq and other than it from the countries which Islam

spread on its corners and ruled its cities and wilderness. Allah says: It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikoon hate (it). (Soorah At-Tawbah: 33)

Allah (SWT) says: They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun (i.e. Najasun or impure because of their evil deeds) (Soorah At-Tawbah: 95) This is what occurred when they consulted another about him; to help him, or kill him or banish him from them. Then the decision was made to kill him. At that point Allah commanded his Messenger (Peace and Blessings of Allah be upon him) to leave them. So he left along with his ally Abu Bakr. Then they hid in the cave of Thawr (mountain in Makkah) for three nights. Later, they left as we mentioned earlier. And this is the meaning of his statement: If you help him (Muhammad (Peace and Blessings of Allah be upon him)) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad (Peace and Blessings of Allah be upon him) and Abu Bakr) were in the cave, and he said to his Companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakeenah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise. (Soorah At-Tawbah: 40) Also, this is the meaning of His statement: And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the

planners. (Soorah Al-Anfal: 30) And for this reason He said: And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while. (Soorah Al-Isra': 76) And it took place just as He had mentioned because the chiefs who consulted one another upon that, didn't wait long in Makkah after his migration until

he settled in Madinah and the Muhajiroon and Ansar followed him. Thereafter, the Battle of Badr took place and those were killed (the chiefs who planned to kill him) and those heads were cut and he knew that before it occurred from Allah's informing of him about that. And for this reason Sa'd Ibn Mu'adh said to Umayyah Ibn Khalaf, "Indeed I have heard that Muhammad said that he is going to kill you." He said, "Did you hear him?" He said, "Yes." He replied, "For, by Allah, he doesn't lie." And the Hadith shall be mentioned in its appropriate place. We have mentioned that the Prophet (Peace and Blessings of Allah be upon him) began to point to his Companions to the places of their deaths (of the chiefs) and none of them strayed away from the places he pointed to.

Allah (SWT) says: Alif Lam Meem. (These letters are one of the miracles of the Qur'an, and none but Allah, Alone, knows their meanings). The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the Believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians). With the help of Allah, He helps whom He wills, and He is the Almighty, the Most Merciful. (It is) a Promise of Allah (i.e. Allah will give victory to the Romans against the Persians), and Allah fails not in His Promise, but most of men know not.

(Soorah Ar-Room: 1-6) This prophecy took place as he mentioned. And that is because when the Persians beat the Romans the polytheists became happy and the Believers were saddened with that result, as the Christians were closer to Islam than the Magians. So Allah told his Messenger (Peace and Blessings of Allah be upon him) that the Romans shall defeat the Persians

after that event by 3-9 years and Abu Bakr betted with the polytheists that it will occur (defeat of the Persians by the Romans) in this period (3-9 years) which is well-known as we established in our book, Tafseer. And it occurred just as the Qur'an informed, the Romans defeated the Persians after their victory with a bigger victory, and their story about that is too lengthy to be mentioned. And we have explained it in the Tafseer which is sufficient as an explanation of the story.

Allah (SWT) says: We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? (Soorah Fussilat: 53) It occurred likewise; Allah showed from His Signs and miracles in the souls of mankind, in the horizons that which he caused from the people to the enemies of Prophethood and the opponents of the Shari'ah from those who denied him from the People of the two Books (Jews and Christians) and the Magians and the polytheists which proved to the people with insight and intellect that Muhammad is the Messenger of Allah (Peace and Blessings of Allah be upon him) in truth. And that he brought the revelation from Allah was the truth. He put fear, respect for him and dread in the chests and hearts of his enemies as has been affirmed from him in the Saheehain, that he said, "I have been assisted with fear the journey of a month (his enemies would fear him that greatly)." This is from aid and assistance which Allah gave to him. His fear would fear him despite their being

between him and them the journey of a month. It has been mentioned: When he decided to fight a people, they would fear him before he would reach them and arrive by one month.

As for the Ahadith that prove that which prophesized events which later occurred in their accordance then from that is what

we mentioned earlier in the story of the document that the chiefs of Quraish agreed upon. They agreed that they wouldn't shelter Hashim and Al-Muttalib tribesmen, and they wouldn't allow marriages with them, nor would they trade with them until they surrendered the Messenger of Allah (Peace and Blessings of Allah be upon him) to them.

The Quraish hung the document of leadership to the roof of the Ka'bah. Then Allah sent the earthworms to it and they ate the Names of Allah from it in order for them not to be combined with the injustice and sin on the sheet of paper. It has been said that they ate everything except for the Names of Allah, the Almighty. Thereafter, the Messenger of Allah (Peace and Blessings of Allah be upon him) informed his uncle Abu Talib about that and Abu Talib went to the Quraish and said: My nephew has told me about your document that Allah sent the earthworms on it and that they ate everything except for the Names of Allah on it – or words similar to that – so bring it. And if it is as he said then I shall not give him up and if not then I shall surrender him to you. So they brought it down and opened it and it was just as the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned. Then at that moment they broke that ruling and the tribe of Banu Hashim and the tribe of Banu Al-Muttalib entered Makkah and they returned to what they were on before that, as we mentioned earlier.

Also the Hadith of Khabbab Ibn Al-Aratt when he and those similar to him from the weak seeking

help from the Prophet (Peace and Blessings of Allah be upon him) and he was laying on his robe in the shade of the Ka'bah, in order that he would pray for them due to the condition they were in from punishment and humiliation. He sat with a red face and said, "Those that came before you, one of them would be split in two

yet that wouldn't steer him away from his religion. By Allah, Allah shall complete this affair (religion). But you are hasty."

Narrated by Abu Moosa, I saw him from the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "I saw in my dream that I was migrating from Makkah to a land that has date trees. I guessed that it was Al-Yamamah (in the center of the Arabian Peninsula, Riyadh) and that was Yathrib (old name for Madinah). I saw in this dream of mine that I jolted a sword and its middle snapped, and that was what befell on the Muslims in the Battle of Uhud. Then I shook it again and it returned to a better state than it ever was, and that was what Allah brought from the Conquest of Makkah and the unification of the Muslims and I saw a cow and goodness (slaughtered as is mentioned in other narrations, interpreted as the death of some Muslims in Uhud) and they were the Believers in Battle of Uhud. The goodness is what Allah brought from goodness and the reward of truthfulness that Allah gave us after the Battle of Badr." From that is the story of Sa'd Ibn Mu'adh with Umayyah Ibn Khalaf when he came to Makkah.

Narrated by Abdullah Ibn Mas'ood, he said: Sa'd Ibn Mu'adh went to perform Umrah and stopped by Umayyah Ibn Khalaf, Abu Safwan. When Umayyah went to Sham and passed through Madinah, he would stay with Sa'd. Then Umayyah said to Sa'd, "Wait till the middle of the day and the people are not taking heed and make Tawaf." So when Sa'd was making Tawaf, suddenly Abu Jahl appeared and said, "Who is

the one making Tawaf of the Ka'bah?" Sa'd replied, "I am Sa'd." Abu Jahl said, "You perform Tawaf of the Ka'bah when you have given shelter to Muhammad and his Companions (i.e., in Madinah)?" He said, "Yes." They began to argue; Umayyah said to Sa'd, "Don't raise your voice at AbulHakam (Abu Jahl's

real nickname) because he is the chief of this valley (Makkah)." Sa'd said, "By Allah, if you prevent me from doing Tawaf of the House then I shall stop your business in Sham." Umayyah began to tell Sa'd not to raise his voice and grabbed him. Sa'd became angry and said, "Leave me alone because I have heard Muhammad (Peace and Blessings of Allah be upon him) say that he is going to kill you." He said, "Me?" He said, "Yes." He said, "By Allah Muhammad doesn't lie when he speaks." Then he returned to his wife and said, "Do you not know what my Yathribi brother said?" She replied, "What did he say to you?" He said, "He claims that he heard Muhammad say that he is going to kill me." She said, "By Allah, Muhammad doesn't tell a lie." The narrator said: When they went to Badr and the call to fight was made, his wife said to him, "Do you not remember what your Yathribi brother said to you?" The narrator added: And he didn't want to exit, then Abu Jahl said to him, "You are from the chiefs of the valley so come along for a day or two." So he went with them and Allah killed him.

This Hadith was from the Ahadith that only Al-Bukhari narrated and it has been mentioned earlier in more detail than this mention.

Also from this category: The story of Ubayy Ibn Khalaf who was feeding his horse and when he would meet the Messenger of Allah (Peace and Blessings of Allah be upon him) he would say, "I am going to kill you on this." The Messenger of Allah (Peace and Blessings of Allah be upon him) would reply to him, "Rather, I am going to kill

you by the will of Allah.” Then Ubayy Ibn Khalaf was killed in the Battle of Uhud as we have mentioned earlier in detail.

From that is his prophecy of the places where the people will be killed in the Battle of Badr as was mentioned earlier in the

Saheeh that he began to point to its place before the battle and say, "This is where so and so shall be killed tomorrow by the will of Allah, and this is where so and so shall be killed." The narrator said: By the One Who sent him with Truth none of them moved from the place where the Messenger of Allah (Peace and Blessings of Allah be upon him) had pointed.

From this: His statement to that man who didn't leave anything from the polytheists stray except that he followed it with his sword and chopped it with his sword, and that was in the Battle of Uhud - and it has been said Khaibar and that is correct and it has been said that it was in the Battle of Hunain. Then the people said: No one shall gain more today than so and so - it was said he was called Qizman. So the Prophet said, "He is from the people of the fire." Then someone said: I shall follow him and he followed him and he was injured (Quzman) and he wanted to hurry death, so he put the point of his sword to his chest then leaned on it till it penetrated him. That man returned and said, "I bear witness that there is no god deserving of worship except Allah and that you are the Messenger of Allah." So he said, "What is that for?" He said, "The man whom you mentioned earlier, was from his affair." Then he mentioned the story as mentioned earlier.

From that is his prophecy concerning the conquest of the plains of Kisra (Persian empire) and the castles of Sham and other countries on the day the trench was dug (the Battle of Khandaq), when he hit the rock with his noble

hand and it split with his strike and then another and then another as we mentioned earlier.

And from that was his prophecy that the corn was poisoned and it was as he mentioned. The Jews admitted that and the one who ate with him, Bishr Ibn Al-Bara' Ibn Ma'roor died.

From that is what Abdur-Razzaq mentioned from Ma'mar; it had reached him that the Messenger of Allah (Peace and Blessings of Allah be upon him) said one day, "O Allah, save the people of the boat." Then he waited and said, "It has continued." And the complete Hadith is in Dala'il An- Nubuwwah by Al-Baihaqi. That boat was about to sink while in it were the Al-Ash'ariyyoon who came to him when he was in Khaibar.

From that is his briefing about the grave of Abu Rigal when he passed by it while going to Ta'if and that it had a piece of gold. They excavated it and found it just as he mentioned, narrated by Abu Dawood from the Hadith of Abu Ishaq from Isma'eel Ibn Umayyah, from Bujair Ibn Abu Bujair from Abdullah Ibn Amr.

From that is his statement to the Ansar when he addressed them with that speech comforting them due to what fell into the hearts of some of them when he favored others over them in distributing the war booty, as he sought to gain the hearts of the Arab chiefs and the leaders of the Quraish and others. He said, "Are you not satisfied that the people leave with sheep and camels and you return with the Messenger of Allah (Peace and Blessings of Allah be upon him) to your dwellings?" He said, "You shall experience after me Athara (i.e. inequality), so be patient until you meet me at the Pond (in Paradise)."

He said, "The people are increasing and the Ansar are becoming fewer." He said to them in the sermon before this one on Mount As-Safa,

“Indeed life is with your life and death is with your death.” All of this occurred exactly as he mentioned.

Narrated by Abu Hurairah he said, that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “When Kisra

perishes then there shall be no Kisra after him and when Qaisar perishes, there shall be no Qaisar after him. By the One in Whose Hands is the soul of Muhammad, you shall indeed spend their treasures in the path of Allah.” Narrated by Muslim.

Narrated by Jabir Ibn Samurah, he said from the Prophet (Peace and Blessings of Allah be upon him), “When Kisra perishes then there shall be no Kisra after him and when Qaisar perishes, there shall be no Qaisar after him.” He said, “You shall indeed spend their treasures in the path of Allah.” Also Al-Bukhari and Muslim have narrated it from the Hadith of Jareer, and Al-Bukhari and Abu ‘Awanah added from Abdullah Ibn Umair with this Hadith. The actualization of it occurred following it in the era of the three Caliphs: Abu Bakr, Umar and Uthman. These kingdoms fell to the Muslims and the treasures of Qaisar and Kisra were spent in the way of Allah, based upon what we shall mention afterward, insha’Allah.

In this Hadith there is a glad tidings for the Muslims and that is: the kingdom of Persia shall cease to exist and shall not return and the king of the Romans for Sham disappears and shall not rule it after that and for Allah is all praise and grace. And also in the Hadith is the legitimacy of the Caliphates of Abu Bakr, Umar and Uthman and a testimony for their justice because the war booty fortunes in their times were spent in the path of Allah in a good manner.

Narrated by Adiy Ibn Hatim, who said: When I

was with the Prophet (Peace and Blessings of Allah be upon him) on an occasion a man came to him and complained about poverty. Then another came to him and complained about being stranded (with no wealth/wayfarer). He said, "O Adiy, have you seen AlHeerah?" I said, "I haven't seen it yet I have been told about it." The Prophet said, "If you live long, you shall see

the woman travel from Al-Heerah and perform Tawaf of the Ka'bah not fearing anyone except for Allah." I said to myself: Where are the mischief-makers of Tayy' tribe who have destroyed the lands? He said, "If you live long, you shall conquer the treasures of Kisra." I said, "Kisra Ibn Hurmuz?" He said, "Kisra Ibn Hurmuz, and if you live long, you shall see a man who will bring a handful of gold and silver and search for someone to accept it from him, yet he won't find anyone who will accept it from him as charity. Indeed one of you shall meet Allah on the day he shall meet Him without an interpreter who shall interpret for him (i.e. without an intermediary). He shall indeed say to him, 'Didn't I send a Messenger to you and he conveyed to you?' He will say: 'Indeed'. Then He shall say, 'Did I not give you wealth, children and bless you?' He shall say: Indeed. He shall look to his right and he shall not see anything except the Hell fire, and he shall look to his left and he shall not see anything except the Hellfire." Adiy said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "Save yourselves from the fire even if it is with half a date in charity and if you can't find that then with a good word." Adiy said: Then I saw the woman travel from Al- Heerah and perform Tawaf of the Ka'bah and didn't fear anyone except Allah. And I was from those who conquered the treasures of Kisra Ibn Hurmuz. And if you have a long life then you shall witness what the Prophet Abul- Qasim said, "He shall bring a handful of..."

Narrated by Khabab, who said: We came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was lying on a robe of his in the shade of the Ka'bah. We said, "O Messenger of Allah, pray to Allah for us and ask for his help." The narrator said: The color of his face became red or changed. He said, "Indeed, from those who came before you a man

would be brought and a ditch would be made for him. Then a saw would be brought and placed on his head and it would be cut yet that wouldn't take him away from his religion. And his flesh would be combed with an iron comb from his bones or his skin would be combed or his flesh before the nerves yet that wouldn't take him away from his religion. And Allah shall complete this affair to the extent that the rider shall travel from San'a to Hadramawt and he shall not fear except from the wolves attacking on his sheep, but you are hasty."

Al-Bukhari narrated in the book, *Alamat An-Nubuwwah*, from Utbah, from the Prophet (Peace and Blessings of Allah be upon him) that he exited one day and prayed upon the people (martyrs) of Uhud, then he ascended the pulpit and said, "I am Faratukum, and I am a witness over you and by Allah I can see the Pond (in Paradise whiter than milk and sweeter than honey) now. And I have indeed been given the keys to the treasures of the world and by Allah I don't fear that you shall commit Shirk (acts of polytheism) after me, but I fear that you will compete with one another in it (treasures of the world)."

In this Hadith are many matters and from them is that he told those present that he was Faratukum, i.e., going to die before them, and this is what happened. This was during the illness of his death. Then he said that he was a witness over them even if his death was to be before theirs. He mentioned that he was given the keys to the treasures of the world, i.e., the

countries were conquered as in the Hadith of Abu Hurairah mentioned earlier. Abu Hurairah said: The Messenger of Allah (Peace and Blessings of Allah be upon him) has gone and you are now conquering them Kafran Kafran, i.e., country after country. He mentioned that his Companions shall not commit Shirk, and this is what happened.

Narrated by Anas: The Prophet (Peace and Blessings of Allah be upon him) was missing Thabit Ibn Qais when a man said, "O Messenger of Allah, I shall find out about him for you." He went to him and found him sitting in his house with his head lowered and said, "What is the matter?" He said: Evil, he used to raise his voice above the voice of the Prophet (Peace and Blessings of Allah be upon him) and his actions are wasted and he is from the people of the fire. Then the man came to the Prophet and told him that he had said such-and-such. Moosa (a narrator) said: He returned another time with a great glad tidings. Then the Prophet said: Go to him and tell him: You are not from the people of the fire; rather you are from the people of Paradise. Only Al-Bukhari narrated this. And Thabit Ibn Qais Ibn Shammās was killed as a martyr in the Battle of Yamamah as shall be explained.

Similarly, it has been affirmed in the authentic Hadith glad tidings for Abdullah Ibn Salam that he shall die upon Islam and he shall be from the people of Paradise. And he died in the best of ways and most beautiful and the people would bear witness that he will be granted Paradise during his life because of the briefing of the Truthful (the Prophet (Peace and Blessings of Allah be upon him)) about him that he shall die upon Islam and this is what occurred.

It has been affirmed in the Saheeh the news about the 10 Companions that they are from the dwellers of Paradise and also it has been affirmed from him that no one who gave the oath

of allegiance under the tree shall enter the fire and they were 1,400 in number and it has been mentioned that there were 1,500. It hasn't been related from even one of them that he lived other than praiseworthy and he didn't die except upon goodness, uprightness and success and for Allah is all praise

and grace. And this is from the prophecies of Prophethood and signs of the message.

Past hidden and future foreseen matters

Narrated by Jabir Ibn Samurah, he said: A man came and said, "O Messenger of Allah, so-and-so has died." He said, "He hasn't died." Then he returned a second time and said, "Indeed, so-and-so has died." Then he returned the third time and said, "Indeed so-and-so slashed his own throat with a blade he had with him." The Prophet didn't pray upon him (the funeral prayer).

Narrated by Abu Shahm, he said: A girl passed by me in Madinah and I grabbed her from behind. He added: The Messenger of Allah began to take allegiance from the people. He added: I went to him and he didn't accept my allegiance and said, "Are you the one who grabbed?" He said: I said, "By Allah I shall not return (to that)." He said, "Then give me the pledge of allegiance."

Narrated by Abdullah Ibn Umar, he said: We used to refrain from speaking and being open to our women in the time of the Messenger of Allah (Peace and Blessings of Allah be upon him) from fear that something will be revealed (from the Qur'an) about us. When he died we spoke and were open.

Narrated by a man from the Ansar, he said: We left with the Messenger of Allah (Peace and

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Blessings of Allah be upon him) in a funeral prayer and I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) advising the grave digger, "Make it wider by his legs. Make it wider by his head." When he returned the invitation of a woman to eat awaited him. So he went and the food was brought, he put his hand in it and

the others put their hands in it and they ate. Our fathers saw the Messenger of Allah (Peace and Blessings of Allah be upon him) chew a morsel of food and said, "I find that the sheep's meat was taken without the permission of its owner." The woman said, "O Messenger of Allah, I asked that a sheep was bought for me from Al-Baqee' but there wasn't any, then I requested from a neighbor of mine, who had bought a sheep, to send it to me for its price. But he wasn't around. Then I asked his wife so she sent it to me." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Feed it to the captives."

Section about the order of the unseen future events after the Prophet (Peace and Blessings of Allah be upon him)

It has been affirmed in Saheeh Al-Bukhari and Muslim, narrated by Hudhaifah Ibn Al-Yaman who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) stood on one occasion and he didn't leave the event till the last hour except that he mentioned it, the one who knows it knows it and the one who is ignorant of it is ignorant of it. And I would see something which I forgot and then I would recognize it just like a man knows a man when he sees him."

Narrated by Hudhaifah Ibn Al-Yaman, he said: The people would ask the Messenger of Allah (Peace and Blessings of Allah be upon him) about the good

and I would ask him about evil from fear that it would afflict me. I said to the Messenger of Allah (Peace and Blessings of Allah be upon him): "O Messenger of Allah We were living in ignorance and in an (extremely) terrible atmosphere. Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He

said, "Yes." I said, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)" I asked, "What will be its taint?" He replied, "There will be people who will guide according to other than my guidance. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, there will be some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Messenger of Allah, will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "So what do you advise me if I reach that time?" He said, "Stick close to the group of the Believers and their Imam." I said, "If they don't have a congregation and an Imam?" He said, "Then leave all those groups even if you have to bite on to the root of a tree until death reaches you while you are upon that."

Narrated by Hudhaifah, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) spoke to me about what shall be until the last hour what the people of Madinah shall cause the people of Madinah to exit from it.

In Saheeh Muslim narrated from Abu Yazeed Amr Ibn Akhtab, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) told us about what occurred and what shall happen till the Day of Judgment, so the most knowledgeable of us is the one who was the best in memory."

In Saheeh Muslim from the Hadith of Abu Nadrah from Abu Sa'eed, who said the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "This world is sweet and green and Allah is going to leave you as successors of it and see that which you do. So beware of the trials of this world and beware of the trials of the women, because the first trial of the Children

of Isra'eel was in the women." In another Hadith, "I haven't left after me a trial more harmful upon the men than the women."

In the Saheehain from Jabir, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do you have Anmat (type of expensive rug with thin fibres)?" The narrator said: I said, "O Messenger of Allah, how can I possess Anmat?" He replied, "You shall possess Anmat." The narrator said: Now I said to my wife, "Move your Anmat away from me." She would say, "Didn't the Messenger of Allah (Peace and Blessings of Allah be upon him) say to you, 'Indeed you shall possess Anmat?' So leave it."

Narrated by Sufyan Ibn Abu Zuhair, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Yemen shall be conquered and a people driving their camels shall come (the word used in this Hadith is Yabisson, i.e., saying Bass, Bass to the camels so they speed up). And they will call their families and those that obey them and Madinah is better for them only if they knew. Ash-Sham shall be conquered and a people driving their camels shall come (saying Bass, Bass to them so they speed up). They will call their families and those that obey them and Madinah is better for them only if they knew. Iraq shall be conquered and a people driving their camels shall come (saying Bass, Bass to them so they speed up). They will call their families and those that obey them and Madinah is better for them only if they knew."

Narrated by Yazeed Ibn Khusaifah, Busr Ibn Sa'eed told him that he heard in a sitting of Makkans, them mentioning that Sufyan told them, and he mentioned a Hadith from it: The Messenger of Allah (Peace and Blessings of Allah be upon him) said to him, "Ash-Sham shall be conquered soon, then

people will come to it from this country - i.e. Madinah - and they will be amazed by its countryside and its ease of life, and Madinah is better for them only if they knew then Iraq will be conquered and a people driving their camels shall come (saying Bass, Bass to them so they speed up). They will call their families and those that obey them and Madinah is better for them only if they knew." Narrated by Ibn Khuzaimah from the way of Isma'eel, and Hafiz Ibn Asakir narrated it from the Hadith of Abu Dharr from the Prophet (Peace and Blessings of Allah be upon him) similar to that (Hadith mentioned earlier). Similarly the Hadith of Ibn Hawalah, and the following is a witness to that (i.e. evidence supporting the Hadith mentioned), "Ash-Sham will refuse to give its Mudyun (45 lbs in weight) and its Dinars, and Iraq will refuse to give its Dirhams and Qafeez (approximately under 5kg), and Egypt will refuse to give its Irdabb (measurement approximately 50 kg) and its Dinars and you shall return just as you began (i.e. there will come a time when the people of these countries will not give the Jizyah and land taxation and Islam shall become strange just as it began)." This is also in the Saheeh. Similarly, the Hadith about the Meeqats (places where Ihram of Hajj or Umrah is put on) for the people of Ash-Sham and Yemen (or those that pass by them) and the Hadith is in the Saheehain. In Muslim, is the place of the Meeqat for the people of Iraq and this Hadith supports that also, "When Kisra perishes then there shall be no Kisra after him. And when Qaisar perishes, there shall be no Qaisar after him. By the One in Whose Hands is my soul you shall spend their

treasures in the way of Allah, the Almighty.”

In Saheeh Al-Bukhari narrated by Awf Ibn Malik, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said in the Battle of Tabook, “Enumerate six matters before the last Hour.” He mentioned his death, the conquering

of Bait ul-Maqdis (Holy land of Kan'an, Palestine), the death and that is the plague, the abundance of wealth, the trial and then the pact between the Muslims and the Romans.

In Saheeh Muslim narrated from Abu Dharr, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "You shall conquer a land in its dealing with one another called Qeerat (a portion of Dinar and Dirhams and other than them). So, do good to its inhabitants because they have a shield (of protection with the Muslims) and ties of kinship (because the mother of Isma'eel, Hajar, was from there). So, if you see two men fighting over the place of a brick then leave it." The narrator said: Ibn Hasanah passed by Rabe'e'ah and Abdur Rahman Ibn Shurahbeel fighting over the place of a brick (land dispute). He exited from it, i.e., the lands of Egypt behind Amr Ibn Al-As in Year 20.

Ibn Wahb narrated from one of Ka'b Ibn Malik's sons that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "When you conquer Egypt, be good to its people because they have protection and kinship."

Ahmad Ibn Hanbal narrated from Sufyan Ibn Uyainah that he was asked about his statement (in the Hadith), "protection and kinship." He said from the people are those that say that: The mother of Isma'eel, Hajar, was Egyptian. And from the people are those that say: The mother of Ibraheem (was Egyptian).

I say: The correct view in which there is no doubt is that they were (both) Egyptians as we have mentioned. And the meaning of his statement, "protection," is that the gift which the viceroy gave to him and his acceptance of that from him, and that is a type of shield and pact. And Allah (SWT) knows best.

It has been mentioned earlier that which Al-Bukhari narrated from the Hadith of Muhill Ibn Khaleefah from Adiyy Ibn Hatim about the conquering of Kisra's treasures and the spread of security and the abundance of wealth to the extent that no one will accept the charity. In the Hadith, Adiyy witnessed the conquest and saw the woman travel from Al-Heerah (a city near Kufah in Iraq) to Makkah not fearing anyone except for Allah due to the security. He said, "If you live long then you will indeed see what Abul-Qasim (Peace and Blessings of Allah be upon him) mentioned about the abundance of wealth to the extent that nobody will accept the charity."

Al-Baihaqi said, "And that occurred in the era of Umar Ibn Abdul-Azeez."

I say: It is possible that shall occur late till the time of Al-Mahdi as has been mentioned in the description of him, or the time of 'Eesa Ibn Maryam's descent after he kills Dajjal. It has been narrated in the Saheeh that he shall kill the pig, break the cross and the wealth shall flow and will be plentiful to the extent that nobody will accept it. And Allah (SWT) knows best.

In Saheeh Muslim narrated from Jabir Ibn Samurah, he said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "This religion shall remain established in the time of the twelve Caliphs, all of them are from the Quraish. Then liars shall appear before the Hour and a group of Muslims shall conquer the white castle, the castle of Kisra and I shall

die to leave you until the Pond (i.e., till we meet at the Pond in Paradise).”

The Hadith of Abu Hurairah was mentioned earlier, “When Qaisar perishes there shall be no Qaisar after him, and when Kisra perishes there shall be no Kisra after him. By the One in

Whose Hands is my soul, you shall spend their treasures in the way of Allah.”

Al-Baihaqi said, “The meaning is the disappearance of Qaisar’s kingdom from Sham and that it won’t stay like his kingdom over Rome after the Prophet’s statement when he venerated the note (that the Prophet (Peace and Blessings of Allah be upon him) sent to him), “May Allah fortify his kingdom.” As for the kingdom of Persia, it completely disappeared due to his statement, “May Allah destroy his kingdom (because the king tore the note the Prophet sent to him).”

Narrated by Umar Ibn Al-Khattab when the clothes of Kisra, his sword, his belt, his crown and ornaments were brought, he clothed Suraqah Ibin Malik Ibn Ju’shum with them and said, “Say all praise is due to Allah, the One Who clothed a Bedouin from the nomadic land with the clothes of Kisra.”

Ash-Shafi’i said: He only clothed him with that because the Prophet said to Suraqah when he looked at his arms and said, “It is as though I can see you wearing the two bracelet of Kisra.” And Allah (SWT) knows best.

Narrated by Adiy Ibn Hatim, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Al-Heerah was shown to me like the canines of dogs and you shall indeed conquer it”. Then a man stood up and said: O Messenger of Allah, give to me her daughter Buqailah. He said: “She is for you.” So they gave

her to him after that her father came and said:
Do you sell her? He said: yes, He said: for how
much? Judge what you want. He said: One
thousand Dirhams. He said: I take it. They said
to him if you say thirty thousand, sure take her.
He said: Is its number more than one thousand.

Narrated by Damrah Ibn Habeeb that Ibn Zughb Al- Iyadi informed him, who said that Abdullah Ibn Hawalah Al-Azdi came to visit me and said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) sent us round Madinah to get some goods. We returned without gaining anything and he saw the tiredness on our faces." He stood and said, "Don't make them rely on me, then I become weak, and don't leave them to their own vices lest they and then they become tired of them, and don't make them rely on others for a living lest they feel they have grace over them." Then he said, "Ash-Sham, the Roman and Persian empire will be opened for you and you shall have such-and-such in number from camels and from cows such-and-such in number, and from sheep such-and-such in number and to the extent that one of you will be given 100 Dinars and he will hate it (i.e., to accept it)." Then he placed his hand on my head or my forehead and said, "O Ibn Hawalah, when you see that the Caliphate has descended on the Sacred Land then earthquakes, trials and great matters will be near and the last Hour will be closer to the people than this hand of mine on your head."

Narrated by Ibn Hawala that he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The affairs in the future shall be to the extent that there will be combined armies: an army will be in Ash-Sham, an army in Yemen and an army in Iraq." Ibn Hawalah said, "What do you advise me if I reach that time." He replied, "Go to Sham because it is the best place of Allah on the face of Earth and the best of His

slaves come to it. And if you refuse, then go to Yemen and drink from your ghudar (water passages) because Allah has assured me with Ash-Sham and its people.”

Narrated by Abdullah Ibn Hawalah, he said: I came to the Messenger of Allah (Peace and Blessings of Allah be upon

him) while he was sitting in the shade of a tree and he had a writer and he would dictate to him. He said, "Shall I not write your name, O Ibn Hawalah?" I said, "I don't know, whatever Allah and his Messenger have chosen for me." Then he turned away from me. Isma'eel said once in the first time, "Shall we write your name, O Ibn Hawalah?" I replied, "I don't know, regarding what, O Messenger of Allah?" He turned away from me and turned toward his writer and dictated to him. He said, "Shall we write your name, O Ibn Hawalah?" I replied, "I don't know, regarding what, O Messenger of Allah?" He turned away from me again and turned toward his writer and dictated to him. The narrator said, "Then I looked and suddenly found Umar's name in the book, so I thought that Umar isn't written except in good acts." The Prophet said, "Shall we write your name, O Ibn Hawalah?" I replied, "Yes." Then he said, "O Ibn Hawalah, what will you do in a trial that exits from the surface of the Earth as though it is the horns of a cow?" I said, "I don't know, whatever Allah and his Messenger have chosen for me." He said, "And what will you do in another trial that exits after it the first of it is like a rabbits' mound?" I replied, "I don't know, whatever Allah and his Messenger have chosen for me." He said, "Follow this." The narrator said, "And he was a man who was leaving at that time." He added, "So I set off and hurried and grabbed his shoulders and brought him to the Messenger of Allah in person and said, 'This man?'" He replied, "Yes." He added, "And it was Uthman Ibn Affan."

It has been affirmed in Saheeh Muslim, from Abu

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Hurairah that: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Iraq will refuse to give its Dirhams and Qafeez, Ash-Sham will refuse to give its Mudyun and its Dinars, and Egypt will refuse to give its Irdabb and its Dinars, and you shall return just as you began (i.e., there will come a time when the people of these countries will not give the Jizyah

and land taxation and Islam shall become strange just as it began)." The flesh and blood of Abu Hurairah witnessed that.

Yahya Ibn Adam and others from the people of knowledge said: This is from the signs of Prophethood because he told of what Umar levied on the people of Iraq from Dirhams and Qafeezs and that which he levied from Kharaj (land tax) upon Sham and Egypt before it happened. The people have differed over the meaning of his statement. "Iraq refuses. ", so it has been said

that it means that they will accept Islam (people of those countries mentioned in the Hadith), then the taxes shall be relieved from them and AlBaihaqi saw this as the stronger opinion. It has also been said that they will disobey and not pay the Kharaj levied on them and for this reason he said, "and you shall return just as it (Islam) began," i.e., you will return to your previous state just as has occurred in the Hadith in Saheeh Muslim, "Islam began strange and it shall return to being strange so Tooba (tree in Paradise) is for the strangers."

That which Imam Ahmad narrated supports this opinion from Jabir Ibn Abdullah, as he said the people of Iraq will not be brought to them soon: Qafeez and Dirhams. We said, "Where does that come from?" He replied, "From the non-Arabs. They shall refrain from giving that." He said, "The people of Sham will soon not be brought to them Dinars and Mudyun." We said where does that come from?" He said, "From the Roman Empire. They shall refrain from giving that." He

remained silent for a moment said, The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There shall be a Caliph in the end of my Ummah (i.e., end of time) who shall gather wealth and not be able to count it." Al-Jurairi said: So I said to Abu Nadrah and Abul-Ala, "Do you think that is Umar Ibn Abdul-Azeez?" They replied, "No."

It has been affirmed in the Saheehain from more than one way that the Messenger of Allah (Peace and

Blessings of Allah be upon him) made Dhul-Hulaifah the Meeqat for the people of Madinah, and AlJuhfah for the people of Sham and Yalamlam for the people of Yemen. In Saheeh Muslim, narrated from Jabir, the Prophet (Peace and Blessings of Allah be upon him) said, "And Dhat Irq (Meeqat) for the people of Iraq." This is from the signs of Prophethood because he foretold the Hajj of the people of Sham, Yemen and Iraq.

Narrated by Abu Sa'eed, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There shall come a time upon the people when a great congregation of people shall go to battle and they will be asked, 'Is there anyone from the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) with you?' It will be said, 'Yes.' Allah will enable them to conquer it. Thereafter, there shall come a time upon the people when a great congregation of people shall go to battle and they will be asked, 'Is there anyone from the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) with you?' It will be said, 'Yes.' Allah will enable them to conquer it. Thereafter, there shall come a time upon the people when a great congregation of people shall go to battle and they will be asked, 'Is there anyone from the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) with you?' It will be said, 'Yes.' Allah will enable them to conquer it."

It has been affirmed in the Saheehain from Abu Hurairah, he said: We were sitting with the Messenger of Allah (Peace and Blessings of Allah be upon him) and Soorah Al-Jumu'ah was revealed to him: Also to others among them (Muslims) who have not yet joined them (but they will come) (Soorah Al- Jumu'ah: 3) A man said, "Who are they, O Messenger of Allah

(Peace and Blessings of Allah be upon him) ?” He placed his hand on Salman Al-Farisi and said, “If faith (Eeman) was next Ath-Thurayya (a star) then men from them (this group mentioned in the Verse) would have reached it.” And this happened just as he mentioned.

In Saheeh Al-Bukhari from Abu Hurairah, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The Prophets used to lead the Children of Isra’eel, each time a Prophet would die another Prophet would succeed him. There is no Prophet after me and there shall be Caliphs after me and there will be many.” They said, “So with what do you order us, O Messenger of Allah?” He replied, “With the first allegiance the second one becomes false (i.e., the chosen leader is the one who was given the allegiance first) and give them their rights because Allah is going to ask them what he made them in charge of.”

In Saheeh Muslim, narrated from Abdullah Ibn Mas’ood, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There was no Prophet except that he had disciples guiding with his guidance and following his way. After them there are successors ”- and in another narration, “successive leaders,” - “they shall preach that which they don’t practice, and they shall do that which they aren’t ordered. So whoever strives against them with his hand then he is a believer, and whoever strives against them with his heart then he is a believer and whoever strives against them with his tongue then he is a believer and there is no mustard

seed's amount of Eeman beyond that.”

Narrated by Safeenah the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him), he said that the Messenger of Allah (Peace and Blessings of Allah be upon

him) said, "The Caliphate after me is for 30 years, thereafter kingship." In a narration, "Thereafter, Allah will give his kingdom to whomsoever he wills." This is exactly what happened because Abu Bakr's Caliphate was for two years and four months minus 10 nights, and the Caliphate of Umar was for 10 years, 6 months and 4 days. And the Caliphate of Uthman was for 12 years minus 12 days, and the Caliphate of Ali Ibn Abu Talib was for 5 years minus 2 months. I say: And the completion of the 30 is with the Caliphate of Al-Hasan Ibn Ali approximately 6 months in duration until he resigned in favour of Mu'awiyah in the year 40 from the Hijrah as shall be explained later in detail.

Narrated by Abdur Rahman Ibn Abu Bakrah, he said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "the Caliphate of Prophethood is for 30 years. Then Allah will give his kingdom to whomsoever he wills." Mu'awiyah said, "We are pleased with kingship."

This Hadith has a clear refutation against the Rafidah who deny the Caliphate of the three Imams (Abu Bakr, Umar and Uthman), and a refutation against the Nawasib (a sect that has enmity toward Ali and his descendants) from the tribe of Umayyah and those that followed the people of Ash-Sham in denying the Caliphate of Ali Ibn Abu Talib. If it is said: What is the reconciliation between this Hadith of Safeenah and the Hadith of Jabir Ibn Samurah mentioned earlier in Saheeh Muslim, "This religion shall

remain upright among the people in the era of the 12 Caliphates, all of them are from Quraish?" The answer is that from the people are those that said: This religion shall remain upright until 12 Caliphates pass. After that the disarray occurred after them during the rule of the Umayyah tribe. Others said: Rather this Hadith contains a glad tiding of the existence of 12 just Caliphs from the Quraish even if not by

succession, i.e., one following the other and the successive Caliphate only occurred with the Caliphate after the Prophethood for 30 consecutive years. Then after that there were the upright Caliphs from them was Umar Ibn Abdul- Azeez Ibn Marwan Ibn Al-Hakam Al-Umawi. Many of the Imams have stated his Caliphate, justice and from being from the upright Caliphs to the extent that Ahmad Ibn Hanbal said about him, "Nobody's statement from any of the Tabi'een is an authority except for the statement of Umar Ibn Abdul-Azeez." And from those that are mentioned from them is Al-Muhtadi Bi'amrillah AlAbbasi and Al-Mahdi whose existence has been prophesied at the end of time is from them also by means of text that he is from Ahlul-Bait (from the family of the Prophet) and his name is Muhammad Ibn Abdullah. He is not the one whose arrival is anticipated in Sirdab Samarra (a tunnel in Iran) because he doesn't exist, completely. Only the ignorant from the Rafidah are waiting for him. In the Saheehain from the Hadith of Az-Zuhri from Urwah, from 'A'ishah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to 'A'ishah, "I wanted to call your father (Abu Bakr) and your brother and write a note lest someone says or wishes that other than Abu Bakr should be the Caliph." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Yet Allah and the Believers refuse everyone apart from Abu Bakr to be the Caliph." This is what happened because Allah gave him leadership and all the Believers gave allegiance to him.

In Saheeh Al-Bukhari: A woman said, "O Messenger of Allah, what shall I do if I come and I can't find you?" It is as though she was implying death. He replied, "If you can't find me then go to Abu Bakr."

It has been affirmed in the Saheehain, from the Hadith of Ibn Umar and Abu Hurairah that the Messenger of Allah (Peace

and Blessings of Allah be upon him) said, "While I was asleep I saw that I was standing over a well. Then I took what Allah willed from it and Ibn Abu Quhafah (Abu Bakr) came and drew a bucket or two in a weak manner, and Allah will excuse his weakness. Then Umar Ibn Al-Khattab came and the bucket turned into a very large one in his hands. I have never seen such might in a person in doing such strenuous work. He drank until he quenched his thirst and then gave (water) to all the people, who drank to their satisfaction." Ash-Shafi'i said, "The dreams of the Prophets are revelation and his statement, 'And he drew in a weak manner,' is (a parable of) his short era and near death and also his engagement in the wars against the apostates from conquering (the lands) that Umar obtained in his long era (as Caliph)."

I say: In the Hadith is a prophecy of their leadership and it occurred just as he mentioned in its exactness. And for this reason it has been mentioned in the Hadith that Ahmad, Tirmidhi, Ibn Majah and Ibn Hibban narrated from the Hadith of Rib'i Ibn Hirash from Hudhaifa Ibn Al-Yaman from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Follow the two that shall come after me; Abu Bakr and Umar."

Narrated by Abu Dharr is the Hadith of Abu Dharr concerning the glorification of the stones in the hand of the Messenger of Allah (Peace and Blessings of Allah be upon him), then Abu Bakr, then Umar, then Uthman and his statement after that "This is the Caliphate of my Ummah."

It has been narrated in the Saheeh from Abu Musa, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) entered a place (the well of Arees) and hung his legs at the middle of the edge of the well. I said to myself that I will

be the gatekeeper of the Prophet (Peace and Blessings of Allah be upon him) so I sat behind the gate then a man came and said, "Open the gate." I asked, "Who are you?" He replied, "Abu Bakr." I informed the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said, "Open for him and give him glad tidings of Paradise." Then Umar came and he said the same thing. Then Uthman came and he said, "Give him permission and give him glad tidings of Paradise after a trial that shall afflict him." He entered while saying, "Allah is the One Whose help is sought."

It has been affirmed in Saheeh Al-Bukhari from Anas, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) ascended Uhud and Abu Bakr, Umar and Uthman were with him. Then the mountain shook with them. The Messenger of Allah (Peace and Blessings of Allah be upon him) hit it with his feet and said, "Remain firm, (O) Uhud, because there is none but a Prophet, a Siddeeq (Abu Bakr) and two martyrs."

This is from the signs of Prophethood, for all of them were martyred but the Messenger of Allah (Peace and Blessings of Allah be upon him) has been particularized out with the highest level of Messengership and Prophethood and Abu Bakr was particularized with the highest level of Siddeeqiyyah (believing in the Prophet).

It has been affirmed in the Saheeh the testimony for the 10 guaranteed Paradise; rather for all those that were part of the Bai'atur-Ridwan in

the Year of Hudaibiyah and there were 1,400 Companions and it has been said 1,300 and even 1,500. All of them continued upon correctness and uprightness until he died.

It has been affirmed in Saheeh Al-Bukhari, the glad tidings for Okkashah that he is from the people of Paradise so he was killed as a martyr in the Battle of Al-Yamamah.

In the Saheehain, from Abu Hurairah that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "70,000 from my Ummah will enter Paradise without any reckoning with their faces glowing like the glowing of the moon on a clear night." Then Okkashah Ibn Mihsan Al-Asadi stood dragging a tiger skin on him. He said, "O Messenger of Allah, ask Allah to make me from them." Then the Prophet (Peace and Blessings of Allah be upon him) said, "O Allah, make him from them." Then a man from the Ansar stood and said, "O Messenger of Allah, ask Allah to make me from them." He replied, "Okkashah succeeded you to it."

This Hadith has been narrated from many ways which provides certainty, i.e., in the authenticity of this Hadith and we shall mention it in the chapter "Description of Paradise." We shall mention in the war against the apostates (Ahlur-Riddah) that Tulaihah Al-Asadi (false prophet) killed Okkashah as a martyr. Then Tulaihah recanted from what he claimed of Prophethood and repented to Allah. He came to Abu Bakr, performed the Umrah and his Islam was good means he became a righteous Muslim.

It has been affirmed in the Saheehain from the Hadith of Abu Hurairah that the Messenger of Allah (Peace and Blessings of Allah be upon him)

said, "While I was asleep I felt as though two bracelets were placed in my hand and I broke them. Then it was inspired to me in the dream to blow them, so I blew them and they flew. I interpreted it as two liars that shall exit, one (chief) from San'a (Yemen's capital) and the other (chief) from Al-Yamamah (Riyadh and surrounding areas)." It has been

mentioned about the delegations that came to the Prophet that he said to Musailimah when he came with his people and began to say, "If Muhammad gives me this affair (leadership) after him then I will follow him." The Messenger of Allah (Peace and Blessings of Allah be upon him) stood in front of him and said, "By Allah, if you ask me for this branch I wouldn't give it to you and if you turn away, Allah will indeed slay you and I see in you that which I was shown about you (i.e., the dream he had)." It occurred likewise, Allah got him slaughtered and humiliated, and broke him and defeated him in the Battle of Yamamah just as he had killed Al-Aswad Al-Ansi in San'a, based upon what we will narrate, if Allah wills.

It has been affirmed in the other Hadith that Musailimah wrote after that to the Prophet (Peace and Blessings of Allah be upon him): In the Name of Allah, the Most Merciful, the Most Beneficent. From Musailimah the messenger of Allah, to Muhammad, the Messenger of Allah. Greetings to you. To proceed, I have been given a share in the matter after you, the cities are yours and the rural areas are mine. However, the Quraish are transgressors.

The Messenger of Allah (Peace and Blessings of Allah be upon him) wrote to him: In the Name of Allah, the Most Merciful, the Most Beneficent. From Muhammad the Messenger of Allah, to Musailimah the Liar. Peace on those that follow guidance. To proceed, the Earth belongs to Allah; He inherits it to whoever He wills and the end result is for the Believers.

Allah (SWT) made the end for Muhammad (Peace and Blessings of Allah be upon him) and his Companions because they are the Muttaqoon (those that have fear of Allah) and they are the just Believers. Many Ahadeeth have been narrated from many ways from the Prophet (Peace and Blessings of Allah be

upon him) regarding the prophecy of the apostasy that occurred in the era of Abu Bakr. Abu Bakr As-Siddeeq fought against them with the armies of Muhammad (Peace and Blessings of Allah be upon him) until they returned to the religion of Allah in flocks, and to the sweet water of Eeman after it had turned bitter. Allah says: O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble toward the Believers, stern toward the disbelievers. (Soorah Al- Ma'idah: 54) The commentators of the Qur'an said: That was in reference to Abu Bakr and his Companions.

It has been affirmed in the Saheehain from 'A'ishah in the story of the secret discussion the Prophet (Peace and Blessings of Allah be upon him) had with his daughter Fatimah and his mention to her that Jibreel used to listen to him recite the Qur'an once every year that he said, "And he made me recite the Qur'an twice this year and I see that is only because my time to die has come near." Then she wept, and he told her in whispers to her that she was head of the women in Paradise and he is the first of his family who is going to follow him (i.e. die), and this is what happened. Al-Baihaqi said, "The scholars have differed over how long Fatimah lived after the Messenger of Allah (Peace and Blessings of Allah be upon him); it is said 2 months, and it is said 3 months, and it is also said 6 and 8 months." He added And the most authentic narrations is the narration of Az-Zuhri from Urwah from 'A'ishah that she said: Fatimah lived for 6 months after the death of the

Messenger of Allah (Peace and Blessings of Allah be upon him).” It is collected in the Saheehain.

And from the book, Signs of Prophethood, in the chapter about his informing of future unseen matters

From this is what has been affirmed in the Saheehain from 'A'ishah, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There were people that were inspired in the nations and if there is one in my nation it will be Umar Ibn Al-Khattab."

Narrated by Tariq Ibn Shihab, he said, "We used to say that Umar Ibn Al-Khattab speaks from an angel's tongue." We have mentioned in the biography of Umar Ibn Al-Khattab many matters from his discoveries and that which he used to mention from matters of the unseen like the story of Sariyah Ibn Zunaim and that which is similar to it.

From this is what Al-Bukhari narrated from 'A'ishah: The wives of the Prophet (Peace and Blessings of Allah be upon him) gathered with him one day and said, "O Messenger of Allah, who is the first from among us going to catch up with you (i.e., who is going to die first then be with you)?" He replied, "The one who has the longest arm." Sawdah was the one with the longest arm so she was the first to catch up to the Messenger of Allah (Peace and Blessings of Allah be upon him). This is what has been mentioned in Al-Bukhari's Saheeh that it was Sawdah.

That which Muslim narrated from 'A'ishah Bint Talhah, from 'A'ishah, the Mother of the Believers, that she mentioned the Hadith as mentioned above and in it Zainab had the longest arms from among us because she used to work with her hand and used to give in charity." This is well-known among the historians that Zainab Bint Jahsh was the first of the Prophet's

wives to die. Al-Waqidi said: She died in Year 20 and Umar Ibn Al-Khattab prayed upon her (the funeral prayer).

I say: As for Sawdah then she died in the end of the rule of Umar Ibn Al-Khattab also, as mentioned by Abu Khaithamah.

From that is what Muslim narrated from the Hadith of Usair Ibn Jabir from Umar Ibn Al-Khattab regarding the story of Uwais Al-Qarani and the Prophet's mention of him that he is the best of the Tabi'een and that he had leprosy so he prayed to Allah and He removed it from him except for a place on his body the size of a Dirham. He was good to his mother and he commanded Umar to ask him to seek forgiveness from Allah for him. This man was found in the era of Umar upon the exact description that he mentioned in the Hadith. I have mentioned the ways of this Hadith and its words and the explanation of it in detail in that which I compiled from the Musnad of Umar Ibn Al-Khattab.

Narrated by Umm Waraqah Bint Nawfal: When the Messenger of Allah (Peace and Blessings of Allah be upon him) fought in Badr, she said: "O Messenger of Allah, allow me to come with you in the battle, I shall nurse your wounded, so that Allah may grant me martyrdom." He replied to her, "Stay in your house, because Allah will grant you martyrdom." She used to be called Ash-Shaheedah (the Martyr) and she had memorized the Qur'an and asked the Prophet's permission to have a guard who would watch

over her. She had a pact that her slave boy and girl be free when she dies, so they stood by her at night and smothered her in her blanket until she died. Umar woke up in the morning, stood in front of the people and said, "Whoever has knowledge about these two or saw them then he should bring them. Then he gave the order (after they were found) and

crucified them and they were the first two who were crucified in Madinah.

From that is what Al-Bukhari narrated from Awf Ibn Malik in his Hadith from him concerning the six signs after his death and a part of it: "Then a plague that will take you like Qu'asal- Ghanam (a disease that causes animals to excrete a fluid from its nose then die suddenly after)." This occurred in the era of Umar and that is the plague of Amawas (a village near Jerusalem) in the Year 18 and many from the most noble of Companions died from it, from them was; Mu'adh Ibn Jabal, Abu Ubaidah, Yazeed Ibn Abu Sufyan, Shurahbeel Ibn Hasanah, Abu Jandal Ibn Suhail Ibn 'Amr and his father and Al-Fadl Ibn AlAbbas Ibn Abdul-Muttalib.

Narrated Mu'adh Ibn Jabal, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Six (matters) are from the signs of the hour; my death, the conquering of Jerusalem, a plague that will afflict the people like Qu'asal- Ganam, a trial its realm will enter the house of every Muslim, and that a man would be given 1,000 Dinars and dislike it and that the Romans will go to war and they will come to you with 80 big banners and under each banner there are 12,000 men."

Narrated Abdullah Ibn Hayyan that he heard Sulaiman Ibn Moosa mention that the plague afflicted the people in (shortly after) the Battle of Amwasah and Amr Ibn Al-As stood and said, "O people, this illness is impurity so stay away from it." Then Shurahbeel Ibn Hasanah stood and

said, "O people, I have just heard the statement of your companion and, by Allah, I have embraced Islam and prayed and Amr is more misguided than the camel of his household. It is nothing other than a plague that Allah has sent so remain patient." Mu'adh Ibn Jabal stood and said, "O people, I have just heard the statements of

these two companions of yours, this plague is a mercy upon you and the call (Da'wah) of your Prophet (Peace and Blessings of Allah be upon him). I indeed heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'You are going to journey to Sham and reach called, the Land of Amwasah, and a plague is going to exit which leaves marks like the marks of ulcers, and then by it Allah causes you and your children to die as martyrs and purify your wealth.' O Allah, you know that I heard this from the Messenger of Allah (Peace and Blessings of Allah be upon him). So give Mu'adh and his family the greatest portion from it and don't cure him from it." He added, "He was afflicted in his index finger and began to say, 'O Allah, bless it because when you bless something which is small then it becomes big'." Thereafter, his son was afflicted and he entered upon him and recited the Verse: (This is) the truth from your Lord. So be you not one of those who doubt. (Soorah Al- Baqarah: 147) So he replied: Insha'Allah (if Allah wills), you shall find me of As-Sabireen (the patient ones, etc.)." (Soorah As-Saffat: 102).

Narrated by Hudhaifah: Umar Ibn Al-Khattab said, "Who among you remembers the statement of Allah's Messenger ((Peace and Blessings of Allah be upon him)) about afflictions?" I said, "I know it as the Prophet had said it." Umar said, "No doubt, you are bold. How did he say it?" I said, "A man's afflictions (wrong deeds) concerning his wife, children and neighbors are expiated by (his) prayers, charity, and enjoining good." (The sub-narrator, Sulaiman, added that

he said, "The prayer, charity, enjoining good and forbidding evil.") Umar said, "I did not mean that, but I ask about that affliction which will spread like the waves of the sea." I said, "O chief of the Believers! You need not be afraid of it as there is a closed door between you and it." He asked, "Will the door be broken or opened?" I replied, "No, it will be broken." He

said, "Then, if it is broken, it will never be closed again?" I replied, "Yes." We were afraid to ask what that door was. We asked Masrooq to inquire, and he asked Hudhaifah regarding it. Hudhaifah said, "The door was Umar." We further asked Hudhaifah whether Umar knew what that door meant. Hudhaifah replied in the affirmative and added, "He knew it as one knows that there will be a night before tomorrow morning. I informed him from Hadiths not fictitious stories." The sub-narrator said, "We were afraid to ask him. We ordered Masrooq to ask him, and he asked: Who is that door. He replied: Umar."

This is what happened after the murder of Umar, trials fell on the people and their existence was reaffirmed with the murder of Uthman Ibn Affan.

Narrated by Salim from his father, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) saw Umar wearing a garment and asked him, "Is your garment new or is it washed?" He replied, "Washed." He said, "Wear new (clothes), and live praiseworthy and die as a martyr." The narrator said: I think he said, "May Allah provide you with the pleasure of your eyes in this world and the hereafter."

That which he mentioned in the Hadith occurred for indeed he was martyred while he was standing in Fajr prayers in his Mihrab (place where Imam stands) in the Prophet's Mosque. The Hadith of Abu Dharr has been mentioned earlier concerning the glorification of the stones in the hands of Abu Bakr, Umar and then

Uthman and then the Prophet's statement after that, "This is the Caliphate of Prophethood."

It has been affirmed in the Saheehain from Abu Moosa Al- Ash'ari: One day, I performed my Wudoo' in my house and set forth with the determination that I would stick to Messenger of

Allah (Peace and Blessings of Allah be upon him) and spend the whole day with him. I came to the Mosque and asked about him. The Companions told that he had gone in a certain direction. Abu Moosa added: I followed him inquiring until I came to Bi'r Arees (a well in the suburb of Al-Madinah). I sat down at the door till he had relieved himself and performed Wudoo'. I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, "I will be the doorkeeper of the Messenger of Allah (Peace and Blessings of Allah be upon him) today." Abu Bakr came and knocked at the door. I said; "Who is that?" He said: "Abu Bakr." I said, "Wait a moment." Then I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah! Abu Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of Jannah." I returned and said to Abu Bakr: "You may enter and Messenger of Allah (Peace and Blessings of Allah be upon him) has given you the glad tidings of (entering) Jannah." Abu Bakr came in and sat down on the right side of Messenger of Allah (Peace and Blessings of Allah be upon him) and suspended his legs into the well and uncovered his shanks, as the Messenger of Allah had done. I returned to the door and sat down. I had left my brother at home while he was performing Wudoo' and intending to join me. I said to myself: "If Allah intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering Jannah), He will bring him here." Someone

knocked at the door and I said, "Who is it?" He said, "Umar Ibn Al- Khattab." I said, "Wait a moment." I proceeded toward the Messenger of Allah (Peace and Blessings of Allah be upon him) and greeted him and said, "Umar is at the door, seeking permission to enter." He said, "Let him in and give him the glad tidings of entering Jannah." I went back to Umar and said to

him, "the Messenger of Allah has given you permission as well as glad tidings of entering Jannah." He entered and sat down with Messenger of Allah (Peace and Blessings of Allah be upon him) on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: "If Allah intends good for my brother, He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Uthman Ibn Affan." I said, "Wait a moment." I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and informed him about his arrival. He said, "Let him in and give him glad tidings of entering Jannah together with a tribulation which he will have to face." I came back to him and said, "You may enter; and the Messenger of Allah (Peace and Blessings of Allah be upon him) gives you the glad tidings of entering Jannah together with a tribulation that will afflict you." He got in and saw that the elevated platform round the well was fully occupied. So he sat on the opposite side. Sa'eed Ibn Al- Musayyab, a sub-narrator, has reported: I interpreted it (the order in which they sat down) indicated the places of their burial they (the graves of the Prophet (Peace and Blessings of Allah be upon him), Abu Bakr and Umar) were together and the grave of Uthman was away from theirs.

Another narration adds: Abu Moosa Al-Ash'ari said: The Prophet (Peace and Blessings of Allah be upon him) ordered me to guard the door. When Uthman was told (about the misfortune) he praised Allah and said: "Allahul-Musta'an (His help is to be sought)."

Narrated 'A'ishah, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Call some of my Companions for me." I replied, "Abu Bakr?" He said, "No." I asked, "Umar?" He replied, "No." I asked, "Uthman?" He said, "Yes." When Uthman arrived (Al-Baihaqi) he said: He leaned

and began to whisper to him and Uthman's color changed. Abu Sahlah said: When it was the day of the house (siege, i.e., when Uthman was murdered) and he was present therein, we said, "O Leader of the Believers, are you not going to fight?" He replied, "No, the Messenger of Allah (Peace and Blessings of Allah be upon him) has taken my promise and I am going to make myself patient upon that (i.e., not to fight and that he will be martyred)."

Al-Baihaqi narrated from the Hadith of Moosa Ibn Uqbah: My grandfather informed me, the father of my mother, Abu Habeebah, that he entered the house while Uthman was surrounded in it. And he heard Abu Hurairah seek permission from Uthman to speak, so he allowed him. He stood and praised Allah and extolled Him and said, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "You are going to experience trials and discord after me." Then someone from the people said to him, "Who shall we stick by, O Messenger of Allah? - or (he said): What do you command us?" He replied, "Stick to the faithful and his companions," and he was indicating to Uthman by that.

Narrated by Abdullah Ibn Masood from the Prophet (Peace and Blessings of Allah be upon him) that he said, "The affair of Islam shall remain intact for 35 years - or he said 36 or 37 years

- and if they perish then the path of those who perished. If their religion remains then it will remain established for 70 years."

Al-Baihaqi said: It has reached me that in this was an indication to the tribulations that occurred, from them was the murder of Uthman in year 35. In this Hadith, there is an indication to the tribulations that occurred in the era of Ali. And he meant by 70 years the kingdom of Banu Umayyah tribe, because between the establishment of the kingdom for them and the time when

callers appeared (in support of the Al-Abbasi movement) in Khurasan and the weakness of the Banu Umayyah's tribe is close to 70 years.

Another Hadith

Narrated by Umm Dharr, she said: When Abu Dharr's death was near, I cried. He said, "What causes you to cry?" I replied, "How can I not cry when you are going to die in an open plain of the earth and I have no strength to bury you and I don't have a sheet of cloth that is sufficient for you so I can cover you with it." He replied, "Don't cry, be happy because I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say to a group of people, 'A man from among you shall die in a plain of the earth, a group from the Muslims will witness him (shall pray on him).' There is none from that group except that he died in a village or a group and I am the one who die in a plain of land. By Allah, I am not lying nor was I told a lie."

The Hadith concerning his death is renowned in Ar- Rabadhah in the Year 33 in the Caliphate of Uthman and from those people that came to him while he was about to die was Abdullah Ibn Mas'ood and he is the one who offered prayers on him. He came to Madinah and lived for 10 days there and then he died.

Narrated Abud-Darda', who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I am going to leave you (i.e. die) until the Pond. I will wait whoever comes to me from you then I will be disputed with about one of

you, so I will say: He is from my Ummah. It will be said, 'Do you know what they did after you?'" Abud-Darda' said: I feared that I may be from those (who are repelled). I came to the

Messenger of Allah (Peace and Blessings of Allah be upon him) and mentioned that to him. He replied, "You are not from them." The sub-narrator said: Abud-Darda' died before Uthman died and before the tribulations occurred.

I say: Sa'eed Ibn Abdul-Azeez said, that Abud-Darda' passed away with two years remaining from Uthman's Caliphate. And Al-Waqidi, Abu Ubaidah and others said that he passed away in Year 32.

A mention of his briefing concerning the tribulations toward the end of Uthman's era and the Caliphate of Ali Ibn Abi Talib

It has been affirmed in the Saheehain from Usamah Ibn Zaid: The Messenger of Allah (Peace and Blessings of Allah be upon him) stood on a balcony (rooftop) of a high-rise building from the high-rise buildings of Madinah and said, "Do you see what I see? I indeed see the places where the tribulations will occur around your houses like the places where the rain drops."

Imam Ahmad and Muslim narrated from Abu Idrees Khawlani: I heard Hudhaifah Ibn Al-Yaman say, "By Allah, I am the most learned of the people concerning every tribulation that is going to occur from now until the Hour. That isn't because the Messenger of Allah (Peace and Blessings of Allah be upon him) informed me

about something from that which he told me in secret and didn't inform anyone else about it. But the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned when he was talking to a group that I was in. He was asked about the tribulations. "From them are three matters which will not leave anything from them, like the wind of summer. From them are small (matters) and from them are big (matters)." Hudhaifah said, "Then that group left and I

stayed (i.e., to hear the rest of the story).” This is the wording of Ahmad.

Al-Baihaqi said: Hudhaifah died after the first tribulation, the murder of Uthman and before the last two tribulations (from the three mentioned in the Hadith above) in the era of Ali.

I say: Al-Ijli and others from the historians said: The death of Hudhaifah was after the murder of Uthman by 40 days, and he is the one who said, “If the murder of Uthman was any guidance, the Ummah would have milked yoghurt from it. However, it was misguided, so the Ummah milked blood from it.” He said, “If one of you was to move for what you did to Uthman then it would have been appropriate for him to dance.”

Narrated by Zainab Bint Jahsh, the wife of the Prophet (Peace and Blessings of Allah be upon him), she said: The Prophet (Peace and Blessings of Allah be upon him) woke up from his sleep with a red face and said, “There is no god deserving of worship except Allah; woe be unto the Arabs from an evil that has drawn nearer. Allah has opened (a hole) from the barrier of Ya’jooj and Ma’jooj similar to this, and he made a circle with his index finger and his thumb and the finger next to it. I said, “O Messenger of Allah, are we going to perish when there are righteous people among us?” He said, “Yes, if evil increases.”

Abu Dawood As-Sijistani (Afghani) narrated in his Sunan from Sa’eed Ibn Zaid, who said: We were with the Prophet (Peace and Blessings of

Allah be upon him), when he mentioned a tribulation and magnified its affair. We said, "O Messenger of Allah, if this reaches us, it shall destroy us." He replied, "Rather, being killed is enough for you (i.e., you won't be destroyed)." Sa'eed said, "I saw that my brothers were killed."

Hudhaifah said, "There is no one from the people who will be affected by the tribulations except that I will fear for him with the exception of Muhammad Ibn Maslamah because I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'The tribulations will not harm you'." This Hadith has a broken chain (in effect, it is weak).

Ahmad narrated from Abul-Ash'ath As-San'ani, he said: Yazeed Ibn Mu'awiyah sent me to Ibn Az- Zubair. When I arrived in Madinah I entered upon so-and-so - Ziyad (a sub- narrator) forgot his name - and said, "The people have done that which they have done, so what do you think?" He said, "My close friend Abul-Qasim (the Prophet) advised me, 'If you reach any of these tribulations, then go to (Mount) Uhud and break the blade of your sword and sit in your house'. The Prophet added, 'If anyone enters your house, go to your bed, if he goes to your bed, sit on your knees and say: Return with my sin and your sin so you become from the dwellers of the fire and that is the reward of the oppressors.' I broke the blade of my sword and sat in my house."

(Translator's note: The tribulations which are referred to here are in reference to the fights and wars that occurred between the Muslims like in the time of Ali, Mu'awiyah and Yazeed and also when the word Fitnah, i.e., tribulation mentioned earlier).

Narrated by Bint Uhban Al-Ghifari, Ali came to Uhban and said, "What prevents you from

following me?" He said, "My close friend and son of your uncle (the Prophet) advised me, 'There will be discord, tribulations and differences. If that happens, break your sword and sit in your house and take a sword made out of wood'."

Narrated Abu Hurairah, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There shall be tribulations, the one who sits is better than the one who stands. And the one who stands is better than the one who walks and the one who walks is better than the one who runs. Whoever exposes himself to it, he will be destroyed by it, and whoever finds a place of refuge or a safe place, he should stay in it".

Narrated Ibn Mas'ood from the Prophet (Peace and Blessings of Allah be upon him) that he said, "There will be injustice and matters that you disapprove." They said, "O Messenger of Allah, then what do you command us?" He replied, "You fulfill the rights that are incumbent on you and you ask Allah for what (rights) belong to you."

Narrated by Abu Bakrah from the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There will be a time of tribulations, then there will be a tribulation and the one who walks in it will be better than the one who runs. The one who sits will be better than the one who stands in it, the one who lies in it will be better than the one who sits. When it arrives, the one who has sheep should tend to his sheep, the one who has land should tend to his land, the one who has camels should tend to his camels." A man from the people said, "O Prophet of Allah, May Allah sacrifice me for you, what if someone doesn't have sheep, or land, or camels what should he do?" He replied, "He should take his sword, strike its edge on a stone and then

escape if he can. O Allah, I have conveyed." A man said, "O Messenger of Allah, May Allah sacrifice me for you, what if someone compels me by my hand and takes me to one of the two rows or one of the two parties - Uthman (the sub-narrator) had doubt (i.e., over: "one of the two rows or two parties") - then a man stabs me with his sword and kills me, what shall be

from my affair?" He said, "He will return with your sin and his sin and be from the dwellers of the fire." This is what Muslim narrated from the Hadith of Uthman Ash-Shahham. This is a mention of the arrival of tribulations and many Ahadeeth have been narrated with this meaning.

Narrated by 'A'ishah when she came to Al-Haw'ab (a place between Makkah and Al-Basrah), she heard the barking of dogs and said: I think I am going to return. The Messenger of Allah (Peace and Blessings of Allah be upon him) said to us: "Who from among you (addressing his wives) will the dogs of AlHaw'ab bark at." Az-Zubair said to her, "Are you going to return? Maybe Allah will bring peace between the people with you." This chain is on the condition (in accepting authentic narrations) of the Saheehain and they didn't narrate it.

Narrated by Ibn Abbas, he said: When the allies of Ali went to Basrah and knew that the people of Basrah had gathered for Talhah and Az-Zubair they found that difficult and felt it in their hearts. Then Ali said, "By the One besides Whom there is no god worthy of worship except Him, he will defeat the people of Basrah and kill Talhah and Az-Zubair. And 6,550 men from Kufah will face you or he said 5,500." AlAjlah (a sub-narrator) had doubt (over this figure). Ibn Abbas said: That fell in my heart and when I went to Kufah I thought that I should have a look. If it was as he said then it was a matter that he heard and if not then it was propaganda. I met a man from the army and asked him, and, by Allah, he said that which Ali mentioned. Ibn

Abbas said: And that is what the Messenger of Allah (Peace and Blessings of Allah be upon him) informed him.

Narrated by Abu Harb Ibn Abul-Aswad (Ad-Deeli) from his father - the Hadith of each of them merged with the other - he said, "When Ali and his companions approached Talhah and

Az-Zubair and the rows (of the two sides) drew closer to each other Ali emerged upon the mule of the Messenger of Allah (Peace and Blessings of Allah be upon him) and shouted, "Call Az-Zubair Ibn Al-Awwam for me because I am Ali." Then Az- Zubair was called and came until the necks of their animals were tangled together, and Ali said: I ask you in Allah's Name, do you remember when the Messenger of Allah (Peace and Blessings of Allah be upon him) met you at such-and-such place and said, O Zubair, do you love Ali?" You said, "Shall I not love the son of my maternal uncle and the one who is on my religion?" He replied, "O Ali, do you love him?" I said, "O Messenger of Allah, shall I not love the son of my paternal aunt and the one who is on my religion?" The Prophet said, "O Zubair, you are going to fight him while you are going to be the wrong doer." Az-Zubair said, "Indeed, by Allah, I forgot it since I heard it from the Messenger of Allah (Peace and Blessings of Allah be upon him) and now I have remembered it. By Allah, I shall not fight you." Az- Zubair returned on his riding animal splitting the rows. His son Abdullah Ibn Az- Zubair came to him and said, "What is wrong with you?" He replied, "Ali reminded me of a Hadith I heard from the Messenger of Allah (Peace and Blessings of Allah be upon him), I heard him say, 'You are going to fight him while you are the wrongdoer', so I shall not fight him." He asked, "So you came to fight? You only came to make peace between the people and that Allah reconciles this matter." He replied, "I have taken an oath not to fight him." He said, "Then free your slave Jarjis and stand till you reconcile between the people." He freed

his slave and stood, and when the affair of the people differed he went on his horse.

It has been affirmed in the Saheehain from the Hadith of Hammam Ibn Munabbih, from Abu Hurairah, he said: The Messenger of Allah (Peace and Blessings of Allah be upon

him) said, "The Hour shall not be established until two great parties of the Believers fight, their call is one."

These two parties are the people of the camel (i.e., the party of 'A'ishah as she was on a camel and when it was struck the war ended) and the people of Siffeen (the place of the first battle between the allies of Ali and his opponents). That is because they both call to Islam and they only disputed over matters pertaining to leadership and considering the beneficial matters that benefit the Ummah and the general folk. Leaving the battle was more appropriate than making it, as was the school of thought of the majority of the Companions as we shall mention.

Narrated by Safwan Ibn Amr, he said: The people of Sham (party of Ali's opposition) were 60,000 and 20,000 of them were killed and the people of Iraq (party of Ali) were 120,000 and 40,000 were killed from them.

However, Ali and his allies were the closest of the two parties to the truth than Mu'awiyah. The allies of Mu'awiyah were the ones who revolted against them as has been affirmed in Saheeh Muslim from Abu Sa'eed Al-Khudri. He said: Somebody who is better than me informed me - i.e., Abu Qatadah - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to Ammar, "The rebellious group shall kill you (and Ammar was from the allies of Ali)."

Narrated by Abu Ubaidah Ibn Muhammad Ibn

Ammar Ibn Yasir from a Mawla of Ammar, who said: Ammar fell ill with an illness that made him weak, and he fell unconscious but recovered while we were crying around him. He asked, "Why are you crying? Do you fear that I will die on my bed? My beloved has informed me that the rebellious party shall kill me and my last provision in this world is diluted Laban."

Narrated by Ibn Mas'ood, he said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "When the people differ, Ibn Sumayyah will be with the truth." It is well-known that Ammar was in the army of Ali in the Battle of Siffeen and the allies of Mu'awiyah from Ash-Sham killed him and a man with the name of Abul-Ghadiyah killed him, and he was a man from the common folk. It has been mentioned that he was a Companion and Abu Umar Ibn Abdul-Barr and others mentioned him from the names of the Companions, and he was Abul-Ghadiyah Muslim. It has been said that his name was Yasar Ibn Uzaihir Al-Juhani from Quda'ah and it is said he was a Muzani (tribesman), yet it has also been mentioned they were two. He lived in Ash-Sham and then moved to Wasit, Ahmad narrated a Hadith from him and he has another Hadith with another compiler of Hadith. The scholars said that he was the murderer of Ammar Ibn Yasir and he used to mention the description of his murder of Ammar and he wouldn't be ashamed of that. We shall mention his biography when we speak of his murder of Ammar in the era of Mu'awiyah in the Battle of Siffeen. Whoever has mentioned that he fought in the Badr has made an error.

Narrated by Hanzalah Ibn Khuwailid Al-Anazi, he said: While I was with Mu'awiyah two men came disputing over the head of Ammar, every one of them said: I killed him. Abdullah Ibn Amr said, "Each of you should prefer that it was the other of you because I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'The rebellious party will kill him.'" Mu'awiyah

said, "Take your insane (son) away from us, O Amr. Why are you with us?" Abdullah said, "My father complained about me to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said, 'Obey your father as long as he lives and don't disobey him.' I am with you but I won't fight."

Narrated by Abdullah Ibn Al-Harith Ibn Nawfal, who said, "I was traveling with Mu'awiyah who was returning from Siffeen and along with him was Amr Ibn Al-As. Abdullah Ibn Amr said, "O my father, didn't you hear what the Messenger of Allah (Peace and Blessings of Allah be upon him) said to Ammar, 'Woe be unto you, O Ibn Sumayyah. The rebellious party shall kill you'!" He said: Then Amr said to Mu'awiyah, "Do you not hear what he says?" Mu'awiyah said, "The prohibition never ceases to come to me. Did we kill him? The ones that killed him are the ones who brought him (to us)."

The statement of Mu'awiyah: "That the one who killed him is the one who brought him to our swords," is a very far interpretation. Because that would imply that the leader of the army is the one who killed those who died in the way of Allah as he would have brought him to the swords of the enemies.

Amr said to Abdur Rahman Ibn Awf, "Do you not know that we used to read in the Qur'an: Strive hard in Allah's cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior) (Soorah Al-Hajj: 78) in the end of time just as you made Jihad at the beginning of time?" Abdur Rahman Ibn Awf said, "When is that, O leader of the Believers?" He replied, "When the tribesman of Umayyah become leaders and the tribesman of Al-Mugheerah become the ministers." Al-Baihaqi mentioned it here and it is as though he was using it as an evidence for the chapter which he mentioned after it concerning the two

arbitrators and the outcome of their affair.

Chapter concerning his briefing about the two arbitrators which were sent in the era of Ali

The two arbitrators were from the best of the Companions and they were Amr Ibn Al-As As-Sahmi from the party of Ash- Sham (Mu'awiyah) and the second was Abu Moosa Abdullah Ibn Qais Al-Ash'ari from the party of Iraq (Ali). They were only chosen in order to bring peace between the people and agree on a matter which entails ease for the Muslims and saving their blood. This is what occurred and because of them none was misguided due to them except for the Khawarij sect. Because they rebuked the two leaders for their use of arbitration, rebelled against them and labeled them as disbelievers. Ali Ibn Abu Talib fought against them and Ibn Abbas challenged their views. Then some of them returned to the truth yet the remainder continued until most of them were killed at An-Nahrawan and in areas from their defeated stances as we shall mention.

The Prophet's mention of the exit of the Khawarij

Narrated by Abu Sa'eed Al-Khudri: While we were with the Messenger of Allah (Peace and Blessings of Allah be upon him) and he was distributing something, Dhul-Khuwaisirah came - and he was a man from the tribe of Tameem - and said, "Be just, O Messenger of Allah." He replied, "Woe to you, and who will be just? You have indeed lost if I was not just." Umar said, "O

Messenger of Allah, give me permission so that I may strike his neck.” He replied, “Leave him, for he has companions and if you compare your prayers with theirs, and your fasting with theirs, you will look down upon your prayers and fasting

in comparison to theirs. They recite the Qur'an but it doesn't leave their throats. They will leave this religion just as an arrow darts through the games body in which case, if the point of the arrow was examined, nothing will be found on it, and when its stem was examined, nothing will be found on it; and if its feathers are examined nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people are recognized will be a black man. One of his upper arms will be like the breast of a woman or like a moving piece of flesh and they will appear at a time of discord between the people (Muslims)." Abu Sa'eed said, "I testify that I heard this Hadith from the Messenger of Allah (Peace and Blessings of Allah be upon him) and I testify that Ali fought against them while I was with him, then he ordered that man be sought. He was searched for and brought and I saw that he was bearing the description that the Messenger of Allah (Peace and Blessings of Allah be upon him) made about him."

Muslim narrated in his Saheeh from Abu Sa'eed, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A group shall emerge at a time of discord between the Muslims, the nearest of the two parties to the truth shall kill it." He also narrated it from the Hadith of Abu Ishaq Ath- Thawri from Habeeb Ibn Abu Thabit from Ad-Dhahhak Al- Mishraqi from Abu Sa'eed from the Prophet (Peace and Blessings of Allah be upon him).

Muslim narrated from (Yusair) Ibn Amr, who

said, "I asked Sahl Ibn Hunaif, did you hear the Messenger of Allah (Peace and Blessings of Allah be upon him) speak about those Khawarij?" He replied, "I heard him, then he pointed toward the East - and in another narration, toward Iraq - and said, 'A group shall emerge, they shall recite the Qur'an with their tongues yet it doesn't pass their throats. They shall leave this

religion just as an arrow passes through its game, they have shaved heads.'"

In the Saheehain from Ali: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "A group will emerge toward the end of time, with new teeth (young people), with foolish aspirations, and they speak with words from the best of creation (i.e., the Prophet's sayings), their faith will not pass their throats. Wherever you meet them then kill them, for lies a reward for the one who kills them till the Day of Resurrection."

Narrated by Sa'd Ibn Abi Waqqas, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned the man with a (female) breast and said, "The devil of the mountain spring is like the one who tends to horses, a man from Bajeelah shall bring him." He was known as: Al-Ashhab or Ibn Al-Ashhab; he is the sign of an oppressive people. Sufyan said: Ammar (Ad-Duhni) that a man brought him known as Al-Ashhab or Ibn Al-Ashhab.

Narrated by Abu Sa'eed, he said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "There will be someone from you who will fight in defense of the interpretation of the Qur'an just as I fought in defense of its revelation." Abu Bakr said, "Is that me, O Messenger of Allah?" He replied, "No." Umar said, "Is that me, O Messenger of Allah." He replied, "No, but he is Khasifun-Na'l." He intended Ali.

Narrated from Lahiqa, he said, "The ones who rebelled against Ali in An-Nahrawan were 4,000 in iron. The Muslims mounted them and killed them and they didn't kill from the Muslims

except 9, and if you wish then go to Abu Barzah, for he will testify to that.”

I say: The narrations from the Messenger of Allah (Peace and Blessings of Allah be upon him) concerning fighting against the Khawarij are Mutawatirah (many in number providing certainty in the narrations’ authenticity) because they are from many paths that provide certainty with the Imams of this field (i.e. Hadith). And its occurrence in the era of Ali is known by necessity among all the people of knowledge. And as for how they rebelled, and Ibn Abbas’ debating with them concerning that and the return of many of them to him then it shall be mentioned - if Allah wills - at its appropriate place.

The Prophet’s mention of Ali Ibn Abi Talib’s murder, and then it occurred exactly as he mentioned

Narrated Ammar Ibn Yasir, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said to Ali when he was made in charge of the Battle of Al-Ushairah, “O Abu Turab - because of what he saw upon him from Turab (soil) - shall I not inform you of the two worst men the people?” We said, “Indeed, O Messenger of Allah.” He replied, “Uhaimir Thamood, the one who slayed the she-camel (see Soorah Shams) and the one who will hit you on this, O Ali - (he pointed to) the top of his head - until this is wet from it,” (he pointed to) his beard (i.e. until his beard will be full of blood).

Narrated by Zaid Ibn Wahb, he said: The leader of the Khawarij came to Ali and said to him, "Fear Allah because you are going to die." He replied, "No, by the One Who cleaves the grain and the One Who created human being, but I am going to be murdered from a blow to this which will dye this - and he

pointed to his beard – is a fixed covenant and a decreed decree and he has failed who invents (such falsehood).”

It is renowned from Ali that when Abdur Rahman Ibn Muljam Al-Khariji stabbed him while he was exiting for the morning prayer at the door, Ali remained alive for two days since the stabbing and Ibn Muljam was held. Ali nominated his son Al- Hasan for being the Caliph as shall be mentioned and commanded him to lead the armies and said to him, “Ali doesn’t flow like the river.” When he died, Abdur Rahman was killed by means of Qawad (punishment for murder) and it is mentioned that he was killed by means of Hadd (punishment). And Allah (SWT) knows best. Al-Hasan Ibn Ali led the armies and went to Mu’awiyah as shall be explained later.

The Prophet’s mention of the event between Mu’awiyah and Al-Hasan and the nobility of his grandson Al-Hasan by resigning

Narrated by Abu Bakrah, he said: The Prophet (Peace and Blessings of Allah be upon him) took Al-Hasan Ibn Ali one day and he ascended the pulpit with him and said, “This son (grandson can be called “son” in Arabic) of mine is Sayyid (noble) and Allah will bring peace with him between two great parties of the Muslims.”

Al-Bukhari said from Al-Hasan (Al-Basri) in the book of Sulh (peacemaking):

By Allah, Al-Hasan Ibn Ali led large battalions like mountains against Mu'awiyah Ibn Abu Saufyan. Amr Ibn Al-As said (to Mu'awiyah), "I surely see battalions which will not turn back before killing their opponents." Mu'awiyah who was really the best of the two men said to him, "O Amr! If they killed those

and those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?"

Then Mu'awiyah sent two Quraishi men from the tribe of Abd- Shams called Abdur Rahman Ibn Sumurah and Abdullah Ibn Amir Ibn Kuraiz to Al-Hasan saying to them, "Go to this man (i.e. Al-Hasan) and negotiate peace with him and talk and appeal to him." They went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, "We, the offspring of Abdul-Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)." They said to Al-Hasan, "Mu'awiyah offers you so-and-so, and appeals to you and entreats you to accept peace." Al-Hasan said to them, "But who will be responsible for what you have said?" They said, "We will be responsible for it." Whatever Al-Hasan asked they said, "We will be responsible for it for you." Al-Hasan concluded a peace treaty with Mu'awiyah.

Al-Hasan (Al-Basri) said: I heard Abu Bakr say, "I saw Allah's Messenger on the pulpit and Al-Hasan Ibn Ali was by his side. The Prophet was looking once at the people and once at Al-Hasan Ibn Ali saying, "This son of mine is a Sayyid (i.e., a noble) and may Allah make peace between two big groups of Muslims through him'."

The affair occurred exactly how the Prophet (Peace and Blessings of Allah be upon him) mentioned. When the leadership was passed to

Al-Hasan Ibn Ali and he led the armies of Iraq, and Mu'awiyah came to him and they met at As-Siffeen based upon what Al-Hasan Al-Basri mentioned, then Al-Hasan Ibn Ali was inclined toward bringing peace. He addressed the people and resigned from leadership and gave it to Mu'awiyah and that was in the Year 40. The leaders of the

two armies gave allegiance to him and Mu'awiyah became in charge of the Ummah. That year was named the Year of Congregation due to the unification in it upon one man. We shall narrate that in detail if Allah wills. The period of the continuous Caliphate that the Messenger of Allah (Peace and Blessings of Allah be upon him) made an indication toward ended with this year, as was mentioned earlier in the Hadith of Safeenah, his Mawla, that he said, "The Caliphate after me is for 30 years, thereafter there shall be kingship," and in another narration, "biting." And it has been mentioned in another narration from Mu'awiyah that he said, "We are pleased with it as kingship."

The Prophet's mention of the expedition of the sea to Cyprus which was in the era of Mu'awiyah

Malik narrated from Anas Ibn Malik that the Messenger of Allah (Peace and Blessings of Allah be upon him) would enter upon Umm Haram Bint Milhan (the aunt of the Prophet through weaning) and she would feed him and she was married to Ubadah Ibn As-Samit. Once he entered upon her and fed him and she sat and inspected his head for lice. The Messenger of Allah (Peace and Blessings of Allah be upon him) slept, and when he woke laughing she said: "What causes you to laugh, O Messenger of Allah?" He replied: "I saw a people from my nation battling in the path of Allah riding the

waves of this sea, kings on thrones” – or he said “like kings on thrones.” Ishaq (the sub-narrator) doubted. Then I said, “O Messenger of Allah, supplicate to Allah that He makes me from them,” so he prayed for her and slept again. Then he woke laughing again and she asked him, “What causes you to laugh, O Messenger of Allah?” He replied, “I saw a people battling in the path of Allah,” as he

mentioned the first time. She said: "O Messenger of Allah, supplicate to Allah that He makes me from them." He replied, "You are from the first of them." Anas said: Then Umm Haram rode the sea in the era of Mu'awiyah. She fell from her riding animal when she left the sea and died.

The Hadith has also been narrated by Al-Bukhari from Abdullah Ibn Yoosuf and by Muslim from Yahya Ibn Yahya, both of them from Malik.

Narrated by Khalid Ibn Ma'dan that Umair Ibn Al-Aswd Al-Ansi informed him that he came to Ubadah Ibn As-Samit while he was staying on the coast of Hims (in Syria) in an apartment he owned with Umm Haram. Umair said: Umm Haram informed us that she heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "The first army from my Ummah to battle in the sea is granted Paradise." Umm Haram said, "O Messenger of Allah, am I from them?" He replied, "You are from them." She said: Then the Prophet (Peace and Blessings of Allah be upon him) said, "The first army that battles against the city of Qaisar shall have their sins forgiven." I said, "Am I from them, O Messenger of Allah?" He said, "No."

It is similar to the meaning of the first Hadith. Also in this Hadith there are 3 signs of the Prophethood. The first is the mention of the first battle at sea which occurred in Year 27 with Mu'awiyah when he was on an expedition to Cyprus while he was a governor of Syria (Sham) under Uthman Ibn Affan. (Second) Umm Haram

Bint Milhan who accompanied Ubadah Bin As-Samit - her husband, one of the chiefs in the night of the Aqabah (Pact). She died when she was returning from the battle although it has been mentioned in Sham according to what was mentioned earlier in the narration of Al-Bukhari. Ibn

Zaid said: She died in Cyprus in the Year 27. (Thirdly) the second battle was the Battle of Constantinople with the first army which went there and the leader (of the army) was Yazeed Ibn Mu'awiyah and that was in Year 52, Abu Ayyoob, Khalid Ibn Zaid Al-Ansari was with them when he died there. And this woman was not with them because she had died before that in the first expedition.

So this Hadith has 3 signs from the signs of the Prophethood; the mention of the 2 battles, the mention that the woman is from the first and not the last and this is exactly what happened.

Information of the war against India

Narrated Abu Hurairah, who said: My close friend informed me the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There will be an army from this Ummah that will go to Sind (an area now a province of Pakistan) and Al-Hind (India)." If I reach it and become martyred then so be it, and if I - he (Abu Hurairah) mentioned a word - return then I am Abu Hurairah the free whom was freed by him (the Prophet) from the fire." Only Ahmad narrated this Hadith.

The Muslims went to battle in India at the time of Mu'awiyah in Year 44 and there were events that occurred there which shall be explained later. And the great King Mahmood Ibn Subuktikeen of Ghaznah (Ghazni a city in modern Afghanistan) in around Year 400 invaded the land of India and he fought therein,

he killed, captured, carried off slaves and gained war booty. He even entered Somanath and destroyed the biggest idol (Shiva) which they worshiped and he took its earrings and chains (or necklaces) and then returned safe and victorious as shall be mentioned.

Section concerning this Prophet's mention of the war against the Turks as it happened

Al-Bukhari narrated from Abu Hurairah from the Prophet (Peace and Blessings of Allah be upon him), he said, "The Hour shall not be established until you fight a people with fur sandals (shoes) and until you fight the Turks, small-eyed red-faced Dhulful-Unoof (small short noses with raised tips). Their faces are like covered shields (i.e. round and full of meat) and you will find from the best of the people are those who have hatred for this affair (i.e. Islam) until he enters it. And the people are like earthly treasures (metals, gems, etc., i.e., they're all different and also the true nature of them are never changed. That's why he said after this); the best of them in Jahiliyyah (pre-Islamic ignorance) is the best of them in Islam. There shall come a time upon one of you that if he were to see me, then that would be more beloved to him than if he were to have similar to his family and his wealth."

Narrated Abu Hurairah that the Prophet said, "The Hour will not be established until you fight Khooz and Kirman from the non-Arabs; with red faces, small (chisel type) noses and small eyes; their faces are like covered shields, their sandals (shoes) are from fur."

The point is that fighting against the Turks occurred toward the end of the era of the Companions, they fought against the Great Al-Qan (or Khan) and severely destroyed him based upon that which we will mention when we come

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to it.

Another narration from Abdullah Ibn Salam

Narrated by Qais Ibn Ubad, he said: I was in the mosque when a man with the mark of humility came and prayed two short

units (Raka'ahs). The people said that he was a man from the people of Paradise. When he left, I followed him until he entered his house and I also entered with him and spoke to him. When he felt comfortable, I said to him, "The people said such- and-such when you entered the mosque." He replied, "Allah is glorified, by Allah, it isn't appropriate for anyone to say that which he doesn't know and I shall inform you that I had a dream which I saw at the time of the Messenger of Allah (Peace and Blessings of Allah be upon him) so I narrated it to him. I saw that I was in a green garden - Ibn Awn (sub-narrator) said that he mentioned its greenness and spaciousness - in the middle of it there was an iron pillar, the bottom of it was in the ground and the top of it was in the sky at the top of it there was a handhold. I was told to climb it. I said that I couldn't. Then he brought a Minsaf - Ibn Awn said it means a young servant (Waseef) - and then he lifted my clothes from behind me and said to climb on it. I climbed till I took hold of the threshold and he said, "Hold on to the threshold." Then I woke up and it was in my hand. The man said: I came to the Prophet (Peace and Blessings of Allah be upon him) and informed him. He said, "As for the garden, it is the garden of Islam and as for the pillar, it is the pillar of Islam. As for the threshold, it is the firm threshold, you shall die upon Islam." He said, The narrator was Abdullah Ibn Salam.

The mention of the death of Maimoonah Bint Al-Harith in Sarif

Al-Bukhari narrated in At-Tareekh from Yazeed Ibn Al- Asamm, he said: Maimoonah became ill in Makkah and she didn't have anyone from her nephews present. She said, "Take me out of Makkah because I am not going to die there. The Messenger of Allah (Peace and Blessings of Allah be upon him) informed me that I won't die in Makkah." They

transported her to Sarif under the tree which the Messenger of Allah (Peace and Blessings of Allah be upon him) first had intercourse with her in a tent (which they were in). She died there and her death was in Year 51 upon the correct opinion.

Narrations regarding the Prophet's mention of the murder of Hujr Ibn Adiyy and his companions

Narrated by Ali Ibn Abi Talib, he said, "O people of Iraq, 7 people shall be killed from you at Adhra', their example is like the example of the companions of the ditches (see Soorah Al-Burooj)." Then Hujr Ibn Adiyy and his companions were killed. Ya'qoob Ibn Sufyan said: Abu Nu'aim mentioned: Ziyad Ibn Sumayyah mentioned Ali Ibn Abi Talib on the pulpit when Hujr took some stones and those around him and threw them at Ziyad. He wrote to Mu'awiyah and said, "Hujr threw stones at me while I was on the pulpit." Mu'awiyah wrote to him that he should bring Hujr to him. When he was near Damascus he sent a group to him and met them at Adhra' and killed them.

Al-Baihaqi said, "Ali wouldn't say something like this unless he heard it from the Messenger of Allah (Peace and Blessings of Allah be upon him)."

Narrated Marwan Ibn Al-Hakam, who said: I entered with Mu'awiyah upon the Mother of the

Believers, 'A'ishah, and she said, "O Mu'awiyah, you killed Hujr and his companions and you did that which you did. Do you not fear that I have a man hiding who is going to kill you?" He replied, "No, I am in the house of security. I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'Faith restricts Fatk (to kill someone when he is unaware), the Believer doesn't

perform Fatk'. O Mother of the Believers, what do you need me for other than that?" She said, "Make peace." He said, "Then leave me and Hujr till we meet with our Lord."

Narration of Rafi' Ibn Khadeej

Al-Baihaqi narrated from Yahya Ibn Abdul-Hameed Ibn Rafi' from his grandmother that Rafi' Ibn Khadeej was hit - Amr (the sub-narrator) said I don't know which of the two he mentioned, either Battle of Uhud or Battle of Hunain - by an arrow in his chest. He came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah, take the arrow out for me." He said to him, "O Rafi' if you wish, I will pull the arrow and its head out together. And if you wish, I will pull the arrow out and leave the arrow head and testify for you that you are a martyr on the Day of Resurrection." He said, "O Messenger of Allah, pull out the arrow and leave the arrow head and testify for me that I am a martyr on the Day of Resurrection." The narrator said: He lived till the Caliphate of Mu'awiyah when his wound opened and he died after Asr (evening) prayers. This is what was mentioned in this narration that he died during the leadership of Mu'awiyah. Al-Waqidi and others mentioned that he died in Year 73 and it is also mentioned 74, yet Mu'awiyah's death was in Year 60 without any controversy. And Allah (SWT) knows best.

The Prophet's informing of trials that will occur after his

death at the hands of youngsters from Banu Hashim

Abdullah Ibn Mas'ood narrated that the Prophet (Peace and Blessings of Allah be upon him) said: "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet (Peace and Blessings of

Allah be upon him) asked, "O Allah's Messenger! What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allah." (Recorded by Al-Bukhari)

Abu Hurairah related that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "This branch from Quraish will ruin the people." The companions of the Prophet asked, "What do you order us to do (then) O Messenger of Allah?" He said, "I would suggest that the people keep away from them." (Recorded by Al-Bukhari)

Sa'eed Al-Umawi narrated that he was in the company of Marwan and Abu Hurairah, when he heard Abu Hurairah say: I heard the trustworthy, truly inspired one (i.e. the Prophet) say, "The destruction of my followers will be brought about by the hands of some youngsters from Quraish." Marwan asked, "Youngsters?" Abu Hurairah said, "If you wish, I would name them: They are the children of so-and-so and the children of so- and-so." (Recorded by Al-Bukhari)

Abu Hurairah narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "The destruction of my followers will be brought about by the hands of some youngsters." (The subnarrator from Abu Hurairah) said: Marwan who was in our midst in the gathering and had not yet held any political position said, "May Allah curse those youngsters!" It was then that Abu Hurairah said, "If I wish to mention then and say they are the

children of so-and-so and the children of so-and-so I would do so.” (The sub-narrator said): My father, my grandfather and I then visited Banu Marwan after they had gained authority and we found them pledging allegiance to young boys. There were among these some who pledged allegiance while he was still a baby. My grandfather

then told us, 'Perhaps, these are those I heard Abu Hurairah mention'." (Recorded by Ahmad)

In another version by Ahmad, Abu Hurairah narrated: I heard my beloved one Abul-Qasim (the Prophet (Peace and Blessings of Allah be upon him)) say: "The destruction of my followers will be brought about by the hands of some thoughtless youngsters from Quraish."

Abu Sa'eed Al-Khudri narrated that he heard the Messenger of Allah (May Allah be pleased with him) say: "There will be successors after the passage of sixty years who will neglect prayer and pursue desires; so they are going to meet evil. Then there will be successors who will read the Qur'an but it will not go beyond their collarbones. Three kinds of people will read the Qur'an: a true believer, a hypocrite and a sinner." Basheer (a sub-narrator) asked Al-Waleed (another sub-narrator): What do these three mean? The latter replied: "The hypocrite disbelieves in the Qur'an; the sinner turns the Qur'an into a source of earning a living and the believer believes in (and acts upon) it." (This version is exclusively recorded by Ahmad)

Ash-Sha'bi said: When Ali Ibn Abi Talib returned from Siffeen, he addressed the people saying, "O you people, do not detest the commandership of Mu'awiyah. For, if you lose him, then you will see heads being removed from their bases like colocynth."

Abu Hurairah would stroll in market of Al-Madinah and would say, "O Allah! Do not keep

me alive till the sixtieth year! It is better for you to hold on to Mu'awiyah's temples. O Allah, do not keep alive till the time youngsters will assume leadership."

It was reported that Abu 'Ubaidah Ibn Al-Jarrah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "This affair (of the Ummah) shall remain just and standing upon justice until it will be defiled by a man from Banu Umayyah." (This narration is weak due to interruptions in its chain of transmitters)

Abu Dharr narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "The first person to change my way is a man from Banu Umayyah." Al- Baihaqi said, "It is likely that the man being referred to in this Hadith is Yazeed Ibn Mu'awiyah Ibn Abi Sufyan. And Allah (SWT) knows best.

People have varying stances concerning Yazeed Ibn Mu'awiyah. Some love him and are loyal to him; and these are people of Sham (especially) from among the Nawasib. As for the Rawafid, they ferociously attack him and invented many lies against him. Many or most of these Rawafid even go as far as calling him an atheist, but he was not! Some people neither love him nor insult him for they knew that he was not an atheist as he is being falsely portrayed by the Rawafid. They do not love him because of heinous occurrences and extremely repulsive events that took place during his caliphate. Among the most atrocious of these events was the murder of Husain Ibn Ali at Karbala. However, he knew nothing about this murder and was, possibly, neither pleased nor grieved by it. Another instance was the event of Harrah.

Murder of Husain Ibn Ali

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Abdullah Ibn Wahb Ibn Zam'ah related on the authority of Umm Salamah who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) one day slept and

then woke up, disturbed. He slept again and woke up but less disturbed. He then slept again and woke while holding a handful of red sand which he twisted in his hand. I said, "O Messenger of Allah, what is this sand?" He said, "(Angel) Gabriel told me: This (meaning Husain, the Prophet's grandson) would be killed in the land of Iraq. Then I said to Gabriel: Show me the sand from the land in which he would be killed. And this is the sand'."

Abdullah Ibn Abbas (May Allah be pleased with him) narrated that Al-Husain (the Prophet's grandson) was sitting in the bosom of the Prophet (Peace and Blessings of Allah be upon him) when Gabriel asked him, "Do you love him?" The Messenger of Allah (Peace and Blessings of Allah be upon him) responded, "How should I not love him while he is the fruit of my heart?!" It was then that Gabriel said, "But your followers will kill him. Should I show you the place of his grave?" He then took a handful of red dust.

Ummul-Fadl Bint Al-Harith i narrated that she came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and told him, "O Messenger of Allah, I had a terrible dream last night." The Prophet (Peace and Blessings of Allah be upon him) asked, "What is it?" She said, "I saw it in my dream that a part of your body was cut off and put in my lap." The Prophet (Peace and Blessings of Allah be upon him) said, "You have seen something good. That is Fatimah! If Allah wills, she will have a baby boy that will be put in your lap (as his wet-nurse)."

Later, Fatimah had Husain and he was put in my lap as prophesied by the Messenger of Allah (Peace and Blessings of Allah be upon him). One day, I entered upon the Prophet (Peace and Blessings of Allah be upon him) and put Husain on his lap. Then I turned around and saw the tears rolling down from the Prophet's eyes. I said, "O Messenger of

Allah, may my father and mother be sacrificed upon you! What happened?" He said, "Gabriel came to me and informed me that my followers would kill this son of mine." I said, "Is that so?" He said, "Yes, and he even brought me the red dust of the place in which he would be killed."

She also narrated that she came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and told him, "I saw in my dream that in my house or my room a part of your body." The Prophet (Peace and Blessings of Allah be upon him) said, "Allah willing, Fatimah will give birth to a baby boy that you will nurse." As it turned out, Fatimah had Husain and he was given to me to nurse and I nursed him along with Qutham. One day, I brought him to Allah's Messenger (Peace and Blessings of Allah be upon him). He took him and placed him on his chest and the boy urinated. His lower garment was wetted by the urine and then rapped the boy's shoulders. The Messenger of Allah (Peace and Blessings of Allah be upon him) then said, "You have hurt my son, may Allah reform you!" Or he said, "May Allah have mercy upon you!" I then asked him to give me his garment so that I could wash it but he said, "It is only a baby girl's urine that is washed off. As for a baby boy's, water is only sprinkled on it."

Ibn 'Abbas (May Allah be pleased with him) narrated that he saw the Messenger of Allah (Peace and Blessings of Allah be upon him) in a dream, dusty and disheveled and holding a bottle of blood. He said, "May my father and mother be sacrificed on you, O Messenger of

Allah! What is this?" He said, "This is the blood of Husain and his companions. I have been collecting it all day." Ibn 'Abbas continued, "We enumerated that day and we found that he was killed on that day. May Allah be pleased with him."

Qatadah said, "Al-Husain was killed on Friday, the Ashoora' day, in the Year 61 A.H. He was aged fiftyfour years, six months and fifteen days."

The reason for killing Husain was that the people of Iraq wrote a letter to him, requesting him to come to them so that they could pledge allegiance to him as the caliph. He received many letters in this regard from the general public and from his cousin, Muslim Ibn Aqeel. When 'Ubaidullah Ibn Ziyad, whom Yazeed Ibn Mu'awiyah appointed as the governor of Iraq knew about this letter, he sent for Muslim Ibn Aqeel and had him beheaded. He then threw his body from atop of his palace to the public square. This caused commotion and disunity among people.

Meanwhile, Husain who had mobilized an army from Hejaz in preparation for marching to Iraq did not know what had happened to Muslim Ibn Aqeel. So, he set out in the company of about three hundred strong convoy, comprising members of his household and his followers. Some of the Prophet's companions such as Abu Sa'eed Al-Khudri, Jabir Ibn Abdullah, Ibn Abbas and Ibn Umar warned Husain against going to Iraq but he did not listen to them.

Abdullah Ibn Umar offered Husain the best advice on this matter. He tried in vain to convince him that he would not achieve his goal but Husain rejected the advice.

Ash-Sha'bi said: Ibn Umar came to Al-Madinah

and he was informed that Husain Ibn Ali had left for Iraq. He caught up with him after a journey of about two or three nights. He asked him, "Where are you going?" Husain said, "Iraq." And there were books and scrolls with him. Ibn Umar advised, "Do not go to these people." Husain then showed him the books and

scrolls and said, "These are their books and scrolls containing their messages and pledges of allegiance." Thereupon Ibn Umar said to him, "Allah gave His Prophet Muhammad (Peace and Blessings of Allah be upon him) to choose between the wealth of this world and that of the Hereafter, and he chose that of the Hereafter and did not want that of this world. And you are of the blood of the Messenger of Allah (Peace and Blessings of Allah be upon him). By Allah! None of you will ever attain this (position of worldly authority). For, Allah has not diverted away from you but for what is better for you. So, go back." But Husain refused and repeated, "These are their books and scrolls containing their messages and pledges of allegiance." It was then that Ibn Umar hugged him and said, "I wish you Allah's protection as a victim of murder." In actuality, the understanding of Abdullah Ibn Umar that none of the members of the Prophet's household had never assumed - and will never assume - the absolute and independent political authority and complete control was correct and accurate. Uthman Ibn Affan and Ali had also made the similar statement that none of the members of the Prophet's household will ever attain absolute political authority.

As for the Fatimid caliphs that once controlled Egypt, most scholars are of the opinion that they are just pretenders (and not descendants of the Prophet (Peace and Blessings of Allah be upon him)). Ali was a member of the Prophet's household, yet he never enjoyed complete authority as his three predecessors had done.

Neither did his control cover all parts of the Muslim lands. In addition to this, things were made difficult for him.

As for his son Hasan, when he came with the army of his father and he and the people of Sham reached an agreement and truce and he saw that it would be in the interest of all to forgo authority, he relinquished it for the sake of Allah, and in order

to preserve the blood of the Muslims. May Allah reward him with good and be pleased with him.

When Ibn Umar advised Husain against going to Iraq and his advice was rejected, he hugged him and bade him farewell saying, "I wish you Allah's protection as a victim of murder." What Ibn Umar had expected to happen did occur. For, when Husain mounted his ride and continued with his journey to Iraq, Ubaidullah Ibn Ziyad sent a detachment of four thousand men to accost him under the leadership of Amr bin Sa'd Ibn Abi Waqqas, who had asked Ubaidullah to excuse him but the latter refused to do so. The two groups met each other at a place called Karbala. Then Husain and those who were with him sought refuge at a place where reeds were grown. And they stayed behind it.

The two groups faced each other and Husain asked members of the other group to grant him one of the three things: to allow him to go back to where he came from, to be sent to one of the warfronts where he could fight in the way of Allah and get martyred or to be left to go to Yazeed Ibn Mu'awiyah and surrender himself to him to take whatever decision he wished regarding him. They refused to grant him any of the three options and they told him that they could only take him to Ubaidullah who could then decide to do whatever he wanted with him.

Husain flatly rejected the idea of meeting Ubaidullah and, as a result, fighting ensued between him and Ubaidullah's troops which culminated in his being killed - may Allah have

mercy upon him. The soldiers then brought Husain's head to Ubaidullah who started scratching the former's incisors with a rod he was holding. Anas Ibn Malik was present there; and he said rather disgustingly, "You this! Take off your rod. On many

occasions, I had seen the Messenger of Allah (Peace and Blessings of Allah be upon him) kissing these incisors!"

Ubaidullah then commanded that members of Husain's family and the remnants of those who were with him be sent to Yazeed in Syria. There was also a report that he sent with them Husain's head that was put in front of Yazeed.

People composed many eulogies on Husain and the eulogy mentioned by Al-Hakim An-Naisaboori, who has some Shiism in him, is one of the best. The meaning of the eulogy goes thus:

They brought your head, O son of Muhammad's daughter, drenched in his own blood;

By killing you, O son of Muhammad's daughter, it is as if they had publicly and intentionally killed a Messenger!

They killed you thirstily without having any consideration for the Qur'an or its meaning;

They are glorifying Allah for your being killed while in their murdering you, they have murdered glorification of Allah and proclamation of His oneness.

The event of Harrah that also occurred during the time of Yazeed

Ayyoob Ibn Basheer Al-Mu'awi narrated that the

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Messenger of Allah (Peace and Blessings of Allah be upon him) went out in one of his journeys. When he arrived at the Harrah of Zuharah, he halted and made Istirja'. This troubled those who were with him; for they thought that the Istirja' had to do with their journey. Umar Ibn Al-Khattab said, "O Messenger of Allah,

what did you see?" The Prophet (Peace and Blessings of Allah be upon him) answered, "It has nothing to do with this journey of yours." His Companions then said, "Then what is the matter, O Messenger of Allah?" The Prophet (Peace and Blessings of Allah be upon him) answered, "The best ones from among my Companions will be killed in this Harrah." This is a Mursal report.

Regarding the following Verse: "And if the enemy had entered from all sides (of the city), and they had been exhorted to Al- Fitnah (i.e. to renegade from Islam to polytheism), they would surely have committed it." (Soorah Al-Ahzab 33:14)

Ibn Abbas said, "The interpretation of this Verse only came to light exactly sixty years (after Hijrah)." He then said, quoting a part of the Verse, "They would surely have committed it."

Abu Dharr narrated: "The Messenger of Allah (Peace and Blessings of Allah be upon him) asked me, 'O Abu Dharr, what will you do when you see people killing one another so much so that there is lot of bloodshed?' I said, 'Allah and His Messenger know best.' He then said, 'You should sit down in your house and shut your door.' I said, 'What if I am not left alone?' The Prophet (Peace and Blessings of Allah be upon him) said, 'Then join the ones you belong to and stay with them.' I said, 'Should I take up my weapon?' He said, 'Then you will be involved in what they are doing. But if you fear that that you might be terrified by the clinging of the sword, then cover your face with the edge of your

garment so that the killer to bear the burden of his sin and that of yours’.”

The cause of the battle of Harrah is that a delegation from Al- Madinah went to Yazeed in Damascus who honored them and gave them generous gifts. He gave their leader, Abdullah Ibn

Hanzalah close to a hundred thousand Dirhams. When members of this delegation returned to their people, they informed them of religious violations that Yazeed used to commit such as consumption of alcohol and immoralities that such violations led to, the greatest of which is delaying prayers until their times expired as a result of drunkenness. They, therefore, resolved to stop recognizing him as the commander of the faithful, and an announcement to that effect was promptly made near the Prophet's pulpit.

When Yazeed heard what the people of Al-Madinah had done, he sent a detachment of fighters under the commandership of a man called Muslim Ibn 'Uqbah - the righteous predecessors call him "Musrif" Ibn 'Uqbah - to quell the rebellion. When he arrived at Al-Madinah with his troops, he launched a ferocious attack on the city for three days during which he killed lots of people that hardly any of its residents was able to escape. Some scholars from among the righteous predecessors claim that about a thousand virgins were raped during the invasion.

Imam Malik said, "During the war of Harrah, seven hundred men from among the memorizers of the Qur'an were killed." The narrator from him said, "I thought he said that three of them were Companions of the Prophet (Peace and Blessings of Allah be upon him)." This took place during the caliphate of Yazeed.

Laith said, "The war of Harrah took place on the 26th (or 27th) of Dhul-Hijjah, Year 63 A.H."

Musrif Ibn 'Uqbah then went to Makkah with the intention of killing Abdullah Ibn Zubair who had escaped from pledging allegiance to Yazeed. It was at this time that Yazeed died and Ibn Zubair was becoming more powerful in his control of Hejaz. He then seized Iraq and Egypt.

After the death of Yazeed, pledge of allegiance was given to his son Mu'awiyah Ibn Yazeed. He was a righteous man but he did not rule for long. He ruled only for forty or twenty days, according to some reports. May Allah have mercy upon him. Marwan Ibn Hakam then seized Syria and ruled it for nine months and died. He was succeeded by his son, Abdul-Malik who faced a stiff challenge from Amr Ibn Sa'eed Ibn Al-Ashdaq who was the governor of Al-Madinah during the caliphate of Mu'awiyah, his son Yazeed and Marwan Ibn Hakam. After the death of Marwan, Amr Ibn Sa'eed claimed the latter had made a will that he should assume the caliphate after him. So he made things difficult for Abdul-Malik that he had to wage a war against him until he killed him in the Year 70 A.H. or 69 A.H. according to some narrations.

The reign of Abdul-Malik continued until he was finally able to defeat Ibn Zubair in the Year 73 A.H. Abdullah Ibn Zubair was killed in Makkah by Hajjaj Ibn Yoosuf Ath-Thaqafi with the command of Abdul-Malik after a long siege in which the Ka'bah was struck with ballista just because Ibn Zubair was taking shelter in the Sacred Mosque. Hajjaj carried on his siege and attack on the mosque until he finally killed Ibn Zubair.

After the murder of Ibn Zubair, Abdul-Malik entrusted the caliphate to his four sons after him: AlWaleed, Sulaiman, Yazeed and Hisham, in that order.

Abu Hurairah narrated that the Messenger of

Allah (Peace and Blessings of Allah be upon him) said, "Seek refuge with Allah from the (occurrences of) the beginning of year seventy (A.H.) and from leadership of youngsters."

The Prophet (Peace and Blessings of Allah be upon him) also said, "This world will not come to an end before the appearance of a wicked son of a wicked one."

Abu Hurairah also narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The (average) age of my followers is between sixty and seventy years."

Muhammad Ibn Yazeed Ibn Abi Ziyad Ath-Thaqafi said: Qais Ibn Kharashah and Ka'b marched together until they arrived at Siffeen. Ka'b Al-Ahbar halted and spoke about many Muslims who were killed there.

He also mentioned that the incidence was mentioned in the Torah.

Muhammad Ibn Yazeed also reported from Qais Ibn Kharashah that he pledged allegiance to the Messenger of Allah (Peace and Blessings of Allah be upon him) that he would always say the truth. The Messenger of Allah (Peace and Blessings of Allah be upon him) then told him, "Qais, perhaps, you will live long and reach a time when you will be under the control of a ruler you will not be able to say the truth in their presence." Qais replied, "By Allah! I will not pledge allegiance to you on something except that I fulfill it." Thereupon the Prophet (Peace and Blessings of Allah be upon him) said, "Then no human being can harm you."

So Qais lived till the time of Ubaidullah Ibn Ziyad Ibn Abi Sufyan who held something against him and summoned him. When he was

brought to him he said, "Are you the one claiming that no human being can harm you?" Qais answered in the affirmative. Ubaidullah then said, "Today, you will know that you are a liar!" He then called for the tormentor. (Before the arrival of the tormentor, Qais slanted and died!)

Another Miracle

Abbas Ibn Abdul-Muttalib said that he sent his son Abdullah to the Prophet (Peace and Blessings of Allah be upon him) concerning an affair. When Abdullah arrived at the Prophet's place, he found a man with him, so he turned back and did not talk to him due to the position of that man. When Abbas met the Messenger of Allah (Peace and Blessings of Allah be upon him), he told him about that. The Messenger of Allah (Peace and Blessings of Allah be upon him) then said, "Did he really see the man?!" Abbas answered in the affirmative. The prophet (Peace and Blessings of Allah be upon him) then said, "Do you know that man? He is (Angel) Gabriel. Abdullah Ibn Abbas will not die until he loses his eyes; but he will be endowed with great knowledge."

The prophecy came true, for Abdullah Ibn Abbas died in the Year 68 A.H. after he had become blind.

Unaisah Bint Zaid Ibn Arqam narrated on the authority of her father that the Messenger of Allah entered upon her father Zaid to visit him when he was sick. The Prophet (Peace and Blessings of Allah be upon him) told Zaid: "There is nothing wrong with you concerning your ailment. But are you going to do if you are endowed with long life after me and you go blind?" Zaid said, "Then I will expect my reward from Allah and have patience." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Then you will enter Paradise without

reckoning.” As it turned out, Zaid Ibn Arqam became blind after the death of Allah’s Messenger (Peace and Blessings of Allah be upon him). He then regained his vision and became blind again and then died.

Jabir Ibn Samurah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Thirty liars and charlatans will appear before the establishment of the Hour; each of them will claim that he is a prophet."

Abdullah Ibn Zubair narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The Hour will not be established before the appearance of thirty liars. Among them are: Musailimah, Al-Ansi and Al-Mukhtar. The worst Arab tribes are Banu Umayyah, Banu Haneefah and Banu Thaqeef."

It is reported on the authority of Asma' Bint Abi Bakr (May Allah be pleased with him) that she told Hajjaj Ibn Yoosuf: "The Messenger of Allah (Peace and Blessings of Allah be upon him) has informed us that a liar and a great slaughterer shall appear from the tribe of Thaqeef. We know the liar already. As for the great slaughterer, I have no doubt that it is you!"

Abul-Muhayyah related from his father who said: After Hajjaj Ibn Yoosuf had killed Abdullah Ibn Zubair, he visited Asma' Bint Abu Bakr (Abdullah's mother) and said, "O mother, the commander of the faithful commanded me that I should treat you well. What can I do for you?" Asma' said, "I am not your mother. But I am the mother of the crucified one. I do not need anything from you. But wait and let me tell you what I heard the Prophet (Peace and Blessings of Allah be upon him) say. He told us that in Thaqeef, there would be born a great liar and a great murderer. The liar we have seen, and as

far as the murderer is concerned, I do not find anyone else besides you.” Hajjaj then said, “Great murderer of the hypocrites.”

Abdullah Ibn Umar narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "A great liar and a great slaughterer will appear from among the tribe of Thaqeef."

There are successive reports about Mukhtar Ibn Abi Ubaid the liar. He used to claim that he was a prophet and that Angel Gabriel brought him revelations. Ibn Umar, who was the husband of Mukhtar's sister, was told that Mukhtar claimed that he received inspiration. The response he gave was: "Yes, he is correct. For, Allah says: And certainly, the Shayateen (devils) do inspire their friends (from mankind) to dispute with you. (Soorah Al-An'am 6:121)"

Rifa'ah Ibn Shaddad said: "I was planning to do something against Mukhtar, the liar. So, one day, I entered upon him and he said to me, 'Angel Gabriel had just got up from this chair!' I made for my sword to kill him but I remembered a Hadith that Amr Ibn Al-Hamiq Al-Khuza'i related to me that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'If a man trusts another man concerning his life and the latter killed the former, a flag of treachery would be raised for him on the Day of Resurrection.' I then refrained from carrying out my plan."

Abu Adhabah related: "A man came to Umar Ibn Al-Khattab and informed him that the people of Iraq had pelted their leader with stones. So he set out angrily and led us in a prayer in which he forgot to perform some of its rites. The people

started saying, 'Subhanallah! Subhanallah!' When he concluded the prayer, he faced the people and said, 'Who among you is from Syria?' A man got up and another man also got up. I then got up as a third or fourth person. Umar then said, 'O you people of Syria! Get ready for the people of Iraq for Shaitan has laid

egg there and hatched. O Allah! They have caused me confusion, so cause them confusion and hasten their punishment by making the Thaqafi boy their ruler who will rule them by the law of the age of ignorance, will not accept any good deed done by the righteous ones among them and will not forgive the mistakes done by anyone of them.”

Al-Hasan narrated that Ali Ibn Abi Talib said about the people of Kufah: “O Allah, as I have trusted the people of Kufah and they betrayed me and I was sincere with them and they acted treacherously toward me, impose on them an excessively cruel and arrogant youngster from Thaqeef who would usurp their wealth and judge them in the way of the time of ignorance.” At the time of Hasan’s death, Habbaj was not yet born. This narration is, however, interrupted.

Ali was reported to have said, “The overbearing youngster who will rule the cities will usurp their goods, kill their noble members and strike terror in their hearts. He will cause them insomnia and Allah will impose him on those who claim to be Ali’s supporters.”

Habeeb Ibn Abi Thabit narrated that Ali said to a man, “You will not die before you meet the Thaqeef boy.” He was asked, ‘Who is the youngster of Thaqeef, O commander of the faithful?’ He said, “It will be said about him on the Day of Resurrection, ‘One of the corners of Hell will be occupied by a man who is about twenty or twenty odd years of age. (In this world), he will not leave out a sin except that he

commits it. Even if there are no more sins to be committed and nothing is left but a closed door that could be broken, he will break it. He will kill those who disobey with those who obey him.” This narration is full of irregularities; and its attribution to Ali is questionable.

Umar Ibn Abdul-Azeez said, "If each nation was to present out its evil one, and we also present Hajjaj as our devil one, we would certainly defeat them."

Abu Bakr Ibn Ayyash narrated from Asim Ibn An-Najood who said, "There was no sin against Allah that Hajjaj did not commit."

Hajjaj died in the Year 95 A.H.

The Prophetic allusion to the reign of Umar Ibn Abdul-Azeez, crown of the Umayyads

Hudhaifah narrated that he asked the Messenger of Allah (Peace and Blessings of Allah be upon him), "Is there any bad time after this good one?" He said: "Yes." I asked: "Will there be a good time again after that bad time?" He said: "Yes, but therein will be a hidden evil." I asked: "What will be the evil hidden therein?" He said: "(That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points."

Al-Baihaqi and others interpreted this second good time as the reign of Umar Ibn Abdul-Azeez.

Hudhaifah also related that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The Prophethood shall remain with you as long as Allah wills. He will then remove it whenever He wills. Then, there will be a caliphate that will follow the path of www.sunniconnect.com

Prophethood. It will also abide as long as Allah wills. He will then remove it when he wills to do so. After this, there will be a strong kingdom, and it will abide as long as Allah wills. He will then remove it. After this, there will be a

coercive kingdom, and it will last as long as Allah wills. He will then remove it. After that, a caliphate that will follow the path of Prophethood will emerge.”

A sub-narrator of this Hadith added: “Then Umar Ibn Abdul- Azeez came, accompanied by Yazeed Ibn Nu‘man. I then wrote to him to tell him about this Hadith. I included in my letter to him, ‘I hope that you will be the commander of the faithful after the coercive kingdom.’ Yazeed took the letter from me and gave it to Umar who was very happy when he read it.”

Qatadah narrated that Umar Ibn Abdul-Azeez said: “In my dream, I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) while Abu Bakr, Umar, Uthman and Ali were with him. He said to me, ‘Come closer.’ And I came closer to him until I stood before him. He then looked up to me and said, ‘Indeed, you will assume leadership of this Ummah and you will rule them with justice’.”

Nafi’ narrated on the authority of Ibn Umar who said: “It reached us that Umar Ibn Al-Khattab said, ‘There will be among my descendants a man who will assume the leadership of this Ummah and who will fill the earth with justice.’” Nafi’ said, “I have no doubt that the man is Umar Ibn Abdul-Azeez.”

This issue of his rule had already been known before he assumed authority; rather before he was born. It was already known that a man from Banu Umayyah shall attain the leadership of this

Ummah and that he will be called, "The fissure-headed man of Banu Marwan."

His mother is Arwa Bint Asim Ibn Umar Ibn Al-Khattab; and his father is Abdul-Azeez Ibn Marwan, appointed by his brother Abdul-Malik Ibn Marwan as the governor of Egypt.

Abdul-Malik used to honor Umar Ibn Abdul-Azeez and would send him gifts which the latter would accept. He once sent him a gift of one thousand dinars which he accepted.

One day, Umar entered his father's enclosure and a horse kicked him, causing him a fissure on his forehead. His father wiped off the blood from his head, saying, "If you were the fissure-headed man of Banu Marwan, then you are indeed fortunate." The people used to say, 'The fissure-head man and the defective man are the most just of Banu Marwan'." The fissure-headed one is Umar Ibn Abdul-Azeez and the flawed man is Yazeed Ibn Al-Waleed Ibn Abdul-Malik. It is about Yazeed that a poet said:

I saw Yazeed Ibn Al-Waleed a blessed man strong enough to bear the burdens of governance.

After the death of Sulaiman Ibn Abdul-Malik, Umar Ibn Abdul-Azeez ruled for two-and-a-half years during which he filled the earth with justice and the wealth was so abundant that one would be worried about finding a needy person to whom he could give his alms.

Abu Ma'n Al-Ansari said: While Umar Ibn Abdul-Azeez was traveling to Makkah on a desert, he saw a dead snake and asked those who were with him to bring him the digger, for he wanted to bury it. They said, "We will do that." He said, "No!" He then dug a hole and folded the snake in a piece of cloth and buried it. Then a caller called, "May Allah have mercy on you, Surraq!"

Umar asked the caller, "Who are you, may Allah have mercy upon you?" The caller said, "I am a person from among the Jinns and this is Surraq. And no one remained alive from among the Jinns who pledged allegiance to the Messenger of Allah (Peace and Blessings of Allah be upon him) except me

and him. I bear testimony that I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "Surraq, you will die in a desert and the best of my Ummah (at that time) will bury you!"

Another narration of questionable authenticity in which Wahb Ibn Munabbih is praised and Ghailan is disparaged

Abu Hurairah was reported to have narrated that the Messenger of Allah said: "Shaitan will make a screaming sound in Sham that will make two-thirds of its residents deny predestination." Al-Baihaqi said, "This and other reports allude to Ghailan and what occurred in Sham of denial of predestination, which he was instrumental in. Ghailan was eventually killed.

Allusion to Muhammad Ibn Ka'b Al-Qurazi and his memorization of the Qur'an and knowledge of Tafseer

Abu Burdah Az-Zafari related from his father from his grandfather who narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "There will come out from the two tribes of soothsayers a man who will study the Qur'an in such a way that none will do after him."

Rabee'ah Ibn Abi Abdur-Rahman said that the

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Prophet (Peace and Blessings of Allah be upon him) said: "There will be from among the two tribes of soothsayers a man who will study the Qur'an in such a way that none will do after him." Rabee'ah said, "The scholars believe that the man is Muhammad Ibn Ka'b Al-Qurazi. Abu Thabit said, "The two tribes of soothsayers are Quraizah and Nadeer.

Prophecy about a disturbance that would occur after a hundred years fulfillment of that prophecy

Abdullah Ibn Umar said: The Messenger of Allah (Peace and Blessings of Allah be upon him) led us in 'Isha prayers one night during his last days. After concluding the prayer, he stood up and addressed us, "Do you realize (the importance of) this night? Nobody present on the surface of the Earth tonight will be living after the completion of one hundred years from this night."

Jabir Ibn Abdullah said: I heard Allah's Messenger (Peace and Blessings of Allah be upon him) say this one month before his death, "You asked me about the Last Hour whereas its knowledge is with Allah. I, however, take an oath and say that none upon the Earth, the created beings (from amongst my Companions), would survive at the end of one hundred years." This and similar Ahadeeth are cited by some scholars to support a view that Khidr no long exists.

Another Hadith

Abdullah Ibn Busr said: The Messenger of Allah (Peace and Blessings of Allah be upon him) put his hand on my head and then said, "This boy will live for a hundred years." And Abdullah Ibn Busr lived for hundred years.

Other narrators of this report added: There were

warts of Ibn Busr's face and the Prophet (Peace and Blessings of Allah be upon him) said, "And he will not die until the warts on his face are gone." And, indeed, the warts on his face disappeared before he died.

His informing about Al-Waleed and the strong threat against him

Sa'eed Ibn Al-Musayyab said: Umm Salamah's brother had a baby boy and he was named Al-Waleed. When the Messenger of Allah (Peace and Blessings of Allah be upon him) heard that he said, "You are naming (your sons) after your tyrants. A man will appear in this Ummah whose name will be Al-Waleed. He will be more harmful to my Ummah than the Fir'awn to his people!"

Abu Amr Al-Awza'i said: "The people used to think that it was Al-Waleed Ibn Abdul-Malik. We then realized that it was Al-Waleed Ibn Yazeed due to the tribulation people suffered because of him that they eventually revolted against him and killed him."

Az-Zuhri said: "If Al-Waleed Ibn Yazeed assumed the caliphate, then he is the one meant in the report; if not, then the one meant is Al-Waleed Ibn Abdul-Malik."

Al-Hasan said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A man will appear whose name shall be Al-Waleed. He will be made to occupy one of the corners of Hellfire."

Another Hadith

It is reported on the authority of Abu Hurairah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "When the www.sunniconnect.com

rulers from among the children of Abul- As reached forty men, they will use the religion to deceive people, enslave the servants of Allah and distribute the money belonging to Allah among themselves.”

It is reported on the authority of Abu Dharr that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "When the rulers from among the tribe of Banu Umayyah reached forty men, they will take people as slaves, they will take the money belonging to Allah as their personal property and they will use Allah's Book to deceive people." This is also a narration with a missing link between Rashid Ibn Sa'd and Abu Dharr.

Abu Sa'eed narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "When the rulers from among the tribe of Banu Abul-As reach thirty men, they will use Allah's religion to deceive, they will take Allah's money as something to be distributed among themselves and they will take people as slaves."

Amr Ibn Murrah, who was a companion of the Prophet (Peace and Blessings of Allah be upon him) said: "Al-Hakam Ibn Abul-As came to the Messenger of Allah (Peace and Blessings of Allah be upon him) seeking permission to enter upon him. The Prophet (Peace and Blessings of Allah be upon him) recognized his voice and said, "Allow him in. He is a snake or son of a snake. May Allah curse him and all his offspring except the believers among them - and these are few. They will be honored in this world but will be disgraced in the Hereafter. They are deft in trickery and deception. They will have much in this world but in the Hereafter they will have no share."

Rashid Ibn Sa'd reported that when Marwan Ibn

Al-Hakam was born, he was given to the Prophet (Peace and Blessings of Allah be upon him) to supplicate for him and he refused and said, "Son of Zarqa'! Destruction of my people shall be in his hand and in the hands of his descendants." This is a Mursal report.

His informing about rulers of Banu Umayyah in general and alluding to the length of their rule

Abu Hurairah reported that the Prophet (Peace and Blessings of Allah be upon him) said, "I saw in my dream children of Hakam or children of Abul-As leaping unto my pulpit like monkeys." The narrator said: The Prophet (Peace and Blessings of Allah be upon him) was never seen thereafter laughing until he died.

Sa'eed Ibn Al-Musayyab narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him), in his dream, saw members of Banu Umayyah tribe on his pulpit, and he was saddened by that. It was then inspired to him, "It is just the authority of this world that they are given." Then, he became happy. This is an interpretation of Allah's statement:

*"And We made not the vision which we showed you (O Muhammad) but a trial for mankind."
(Soorah AlIsra' 17:60)*

Yoosuf Ibn Mazin Ar-Rasibi said: A man stood up to Al-Hasan Ibn Ali after he had pledged allegiance to Mu'awiyah and told him, "You have blackened the faces of the Believers!" Al- Hasan responded, "Do not blame me, may Allah have mercy on you! For, the Messenger of Allah (Peace and Blessings of Allah be upon him) saw Banu Umayyah (in his dream) delivering speech on his pulpit one after the other. He was grieved by that and it was revealed to him: "Verily, We have granted you (O Muhammad (Peace and

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Blessings of Allah be upon him) Al-Kawthar (a river in Paradise).” (Soorah Al- Kawthar 108:1) It was also revealed to him: “Verily! We have sent it (this Qur’an) down in the night of Al-Qadr (Decree) And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand

months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months)." (Soorah Al-Qadr 97:1-3) This is the lifespan of Banu Umayyah rule.

Al-Qasim (a sub-narrator) said: We estimated the period of Banu Umayyah's rule and found that it was exactly one thousand months, not a day more and not a day less.

Umm Darda related that she heard Abud-Darda' say: "When the young caliph of Banu Umayyah kills a wronged person between Sham and Iraq, obedience to the authority will be taken for granted and blood will be shed unlawfully." The young caliph is Al-Waleed Ibn Yazeed.

However, matters like this can only be accepted if they are authentically attributed to the Prophet (Peace and Blessings of Allah be upon him) alone.

About the rule of descendants of 'Abbas - they emerged from Khurasan with black flags in the Year 132 A.H.

Aban Ibn Al-Waleed Ibn 'Uqbah Ibn Abu Mu'ait said: Abdullah Ibn Abbas came to Mu'awiyah while I was present. Mu'awiyah presented him with generous gift and then asked him, "Abul-Abbas, are going to have a state?" Ibn Abbas said, "Excuse from that, O commander of the faithful." When Mu'awiyah insisted, he answered

in the affirmative. Mu'awiyah then asked, "Who will be your supporters?" He replied, "The people of Khurasan."

Ibn Abbas said: I passed by the Messenger of Allah (Peace and Blessings of Allah be upon him) while Angel Gabriel was with

him, and I thought he was Dihyah Al-Kalbi. Gabriel said to the Prophet (Peace and Blessings of Allah be upon him), "Now his dress is dirty; but his offspring shall wear black."

Abu Maisarah, the freed slave of Abbas said that he heard Abbas say: I was with the Prophet (Peace and Blessings of Allah be upon him) one night when he said, "Look, can you see something in the sky?" I said, "Yes." He said, "What did you see?" I said, "Pleiades." He said, "Your offspring shall rule this nation for years the number of these Pleiades."

Sa'eed Ibn Jubair narrated: Ibn Abbas heard us say: "Twelve rulers and twelve rulers. Then the Hour will be established." And he said, "How stupid you are! After that, there will be rulers from our household: Al-Mansoor, As-Saffah, Al-Mahdi." He continued to mention the names until he reached 'Eesa (Jesus).

Thawban narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "At this treasure of yours, three of the sons of the caliph will be killed and none of them will be able to become caliph before he will be killed. Then people with black flags will come from Khurasan and they will kill you in a way that you have not seen before. Then Allah's Caliph Al-Mahdi will come. When you hear about him, you should go and pledge allegiance to him even if you have to get to him crawling on snow. For, he is the Allah's caliph, the Mahdi."

Abdullah Ibn Mas'ood narrated that the

Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned some youngsters from Banu Hashim and his eyes swelled with tears. He also mentioned flags and then said, "He who lives to that

time should come to the flags, even if has to do crawling on the snow.”

Abu Hurairah narrated that the Prophet (Peace and Blessings of Allah be upon him) said, “Black flags will come out from Khurasan and nothing will be able to stop them until they are erected at Bait ulMaqdis.”

Abu Sa’eed Al-Khudri narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “After some time and appearance of trials, a man will emerge that will be known as ‘Saffah’. He will be extremely generous with money.”

The above are narrations about coming out of black flags from Khurasan and about caliphate of ‘As-

Saffah’ - he is Abul-Abbas Abdullah Ibn Muhammad Ibn Ali Ibn Abdullah Ibn Abbas Ibn AbdulMuttalib. His caliphate occurred around Year 130 A.H. He then emerged in the company of his supporters bearing black flags for their symbol is black, in emulation of the color of the turban the Prophet (Peace and Blessings of Allah be upon him) was wearing when he was entering Makkah on the day of its conquest. He was wearing a helmet and over it was a black turban. As-Saffah then sent his uncle Abdullah to go and fight the Umayyads. He defeated them in the Year 132 A.H. and the last of the Umayyad caliphs - Marwan Ibn Muhammad Ibn Marwan, who was nicknamed Al-Himar - took to flight.

Information about twelve leaders

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that are all from Quraish

They are not the twelve ones whose leadership the Shiite rejecters are claiming. For, only two from among the Imams

that the Shiites claim ever attained positions of authority. These two are: Ali Ibn Abi Talib and his son Al-Hasan alone. The last of the Imams claimed by the Shiites is the one they call "AlMahdi Al-Muntazar" and is living at a hidden basement! But the reality is: there is no existence for such a person.

The ones we are talking about here are those authentically mentioned in the Hadith; and they are: Abu Bakr, Umar, Uthman, Ali. Umar Ibn Abdul-Azeez is also included, according to the consensus of the scholars.

Jabir Ibn Samurah narrated: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "There will be twelve caliphs." He then said something I did not hear and I asked my father (Samurah Ibn Jundub) about that and he told me that he said, "All of them are from Quraish."

Ibn Mas'ood narrated that the Prophet (Peace and Blessings of Allah be upon him) said: "There would be caliphs after me the number of the companions of Prophet Moosa."

Jabir Ibn Samurah narrated that the Prophet (Peace and Blessings of Allah be upon him) said: "The affairs of the people will continue to be conducted (well) as long as they are governed by twelve men." Then the Prophet (Peace and Blessings of Allah be upon him) said words which were obscure to me. I asked my father: What did the Messenger of Allah (Peace and Blessings of Allah be upon him) say? He said: All

of the (twelve men) will be from the Quraish.”

Mu‘awiyah Ibn Abi Sufyan narrated that the Prophet (Peace and Blessings of Allah be upon him) said: “Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they keep the religion

established.” Al-Baihaqi commented, “As long as they keep the institutions of the religion established even if they are negligent as far as personal observance of the injunctions of the religion is concerned.”

The four caliphs are: Abu Bakr, Umar, Uthman and Ali. Their caliphate was legitimized through an explicit statement of Allah’s Messenger: “The caliphate after me shall be for thirty years.”

Hudhaifah Ibn Al-Yaman said: “There will be twelve kings from Banu Umayyah after Uthman.” He was told, “Caliphs?” He said, “No, kings.”

There is in Tawrah that is in the hands of the people of the scripture something like this: “Allah gave Ibraheem the glad tiding about Ishma’eel that He would make him blessed, multiply his descendants and raise up twelve great men from among them.” Abul-Abbas Ibn Taimiyyah said: “These are the ones mentioned in the Hadith recorded by Jabir Ibn Samurah. They will be scattered within the Ummah and the Hour will not be established until they are all found.”

Yahya Ibn Abu Amr Ash-Shaibani said: “There was none among the caliphs who did not control the Sacred Mosque (in Makkah) and Al-Aqsa Mosque (in Jerusalem).”

Information about things that occurred in the Abbasid Caliphate

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till today

It is reported that a man came to Abdullah Ibn Abbas while Hudhaifah Ibn Al-Yaman was in his company. The man asked Ibn Abbas about the interpretation of Allah's statement, "Ha- Meem. 'Ain-SeenQaf." (Soorah Ash-Shoora 42:1-2) But he did

not answer him, he bowed his head instead. The man repeated the question and yet Ibn Abbas did not give him any answer. It was then that Hudhaifah said, "I will tell you. I know why he disliked the question. The Verses were revealed concerning a man from his household whose name is Abdul-Ilah or Abdullah. He will come to one of the rivers of the East. He will establish two cities that will be totally separated by the river. Every tyrant and obstinate ruler shall come there."

Ka'b said: "In the Year 160 A.H., the reason of the reasonable and wisdom of the wise shall diminish."

A Hadith purported to be in reference to Imam Malik Ibn Anas

Abu Hurairah is reported to have narrated that the Prophet said: "Soon, people will undertake journey in search of knowledge and they will not find anyone more knowledgeable than the scholar of Al-Madinah."

Another Hadith purported to be in reference to Muhammad Ibn Idrees AshShafi'i

Abdullah bin Mas'ood is reported to have narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Do not insult the Quraish. For, its scholars will fill the Earth in knowledge. O Allah, as you have

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stricken the earlier generation of Quraish with affliction, bestow Your favor on its later generation."

Hafiz Abu Nu'aim Al-Asbahani said, "He is Ash-Shafi'i."

Anas Ibn Malik narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "My nation consists

of five generations. The first generation that is made of forty years is that of people of righteousness and piety; then the generation that follows them until one hundred and twenty years will be that of people of mutual compassion and relationship; then the generation that followed them until one hundred and sixty years is that of people of mutual enmity and severed relationship. Then there will be a lot of killings.”

Anas narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “My nation consists of five generations and each generation is of forty years. My generation which includes my Companions is that of people of knowledge and faith. The second generation that is between forty and eighty years consists of people of righteousness and piety.”

Imran Ibn Husain narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The best of people are members of my generation; then they are followed by those who come after them and then by those who come after them. Then a people will come that will so much love fat. They will bear testimony before they are asked to do so.”

In a version of the same Hadith recorded by Al-Bukhari, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The best of my followers are those living in my generation (i.e. my contemporaries), and then those who will follow the latter”. Imran added, “I do not remember whether he mentioned two or three

generations after his generation but the Prophet added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfil their vows, and fatness will appear among them'."

Abdullah Ibn Mas'ood narrated that the Prophet (Peace and Blessings of Allah be upon him) said: "The people of my generation are the best, then those who follow them, and then those who follow the latter.

After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness."

Another Hadith

Abdullah Ibn Mas'ood was reported to have narrated that the Prophet (Peace and Blessings of Allah be upon him) said: "The seventh generation of Abbas' children will call into disbelief but people will not answer him. Members of his household will then tell him, 'You want to drive us out of our livelihood?' And he will say, 'I am only leading you on the path of Abu Bakr and Umar.' They will still refuse to follow him. Then an enemy of his from among members of his household from Banu Hashim will kill him. When he will pounce on him, there will be a disagreement among them." He then mentioned a long disagreement that will occur among them until the appearance of As-Sufyani. This content of this report fits Abdullah Al-Ma'moon who called people to an erroneous belief that the Qur'an was created; but Allah saved His servants from the evil of this belief.

Another Hadith

Abdur-Rahman Ibn Jubair reported on the authority of his father who related that he heard

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Abu Tha'labh Al-Khushani saying at Fustat during the caliphate of Mu'awiyah who had led the Muslims in war against the Constantinople: "Allah will not fail to detain this nation for less than half a day. When you see

Sham as a table of food for one man and his family, it is then that Constantinople will be conquered.”

Sa’d Ibn Abi Waqqas narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Indeed I hope that my people will not fail to have their Lord detain delay them for half a day.” Sa’d was asked, “What is half a day?” He said, “Five hundred years.” This is one of the signs of Prophethood. For, it means that the Muslim Ummah will be delayed for half a day which means five hundred years as interpreted by the Companions. This interpretation was taken from Allah’s statement, “And verily, a day with your Lord is as a thousand years of what you reckon.” (Soorah Al-Hajj 22:43)

Another Hadith

Abu Hurairah said that the Prophet (Peace and Blessings of Allah be upon him) said: “The Hour will not be established till a fire will come out of the land of Hejaz, and it will throw light on the necks of the camels in Busra.”

Abu Shamah recorded in his work, Tareekh that the fire came out on Friday 5th of Jumadal-Akhirah in the Year 654 A.H. and that the fire continued to rage for a month or more.

Shaikh Shihabuddeen mentioned that the people of Al-Madinah escaped to the Prophet’s Mosque in the days of the raging fire. They repented to Allah from their sins and sought His forgiveness

beside the Prophet's grave. They also freed their slaves and gave alms to the poor and the needy. One of their poets composed a poetic passage in this regard.

Another Hadith

Abu Hurairah narrated that he heard the Prophet (Peace and Blessings of Allah be upon him) say: "If you live for a time, you would certainly see people get up (in the morning) in the wrath of Allah and getting into the evening under the curse of Allah, and there would be in their hands (whips) like the tail of an ox." Abu Hurairah also reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline toward it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor would be smelt from such and such distance." The women who would be dressed but appear to be naked are the ones whose dresses would not cover their nakedness. They rather reveal more of their nakedness. They are inclined in their walk in order to attract the attention of men. Our time is afflicted with many of these women.

Another Hadith

Talhah Ibn Amr Al-Basri said: I came to Al-Madinah and I did not know anybody there. I lodged at Suffah in the company of a man with whom I shared a mudd of dates every day. One day, the Messenger of Allah (Peace and

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Blessings of Allah be upon him) led the people in prayer. When he finished the prayer, a man from among the dwellers of Suffah said, "O Messenger of Allah, our bellies have become hurt for consuming dates alone (and nothing else) and our coarse cotton garments have become ripped." The Messenger of Allah (Peace and Blessings of Allah

be upon him) got unto the pulpit and addressed them, "By Allah, had I found bread or meat, I would have fed you with it. However, you will come to realize it and whoever lives to that time from among you will be served (delicious food in) bowls and they will wear garments that will as expensive as the material used for covering the Ka'bah." Talhah added: I and my companions stayed for eighteen days eating nothing but Bareer. We then came to our Ansar brothers who supported us.

Al-Hakim added in his version, "They said, 'O Messenger of Allah, which situation of ours is better, now or then?' He said, 'Your situation today is better than your situation then. Today you are brethren but then you will be striking each other's necks.'"

Abu Moosa Yuhannas narrated that the Messenger of Alla (Peace and Blessings of Allah be upon him) said: "When my people walk arrogantly and they are served by the Romans and the Persians, then Allah will allow some of them to subjugate others."

Another Hadith

Abu Hurairah reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Allah will raise for this community at the end of every hundred years the one who will reform its religion for it."

The Prophet (Peace and Blessings of Allah be upon him) said: "A group of my followers will

keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (the Hour) will come while they will be in that state."

In another version by Al-Bukhari, there is this addition: "And they will be in Sham."

Many of the scholars from among the righteous predecessors opined that they are those who follow the Hadith. This also is one of the signs of Muhammad's Prophethood for the followers of Hadith in Sham - especially in the city of Damascus - are more than its followers in other Muslim regions, and all praise is due to Allah. It is also mentioned in a Hadith that we are going to quote soon that Sham would be stronghold of the Muslims at the time of tribulations.

It is also recorded by Muslim on the authority of An-Nawwas Ibn Sam'an that the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned that 'Eesa, son of Maryam, would come down from heaven on to the white minaret, east of Damascus.

Miracles of the Messenger of Allah (Peace and Blessings of Allah be upon him) that are similar to or greater than miracles of Prophets

One of his exclusive miracles is the glorious Qur'an which falsehood cannot approach from before it or from behind it; (it is) a revelation from a (Lord who is) Wise and Praiseworthy.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Every Prophet was given miracles because

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of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.”

Jabir Ibn 'Abdillah (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said: "I have been given five things which were not given to anyone else before me: Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey; the earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore anyone of my followers can pray wherever the time of a prayer is due; the booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me; I have been given the right of intercession (on the Day of Resurrection); and every Prophet used to be sent to his nation only but I have been sent to all mankind."

Allah (SWT) says:

"And (remember) when Allah took the Covenant of the Prophets, saying: 'Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him'."

Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." Then whoever turns away after this, they are the Fasiqoon (rebellious: those who turn away from Allah's

Obedience).” (Soorah Aal ‘Imran 3:81- 82)

Imam Ash-Shafi‘i said: “There was no Prophet who was as blessed as Muhammad (Peace and Blessings of Allah be upon him). ‘Eesa was blessed with a miracle of restoring life to the dead. As for Muhammad (Peace and Blessings of Allah be

upon him) the palm-tree trunk on which he used to reclined on whenever he gave sermons groaned in sadness – and its groaning was heard – because the Prophet (Peace and Blessings of Allah be upon him) left it when a pulpit was erected for him. This is, indeed, a greater miracle.”

About that which is given to Nooh (Peace be upon him)

Allah (SWT) says:

Then he invoked his Lord (saying): “I have been overcome, so help (me). So, We opened the gates of the heaven with water pouring forth. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the Earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes, a reward for him who had been rejected. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)”. (Soorah Al-Qamar 54:1015)

Anas Ibn Malik said: This nation (the Muslims) have three qualities if they were found in Children of Isra’eel, other nations would not have been able divide them. The narrator said: We asked him, “O Abu Hamzah, what are they?” He said, “We were in the Suffah with the Messenger of Allah (Peace and Blessings of Allah be upon him) when a woman emigrant came to him along with her son who had reached the age of puberty. He made the woman join the Muslim women and made her son join us. He had stayed

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for long before he was stricken by the plague of Al-Madinah and he then passed away. The Prophet (Peace and Blessings of Allah be upon him) closed his eyes and commanded that he be prepared for burial. When we are about to wash him, the Prophet (Peace and Blessings of

Allah be upon him) said, ‘Anas, go to his mother and inform her.’ I went to inform her. When she came, she sat at her son’s feet, held them and then said, ‘O Allah, I submit to you willingly; I renounced idols out of piety and I emigrated to you hoping for your pleasure. So do not give the idol worshippers the chance to gloat over what has befallen me and do not put on, on account of this affliction, a burden that I cannot bear.’ By Allah, she had not finished her talk before her son shook his feet and removed the sheet from his face. That son of her outlived the Messenger of Allah (Peace and Blessings of Allah be upon him) and outlived his mother as well.”

“(During the caliphate of Umar), he mobilized an army and appointed Al-Ala’ Ibn Al-Hadrami as its commander and I was among the fighters. We came to the battlefield and realized that the enemy had blocked our access to water while it was very hot and our animals were extremely thirsty. That was on a Friday. When it was close to sunset, the commander led us in performing two (supererogatory) Raka’ahs. He then raised his hands toward the sky at a time we could not even see any trace of cloud, and supplicated. By Allah, he had hardly put his hands down before Allah sent a wind and clouds were formed. There was rain pouring until the valleys and ponds were filled with water. We drank there from and gave water to our animals. Then we approached our enemies who had crossed the gulf to the peninsula.

“The commander stood on the gulf and said, ‘O Allah, the Most High and the Greatest! O Allah,

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the Most Forbearing and the Most Generous.'
He then said, 'Cross the river, in the Name of
Allah!' and we crossed the river with water
touching nothing of the hooves of our animals!
After a short while, we launched a surprise
attack against the enemy and took many
captives. We returned to the gulf and the
commander

repeated what the same statement and we crossed with water touching nothing of the hooves of our animals. And we did not stay there but a little.”

Anas then mentioned the death of Al-Ala’ (the commander) and how they buried his remains in a land that ejected dead bodies buried in it – as they came to know later. They then dug his grave to remove his body in order to take it elsewhere for burial but they did not find the corpse there. What they could only discover was that the grave was filled with shining lights. Thereupon, they poured the dust back into the grave and moved away.

A story similar to that of Al-Ala’

Al-Baihaqi recorded on the authority of Sulaiman Ibn Mihran Al-A’mash who related from some of his companions that he said: We arrived at the Tigris (Dajlah) River while the non- Arabs were at the other side of it. A man from among the Muslims said, “Bismillah! (In the Name of Allah)!” He then leapt with his horse over the water; and the people also said, “Bismillah!” and they leapt over the water. When the enemies saw them, they were frightened and they cried, “Crazy! Crazy!” They then fled. In this campaign, the Muslims lost nothing but a bowl that was hanging on a saddle. On the contrary, they gained lots of spoils which they divided among themselves. The war booties were so abundant that each fighter would seek for someone with whom he could swap a portion of his share with. We have already mentioned in the history and

times of Umar, and also in our Tafseer that the first person to invade Tigris at that time was Abu Ubaidah Ath-Thaqafi, the commander of the Muslim armies during the caliphate of Umar, and that he looked at Tigris and recited Allah's statement: "And

no person can ever die except by Allah's Leave and at an appointed term." (Soorah Aal 'Imran 3:145)

He then mentioned Allah's Name and made a thrust with his horse and his fighters followed him in doing so.

Another similar story

Sulaiman Ibn Al-Mugheerah related that Abu Muslim Al- Khawlani came to Tigris while it was throwing up woods. He walked on the water and then turned to his companions and said to them, "Are you missing any of your belongings so that you can supplicate to Allah concerning that?"

Humaid Ibn Hilal Al-Adawi said: I was with Abu Muslim Al- Khawlani in an army. When we arrived at a terribly roaring sea, we asked the residents of the village about a ford through which we could cross and they told us that the nearest ford was about a two nights journey from there. Abu Muslim then said in supplication, "O Allah, You made the Children of Isra'eel cross the sea. We are Your slaves and upon Your path. Allow us to cross this river today." He then turned to the group and said, "Cross, in the Name of Allah!" The narrator said: I was on a horse and I said to myself, "I would be the first one to leap forward after Abu Muslim's horse." And the Muslims crossed the river while the water barely reached up to the horses' bellies. After all of them had crossed, Abu Muslim turned to the group and said, "Did any of you lose anything that we may invoke Allah to

return it to him?”

These supernatural events with which Allah honored His sincere servants are part of the miracles of the Prophet (Peace and Blessings of Allah be upon him), as it has been previously established. For, these sincere servants were able to attain this

honor due to their following of the Messenger of Allah (Peace and Blessings of Allah be upon him).

At the end of his work, Dala'il An-Nubuwwah, Hafiz Abu Nu'aim made a comparison between merits and virtues of other Prophets and those of Prophet Muhammad (Peace and Blessings of Allah be upon him). He also discussed the people's belying of our Prophet (Peace and Blessings of Allah be upon him) and their persecuting him and mocking his status with Allah so much so that the foolish one, Uqbah Ibn Abi Mu'ait threw intestine of a camel on his back while he was prostrating. The Prophet did not raise his head from prostration till his daughter Fatimah came and removed those intestines from his back, and invoked evil on whoever had done that evil deed. The Prophet said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl Ibn Hisham, Utbah Ibn Rabee'ah, Shaibah Ibn Rabee'ah. Uqbah Ibn Abi Mu'ait Umayyah Ibn Khalaf (or Ubayy Ibn Kalaf)." Later on all of them killed during the Battle of Badr and their bodies were thrown into a well except the body of Umayyah or Ubayy, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Also, when the Quraish came to confront the Muslims during the Battle of Badr with all their forces and the Messenger of Allah (Peace and Blessings of Allah be upon him) saw them; he raised his hands up and supplicated: "O Allah! These are Quraish people. They have come in

their arrogance and haughtiness. They have argued with and belied Your Messenger. O Allah, subdue them in the morning!" As a result, seventy of their leaders were killed and seventy of their notables were taken as captives. Had Allah wanted, he would have exterminated them to the last person. But out of His forbearance and in order to honor His Prophet (Peace and

Blessings of Allah be upon him), He spared those of them He had predestined that they would believe in Him and His Messenger. The Prophet (Peace and Blessings of Allah be upon him) had invoked Allah upon Utbah Ibn Abi Lahab to send on him a dog in Sham; and the invocation materialized when Utbah was killed by a lion at Zarqa' valley near Busra.

Hadiths on seeking rain

Anas and others narrated that the Prophet (Peace and Blessings of Allah be upon him) was delivering the Khutbah (sermon) on the pulpit on a Friday, when a Bedouin stood up and said, "O Allah's Messenger! The livestock are dying and the families (offspring) are hungry: please pray to Allah to bless us with rain." Allah's Messenger raised both his hands toward the sky and at that time there was not a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rain-water trickling down his beard.

On this occasion some of his Companions recollected a poetic passage that his uncle Abu Talib composed about him whose meaning goes thus:

*His is the white face through which rainfall
is sought; He is a benefactor of orphans and
a supporter of widows;*

He is the resort of those who face

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*impending perish from among
the clan of Hashim;*

They always find favor and support from him.

Abu Nu'aim said: "Prophet Nooh (Peace be upon him) spent nine hundred and fifty years among his people calling them unto Allah. In spite of these long years, the number of those

who believed in him and rode on the ark with him was less than a hundred men and women. As for our Prophet Muhammad (Peace and Blessings of Allah be upon him), people from the East and the West believed in him within a short span of twenty years. The world tyrants and kings such as the Kisra (Chosrau of Persia) and the Qaisar (Caesar of Rome) reckoned with him for fear of losing their kingdoms. The Negus of Abyssinia and the chieftains embraced Islam. Those who could not embrace Islam agreed to humiliatingly pay the Jizyah. These are peoples of Najran, Hajar, Ailah, Ukaidir Doomah, to mention just a few. They all surrendered to Muhammad (Peace and Blessings of Allah be upon him) for Allah made him victorious by frightening his enemies whenever he was at a distance of one month's journey from them. Many conquests were made and people entered in the religion of Allah in groups. Allah says:

"When there comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds." (Soorah An-Nasr 110:12)

The Messenger of Allah (Peace and Blessings of Allah be upon him) did not leave this world until after Allah has put under his control Makkah, Al-Madinah, and most of Yemen and Hadramawt. He was survived by one hundred thousand or more Companions. Then his successors, Abu Bakr, Umar and Uthman, respectively, continued with the conquests after him until the East and West from the eastern sea to the western sea

were brought under the rule of Islam as the Prophet (Peace and Blessings of Allah be upon him) had himself informed us: "Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me."

He also said: "When Qaisar is ruined, there will be no Qaisar after him; and when Kisra is ruined, there will be no Kisra after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Concerning Allah's statement, "And We have sent you (O Muhammad) not but as a mercy for Al'Alameen (mankind, Jinns and all that exists)." (Soorah Al-Anbiya' 21:107), Ibn Abbas commented: "Those who believed in Allah and His Messenger will attain the mercy in this world and the Hereafter. As for those who did not believe, they will be counted among the ones who deserve hastened punishment of this world such as tribulations, strikes and swallowing by the earth."

Allah (SWT) says:

"Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction?"

(Soorah Ibraheem 14:28)

Ibn Abbas said: "The blessing is Muhammad, and those who changed the blessing into disbelief are the unbelievers of Quraish and any other people that belie him for Allah says:

"But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it

(the Qur'an), the Fire will be their promised meeting-place." (Soorah Hood 11:17)

Abu Nu'aim said: If it is said that Allah has described Nooh with one of His beautiful Attributes in Soorah Al-Isra' (17:3), we can also say that He has described Muhammad with two of His Attributes; and that is in His statement, "For the Believers

(he peace be upon him is) full of pity, kind, and merciful." (Soorah At-Tawbah 9:128)

Allah addressed the Prophets and Messengers with their names: He would say, "O Nooh!", "O Ibraheem!", "O Moosa!", "O Dawood!", "O Yahya!", "O Eesa, son of Maryam!" But whenever He addressed Prophet Muhammad, he would say, "O Messenger!" (Soorah Al-Ma'idah 5:41) "O Prophet!" (Soorah Al-Anfal 8:64) "O you wrapped in garments!" (Soorah Al-Muzzammil 73:1); "O you enveloped (in garments)!" (Soorah Al-Muddaththir 74:1) These appellations are like honorary nicknames.

Whenever the polytheists accused their Prophets of foolishness or craziness, each of the accused Prophets personally refuted the accusation and defended themselves. Prophet Nooh (Peace be upon him) said: "O my people! There is no error in me, but I am a Messenger from the Lord of Al-'Alameen!" (Soorah Al-A'raf 7:61) Prophet Hood (Peace be upon him) also said the same. When Fir'awn said to Prophet Moosa (Peace be upon him): "O Moosa (Moses)! I think you are indeed bewitched." (Soorah Al-Isra' 17:101) Moosa responded: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the Earth as clear (evidences, i.e., proofs of Allah's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'awn (Pharaoh) doomed to destruction (away from all good)!" (Soorah Al-Isra' 17:102)

But whenever Muhammad (Peace and Blessings of Allah be upon him) was accused of anything, it

is Allah Himself Who refuted the accusation and defended His Messenger. Examples of this are in the following Verses: And they say: "O you (Muhammad to whom the Dhikr, the Qur'an) has been sent down! Verily, you are a madman! Why do you not bring angels

to us if you are of the truthful?" (Soorah Al-Hijr 15:6-7) Allah himself responded: "We send not the angels down except with the truth (i.e., for torment), and in that case, they (the disbelievers) would have no respite!" (Soorah Al-Hijr 15:8)

And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon." Say: "It (this Qur'an) has been sent down by Him (Allah) (the Real Lord of the heavens and Earth) Who knows the secret of the heavens and the Earth. Truly, He is Oft-Forgiving, Most Merciful." (Soorah Al-Furqan 25:5-6)

Or do they say: "(Muhammad is) a poet! We await for him some calamity by time!" Say (O Muhammad to them): "Wait! I am with you among the waiters!" (Soorah At-Toor 52:30-31)

Allah (SWT) also says: "It is not the word of a poet: little is that you believe! Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of Al-'Alameen." (Soorah Al-Haqqah 69:41-43)

"And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an), and they say: "Verily, he (Muhammad) is a madman!" But it is nothing else than a Reminder to all Al-'Alameen." (Soorah Al-Qalam 68:51-52)

“Noon. By the pen and by what they (the angel) write (in the Records of men) You (O Muhammad) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad) will be an endless reward. And verily, you (O Muhammad) are on an exalted standard of character.” (Soorah Al-Qalam 68:1-4)

And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad)" The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue." (Soorah An-Nahl 16:103)

Abu Nu'aim said what means: "Allah destroyed his people with barren wind which was wind of wrath while Muhammad (Peace and Blessings of Allah be upon him) was supported with wind during the Battle of Confederates. Allah says: "O you who believe! Remember Allah's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is Ever All-Seer of what you do." (Soorah Al-Ahzab 33:9)

Abdullah Ibn Abbas said: During the Battle of the Confederates, the southern wind went to the northern wind and said to her, "Let us go and support Muhammad, the Messenger of Allah." The northern wind said, "The free one does not go out in the night." So Allah sent the easterly wind to support them. That is what is referred to in Allah's statement: "And We sent against them a wind and forces that you saw not." (Soorah Al-Ahzab 33:9) This is corroborated with the Prophet's saying: "I was granted victory with As-Saba (easterly wind) and the nation of 'Ad was destroyed by Ad-Daboor (westerly wind)."

**About miracle granted to
Prophet Saleh (Peace be upon
him)**

Abu Nu'aim said: If it is said that Allah brought out a she-camel from the mountain as a sign and proof for Prophet Salieh against his people and He gave her a time of drink and Saleh's people a time of drink, each on a known day; our response to this is: Allah has given Muhammad (Peace and Blessings of

Allah be upon him) an equivalent of or what was greater than that. Prophet Saleh's camel did not talk to him neither did she spoke in support of his Prophethood or messengership. As for Muhammad, a camel clearly testified to his messengership by addressing him as "Messenger of Allah". He also complained to him about what he suffered from his owners that they starved him and extremely burdened him.

About the miracle granted to Prophet Ibraheem (Peace be upon him)

The erudite scholar, Abul-Ma'ali Ibn Az-Zamlakani - may Allah have mercy upon him said: "As for dying out of fire that occurred for Prophet Ibraheem (Peace be upon him) the fire of the Persians has also died out in honor of our Prophet Muhammad (Peace and Blessings of Allah be upon him) when he was born, and that fire had never died out for a thousand years. There period between the dying out of the fire and his call to Prophethood was forty years. As for Prophet Ibraheem (Peace be upon him) the fire only died out when he had direct contact with it. The Persian fire died out in honor of our Prophet while the distance between him and the fire was a journey of months."

Our Shaikh then said, "This is in addition to the fact that some members of this Ummah were thrown into fire and it did not have any effect on them. One of these is Abu Muslim Al- Khawlani."

Shurahbeel Ibn Muslim Al-Khawlani narrated that Al-Aswad Ibn Qais Ibn Dhil-Khimar Al-Ansi claimed to be a prophet in Yemen. He sent for Abu Muslim Al-Khawlani and when he was brought to him, he said to Abu Muslim, "Do you bear testimony that I am a Messenger of Allah?" Abu Muslim said,

"I can't hear you!" Al-Aswad then said, "Do you bear testimony that Muhammad is Allah's Messenger?" He replied, "Yes, I do." He then asked him, "Do you bear testimony that I am a Messenger of Allah?" Abu Muslim said, "I can't hear you!" He asked him once again, "Do you bear testimony that Muhammad is Allah's Messenger?" Abu Muslim answered again in the affirmative. Al-Aswad then commanded that a huge fire be set and he ordered that Abu Muslim be thrown into it. When he was thrown into it, he walked out of the fire without any harm. Then someone advised Al-Aswad to expel Abu Muslim from the region lest he turn his followers against him. So, he asked him to leave the region and he complied.

By the time he arrived at Al-Madinah, the Messenger of Allah (Peace and Blessings of Allah be upon him) had died and Abu Bakr had assumed the caliphate. Abu Muslim tied his camel at the door of the Mosque, entered the Mosque and started praying behind a pillar. When Umar Ibn Al-Khattab saw him, he went to him and asked him who he was. Abu Muslim replied that he was a man from Yemen. Umar then asked him, "What happened to the man who that liar had thrown into a fire?" He said, "His name is Abdullah Ibn Thuwab." Umar then asked him, "Tell me, by Allah, are you the man?" He said, "Yes." Umar then embraced him and cried. He took him to Abu Bakr and let him sit down between himself and Abu Bakr. He then said, "Praise be to Allah who allowed me to live long enough to see from among the Ummah of Muhammad someone who experienced what

Prophet Ibraheem experienced.”

Abu Bishr Ja'far Ibn Abi Wahshiyyah narrated that a man from the tribe of Khawlan embraced Islam but his people wanted him to remain upon disbelief and, as a result, threw him in a fire. And he came out of the fire unscathed. When the man came to Abu Bakr, the latter asked him to seek forgiveness for him. But

he told him, "It is you who deserves to be asked for such." Abu Bakr said, "But you were thrown into fire and you came out unscathed!" The man then asked forgiveness for Abu Bakr and later left for Sham. And the people would liken him to Ibraheem (Peace be upon him). The man was Abu Muslim Al- Khawlani.

Abul-Ma'ali said: As for Ibraheem's being thrown into fire with a ballista, the similar had happened in the Muslims' war against Musailimah Al-Kadhdhab. Musailimah's followers had sought protection behind a fence where they dug a deep trench in which they fortified themselves and they kept all the doors to the fence locked, according to the narration of Al-Bara' Ibn Malik. Al-Bara' said that he told his fellow Muslims, "Put me on a shield, and hold me on it with the tips of the spears. Then throw me up very high across the fence." They did as he requested. He fell into the trench and engaged in fighting against the polytheists until he was able to kill ten or more. He then opened the door for the Muslims. It was this unique operation that caused the defeat of the polytheists. He also killed Musailimah Al-Kadhdhab.

If some people say that Prophet Ibraheem, in addition to being a Prophet, was exclusively honored as friend of Allah, the response is that Muhammad (Peace and Blessings of Allah be upon him) was not only honored as a friend of Allah but also as Allah's specially beloved one. And to be loved is more subtle in meaning than to be a friend.

Abdullah Ibn Mas'ood narrated that the Prophet (Peace and Blessings of Allah be upon him) said, "If I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my Companion and

Allah, the Exalted and Glorious, has taken your brother and Companion (meaning Prophet himself) as a friend."

Ka'b Ibn Malik is reported to have said, "The last thing I heard from our Prophet five days before he died was, "There was not a prophet who did not have a friend from among his people and my friend is Abu Bakr. But Allah has chosen your Companion (meaning himself) as a friend."

Jundub Ibn Abdullah said that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him), five days before his death, say: "I stand acquitted before Allah that I took any one of you as friend, for Allah has taken me as His friend, as he took Ibraheem as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that."

Urwah Ibn Ruwaim Al-Lakhmi narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah shortened the time for me. We I and my followers are the last (of all nations, in existence) and the first (to enter Paradise) on the Day of Resurrection. I am saying without being pompous: Ibraheem is a friend of Allah, Moosa is a chosen servant of Allah and I am a beloved servant of Allah. I will be leader of the children of Adam on the Day of Resurrection. I will hold the Banner of Praise under which every Prophet, sincere servant of

Allah and martyr will stand on the Day of Resurrection. I will be the first one for whom gates of Paradise will be opened. Allah has assented to my request concerning you on three things: that He will not destroy you with an epidemic, that He will not allow your enemy to wreak

(devastating) havoc on you and that you will not have consensus on error."

As for the jurist Abu Muhammad Abdullah Ibn Hamid, he made a long statement concerning the Divine friendship. He said among other things:

"Khaleel is someone who worships his Lord in hope and fear. Allah says about Prophet Ibraheem, "Verily Ibraheem was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing." (Soorah At- Tawbah 9:114)

Habeeb is someone who worships his Lord in love as if he is seeing Him. Some scholars say that Khaleel is someone who worships his Lord while expecting a reward from Him while Habeeb is someone who worships his Lord with an expectation to meet Him. Some say Khaleel is someone who reached his Lord through an intermediary as seen in Allah's statement, "Thus did we show Ibraheem the kingdom of the heavens and the Earth that he be one of those who have Faith with certainty." (Soorah Al-An'am 6:75) while Habeeb is the one who reaches his Lord without an intermediary as shown in Allah's statement, "And was at a distance of two bows' length or (even) nearer." (Soorah An-Najm 53:9) Allah informs us about His Khaleel that he said: "And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection)." (Soorah Ash-Shu'ara 26:82) And He says about His Habeeb: "That Allah may forgive you your sins of the past and

the future.” (Soorah Al-Fath 48:2)”

Ubayy Ibn Ka’b narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “I would be in a position on the Day of Resurrection that the entire creation will

turn to me, including even Ibraheem (Peace be upon him) (for intercession)."

Abu Nu'aim said: If it is said that Prophet Ibraheem (Peace be upon him) was screened away from Numrood with three screens, this can be countered by the fact that Prophet Muhammad (Peace and Blessings of Allah be upon him) was screened away from those who wanted to kill him with five screens. Allah says about him, "And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." (Soorah Ya Seen 36:9) These are three screens. Allah then says, "And when you (Muhammad) recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not)." (Soorah Al-Isra' 17:45) So, these are five screens.

It is recorded in the book of Tafseer that when a Soorah was revealed in condemnation of Umm Jameel, Abu Lahab's wife, and her husband and the Soorah clearly stated that both of them would enter the Hellfire and that they were losers, she took a big rock and wanted to stone the Messenger of Allah (Peace and Blessings of Allah be upon him) with it. On her way, she passed by Abu Bakr who was sitting beside the Prophet but she did not see the Prophet. She asked Abu Bakr, "Where is your Companion?" Abu Bakr answered, "What is the matter?" She said, "He has composed a poem to disparage me!" He said, "He did not disparage you." Thereupon she said, "By Allah, if I see him I will

hit me with this rock.” She then went back home saying in rhymed tone, “mudhammam, we reject; and his religion, we forsake!”

Equally, he was screened from Abu Jahl who wanted to step on the Prophet’s head while he was prostrating in prayer. In his

attempt at trampling on the Prophet (Peace and Blessings of Allah be upon him), Abu Jahl saw a trench of fire and a great horror. And the Prophet (Peace and Blessings of Allah be upon him) was screened by the Angels' wings. Abu Jahl quickly backtracked in terror while trying to protect himself with his hands. When the Quraish men saw him they said, "What is wrong with you?" And he told them what he saw. It was in reference to this that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Had he proceeded and done what he wanted to do, the Angels would have seized him piece by piece."

Also, when he set out in the eve of his migration, the polytheists laid in wait for him. They assigned some men to keep watch on him at the entrance of his house. They gave them an instruction that whenever he wanted to go out, they should kill him. The Messenger of Allah (Peace and Blessings of Allah be upon him) asked Ali to sleep on his bed. He then went out to them while they were there sitting at his door. He sprinkled dust on their heads one by one while saying, "May these faces be deformed!" He then went out without anyone of them seeing him. He met Abu Bakr at his house and both of them took refuge at the cave of Thawr, as has already been explained in the Seerah. We also mentioned that a spider screened the entrance of the cave with its web to prevent his pursuers from knowing his place.

It is authentically recorded that Abu Bakr said while he and the Prophet were in the Cave, "If

any of them should look under his feet, he would see us.” But the Prophet (Peace and Blessings of Allah be upon him) said, “O Abu Bakr! What do you think of two (persons) the third of whom is Allah?”

Also, Suraqah Ibn Malik Ibn Ju'shum was miraculously prevented from reaching the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was pursuing them. His horse was made to fall on the ground and he was unable to get it up until the Prophet (Peace and Blessings of Allah be upon him) extracted from him a promise that he would not do him any harm as earlier mentioned when discussing the Prophet's emigration.

Ibn Hamid, in his work, discussed Prophet Ibraheem's laying down his son for sacrifice to Allah in obedience to Him. He then mentioned that Prophet Muhammad (Peace and Blessings of Allah be upon him) had similar experience during the Battle of Badr when he laid down his life that the enemy was able to attack him, inflict injury on him in his head and break his teeth.

He then said, "They said that Ibraheem (Peace be upon him) was thrown in the fire by his people and Allah turned the fire to coldness and safety for him. We are also saying the Messenger of Allah (Peace and Blessings of Allah be upon him) was given a similar miracle. When he arrived at Khaibar, a Khaibari woman poisoned him and the poison turned to coldness and safety in his bowel until the end of his life, despite the fact that poison normally burns the bowel like fire. This has also been mentioned earlier while discussing the conquest of Khaibar. This is supported by the fact that Bishr Ibn Al-Bara' Ibn Ma'roor with whom the Messenger of Allah (Peace and Blessings of Allah be upon him) shared the poisoned meat died soon after eating

it. It was only after the Prophet (Peace and Blessings of Allah be upon him) had taken a bite from the goat arm that it informed him that it was poisoned. Much of the poison was put on the goat arm because the enemies had learned that the Prophet (Peace and Blessings of Allah be upon him) loved that part of the goat. However, by Allah's

permission, the poison did not do him any harm until he left this world. We have equally mentioned in the biography of Khalid Ibn Al-Waleed AlMakhzoomi, the conqueror of Sham, that he was brought a poisonous liquid and he sipped it in the presence of the enemy to frighten them and no harm happened to him.

Prophet Ibraheem (Peace be upon him) defeated Numrood with the proof of his Prophethood as indicated in Allah's statement, "So the disbeliever was utterly defeated." (Soorah Al-Baqarah 2:258)

The Messenger of Allah (Peace and Blessings of Allah be upon him) has also recorded a similar feat. The denier of Resurrection, Ubayy Ibn Khalaf, brought him a disintegrated bone. He rubbed it and said to the Prophet (Peace and Blessings of Allah be upon him), as narrated to us by Allah: "Who will give life to these bones after they are rotted and have become dust?" (Soorah Ya Seen 36:78) There and then, Allah revealed to His Messenger (Peace and Blessings of Allah be upon him) to tell him:

"He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" (Soorah Ya Seen 36:79) And Ubayy went away defeated and disgraced. And this is stronger proof.

It is also worth mentioning that Allah gave Muhammad victory over this obdurate when he challenged him to a duel during the Battle of Uhud. The Prophet (Peace and Blessings of Allah

be upon him) was able to kill him with a spear which he shot at him that made him fall off his horse. When he was asked the reason for his fall, he said, "By Allah, I am afflicted with that which if the entire people of Dhul-Majaz were afflicted with it,

they would all die. By Allah, if Muhammad had only spat on me, he would have killed me.” It is to be recalled that this Ubayy Ibn Khalaf had prepared a horse and a spear with which he wanted to fight the Messenger of Allah (Peace and Blessings of Allah be upon him). He had even boasted that he would be the one to kill him. But the Prophet (Peace and Blessings of Allah be upon him) said, “Rather, I will be the one to kill him!” And that was what happened in the Battle of Uhud.

If it is said that Prophet Ibraheem (Peace be upon him) broke the idols of his people for the sake of Allah, then Muhammad (Peace and Blessings of Allah be upon him) broke three hundred and sixty idols erected around the Ka’bah. He merely pointed to them and they started falling and disintegrating.

Ibn Umar narrated: “On the day of the Conquest of Makkah, the Messenger of Allah (Peace and Blessings of Allah be upon him) stood, while there were three hundred and sixty statues around the Ka’bah. Shaitan had glued these statues to the Ka’bah with lead and copper. As soon as the Prophet (Peace and Blessings of Allah be upon him) moved close to any of these statues with a staff he was holding, the statue would fall without even touching it, and he would say, “And say: Truth has come and Batil (falsehood, i.e. Shaitan or polytheism) has vanished. Surely! Batil is ever bound to vanish.” (Soorah Al- Isra’ 17:81) With this statement, the statues would fall on their faces. This miracle is more impressive than the one mentioned earlier.

As for Allah's statement, "Thus did we show Ibraheem the kingdom of the heavens and the Earth that he be one of those who have Faith with certainty." (Soorah Al-An'am 6:75) and the succeeding Verses, Allah also has the following to say about Muhammad (Peace and Blessings of Allah be upon him):

“Glorified (and Exalted) be He (Allah) (above all that (evil) they associate with Him) Who took His slave (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.” (Soorah Al-Isra’ 17:1)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, in the Hadith of Ru’ya, “And everything became manifest to me and I became well-acquainted.”

Concerning the tribulation faced by Prophet Ya’qoob (Peace be upon him) who lost his son Yousuf (Peace be upon him), and his patience and seeking his Lord’s help in bearing that loss, Ibn Hamid mentioned that that Messenger of Allah (Peace and Blessings of Allah be upon him) faced similar, rather greater tribulation in the form of losing his son Ibraheem and he bore the loss with exceptional patience. It was on this occasion that he said, “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibraheem! Indeed we are grieved by your separation.”

This is in addition to the death of three of his daughters: Ruqayyah, Umm Kulthoom and Zainab; and his uncle Hamzah, the lion of Allah and His Messenger, was also martyred in the Battle of Uhud. He bore all these losses with patience and sought reward of that patience

from Allah.

As regards the handsomeness of Prophet Yoosuf (Peace be upon him), Ibn Hamid also mentioned the handsomeness of the Messenger of Allah (Peace and Blessings of Allah be upon him), his sweetness and the awe he commanded in terms of his

physical appearance, utterances, guidance, characteristic and manners. Rubayyi' Bbint Mu'awwidh said, "Had you seen him, you would think that you are looking at an emerging sun (in beauty)."

As for the tribulation that Prophet Yoosuf (Peace be upon him) faced as a result of his handsomeness such as his separation from his loved ones and his exile, Ibn Hamid mentioned what Prophet Muhammad (Peace and Blessings of Allah be upon him) experienced what is equivalent to that: He emigrated from Makkah to Al-Madinah, and was thereby forced to leave his hometown, family and companions who were there.

About miracles of Prophet Moosa (Peace be upon him)

The greatest of the miracles given to Prophet Moosa (Peace be upon him) are the nine signs that Allah refers to in His saying:

"And indeed We gave to Moosa nine clear signs." (Soorah Al- Isra' 17:101) The majority of the scholars are of the view that the signs were: his staff that turned to a snake whenever he shook it; his hand that shined and illuminated like the moon whenever he put it under his armpit and then removed it; the years of famine; the sea that split into two for the Children of Isra'eel to escape to safety and drowning of Fir'awn and his followers; his invocation against the people of Fir'awn when they belied him that they should be visited with the flood; the locusts; the lice; the

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frogs; and the blood.

Among other signs that Allah gave to Prophet Moosa (Peace be upon him) were shading of the Children of Isra'eel by the cloud while they were in the wilderness; coming of manna and quails from the heaven. He also prayed for water for them and Allah

gave them water that came out of a rock that had three springs. Moosa would strike it with his staff, and from each spring thereof would gush out. Each of those from among the Children of Isra'eel who worshipped the calf was made to die; Allah then resurrected them. There is also the story of the cow and other wonderful signs with which Prophet Moosa (Peace be upon him) was blessed.

The great scholar Ibn Zamlakani said: As for Moosa's staff that became a snake, Muhammad was given a sign that was more astounding. Pebbles have glorified Allah in his hands, though they are inanimate things. The Hadith regarding this is authentic and famous. There are also reports that these pebbles glorified Allah in the hands of Abu Bakr, then Umar, then Uthman. It is in reference to this that the Prophet (Peace and Blessings of Allah be upon him) was reported to have said, "This is the Caliphate of Prophethood."

There is also a report that Abu Muslim Al-Khawlani had a rosary which he used for glorifying Allah. One day, he was asleep while the rosary was in his hand. It then turned and started rolling in his arm, glorifying Allah! Abu Muslim turned and saw the rosary glorifying Allah while circling around his arm and saying, "Glory be to You, the Grower of plants, the Everlasting Lord!" He then called on his wife, Umm Muslim, to come and see one of the strangest things he had ever seen. She came, while the rosary was still making the glorification of Allah. But when she sat down

beside her husband, it kept silent.

Clearer than all the above and more authentic is the Hadith recorded by Al-Bukhari on the authority of Abdullah Ibn Mas'ood who said: "We used to hear the food glorifying Allah, while it was being eaten."

Muslim also recorded on the authority of Jabir Ibn Samurah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Indeed, I know a rock in Makkah that used to salute me before I was commissioned (as a Prophet). I can still recognize it now." Some people said it is Al-Hajar Al-Aswad (the Black Stone that is in Ka'bah).

Ali narrated: "I went out with the Messenger of Allah (Peace and Blessings of Allah be upon him) and whenever he passed by a tree or a rock, it would salute him." We have also mentioned earlier that the first time Angel Gabriel conveyed revelation to him, he would not pass by any tree or stone without them greeting him, saying, "Peace be upon you, O Messenger of Allah!" A tree answered his call and came to him; and there were other two trees that carried out his needs and then returned to their roots. The Ahadeeth about these two events are authentic.

However, actions of these trees and rocks do not necessarily mean that they were given souls (like that of living things). For, they may have been propelled by an unseen propeller. But his statement, "Surrender to me by the will of Allah!" indicates that the trees had a feeling of being addressed, especially with their doing what he ordered them to do. The Messenger of Allah (Peace and Blessings of Allah be upon him) also commanded a bunch of dates to come down from the tree and it did, hopping on the ground until it stood in front of him. He then addressed it, "Do you bear witness that I am the Messenger of Allah?" The bunch testified to that three times

and then went back to its place on the tree. This is the most comparable example. However, there is some oddity in this narration.

The narration recorded by Imam Ahmad and classified as authentic by At-Tirmidi is the one narrated by Ibn Abbas that a

Bedouin man came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and asked him, "How can I know that you are the Messenger of Allah?" The Prophet (Peace and Blessings of Allah be upon him) replied, "Tell me: if I called this bunch of dates and it responded, will you testify that I am the Messenger of Allah?" The man answered in the affirmative. The Prophet (Peace and Blessings of Allah be upon him) then called the bunch to come down from the tree and it fell on the ground, hopping until it stood in front of the Messenger of Allah. He then commanded it, "Go back!" And it went back to its place. The Bedouin man then said, "I testify that you are, indeed, the Messenger of Allah."

Ibn Abbas (May Allah be pleased with him) said: A man (from the clan of Amir) came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was at a place where there were bunches and trees and said to him, "What is this that your companions are saying?" The Prophet (Peace and Blessings of Allah be upon him) said to him, "Shall I show you a sign?" The man said, "Yes." The Prophet (Peace and Blessings of Allah be upon him) then called a branch of that tree and it comes down hopping toward him until it stood right in front of him. It then started prostrating and raising his head. The Prophet then ordered it to go back to its place and it complied. The Amiri man returned to his people and said to them, "O you members of Amir Ibn Sa'sa'ah clan. By Allah! I will never belie him again in whatever he says!"

Abdullah Ibn Umar (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) invited a man to Islam and the man asked him, "Do you have any proof to support what you are saying?" The Prophet (Peace and Blessings of Allah be upon him) answered,

“This tree.” He then called the tree that was on the edge of the valley and it started coming unto him hopping on the ground until it stood in front of him. He then asked it to testify to his being the Messenger of Allah which it promptly did three times. It then went back to its root. The Bedouin man returned to his people. But before he went he told the Prophet (Peace and Blessings of Allah be upon him), “If they follow me, I would bring them to you; but if they did not, then I will come back to you and stay in your company.”

As for the groaning of the palm trunk which the Prophet (Peace and Blessings of Allah be upon him) used to recline on when he gave sermons, it is caused by his leaving it. When a pulpit was built for him, he ascended it and started giving sermons, abandoning the palm trunk he used to recline on before. The trunk then started groaning and crying until the Prophet (Peace and Blessings of Allah be upon him) got down from the pulpit and patted it and pacified it. He then asked it to choose between being turned into a fresh branch and being planted in Paradise, thereby becoming a fruitful tree from which sincere servants of Allah will eat. It chose to become a planted tree in Paradise. It then became quiet. This Hadith is famous. It is successively narrated from a great number of the Companions; and the event took place in the presence of a large number of people.

Our Shaikh said, “These are inanimate things and plants that had groaned and talked. This is qualified enough to be cited as equivalent of

Prophet Moosa's staff that turned into a snake."

We shall make mention of this when we speak about miracles of Prophet 'Eesa (Peace be upon him).

Amr Ibn Sawwad narrated that Ash-Shafi'i asked him, "What is it that Allah gave any Prophet that He did not give to

Muhammad?" He answered, "He gave 'Eesa resurrection of the dead." Ash-Shafi'i said, "He gave Muhammad the trunk on which he used to recline on while making sermon until a pulpit was erected for him. When it was erected for him and he left the trunk, it was heard groaning in grief. This is greater than restoring life back to the dead." The chain of this narration to Ash-Shafi'i is credible.

He said, "This is greater than that" because a tree trunk is not a living thing yet it was made to have feelings and sentiment when the Prophet (Peace and Blessings of Allah be upon him) abandoned it for the pulpit. So, it groaned in sorrow for missing the Prophet's companionship until he descended from the pulpit and comforted it.

As for the fact that Allah spoke with Prophet Moosa (Peace be upon him), we have mentioned earlier how He spoke with Prophet Muhammad (Peace and Blessings of Allah be upon him) during the night of Isra' in addition to having the honor of glancing at Allah's noble Countenance. And this is greater. This is supported by the statement, "And he was called: O Muhammad! I have completed what I have made obligatory upon My slaves and I have lightened the burden for them." The context of the rest of the story also serves as guidance to that.

As for the Prophet's glancing at his Lord, it has been a famous controversial topic among the earlier and later generations of scholars.

Ibn Abbas (May Allah be pleased with him) was reported to have affirmed the glance but believed that it was with the heart and not with the eyes. There are also Ahadeeth in Al-Bukhari and Muslim in which 'A'ishah denied that the Prophet (Peace and Blessings of Allah be upon him) saw his Lord.

Muslim recorded on the authority of Abu Dharr: I asked the Messenger of Allah (Peace and Blessings of Allah be upon him): Did you see your Lord? He said: "He is a Light; how could I see Him?"

Ibn Hamid said: Allah addressed Moosa, "And I endued you with love from Me." (Soorah Ta Ha 20:39) And He said to Muhammad, "Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." (Soorah Aal 'Imran 3:31)

As for the hand which Allah has made a proof for Moosa against Fir'awn after mentioning that the staff that turned to a snake as indicated in His noble statement, "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from fear (which you suffered from the snake, and also your hand will return to its original state). These are two Burhans (signs, miracles, evidences, proofs, etc.) from your Lord to Fir'awn (Pharaoh) and his chiefs." (Soorah Al-Qasas 28:32) And in His statement, "Another Sign. That We may show you (some) of Our Greater Signs." (Soorah Ta Ha 20:22-23)

He had given Muhammad (Peace and Blessings of Allah be upon him) the splitting of the moon - by his pointing at it - into two parts: one, behind the mountain of Hira and the other in front of it. This has been mentioned earlier in the

successively narrated Ahadeeth in this regard. This is in addition to Allah's statement, "The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the

moon). And if they see a Sign, they turn away, and say: "This is continuous magic." (Soorah Al-Qamar 54:1-2) And this, incontestably, is greater miracle, more obvious and more impactful.

In his long Hadith on his repentance, Ka'b Ibn Malik said, "And whenever the Messenger of Allah (Peace and Blessings of Allah be upon him) was happy, his face became brightened and illuminated like a split moon."

Ibn Hamid said, "If it is said that the Moosa was given an illuminating hand, we will say that Muhammad was given what was greater than this. He was given a light that shone on his right and left sides wherever he sat down at and whenever he left a place.

We have mentioned in the Seerah while discussing Tufail Ad- Dawsī's embrace of Islam that he asked the Messenger of Allah (Peace and Blessings of Allah be upon him) to give him a sign that would help make his people embrace Islam. The Prophet (Peace and Blessings of Allah be upon him) prayed for him and he went back to his people. When he arrived at the mountain trail close to the dwellings of his people, a light emanated from in front of him like a lamp. He supplicated, "O Allah! Not in this place for they will think it is a punishment!" The light then shifted to the edge of his whip, and it appeared to them like a lamp. So Allah guided them to Islam through Tufail as a result of the Prophet's blessing and the supplication he made thus: "O Allah! Guide the clan of Daws and bring them!" It is on account of this that Tufail was called,

“the light man!”

Thabit related on the authority of Anas Ibn Malik that Abbad Ibn Bishr and Usaid Ibn Hudair came out from the house of the Messenger of Allah (Peace and Blessings of Allah be upon

him) in a very dark night and the staff of one of them let out an illumination like that of a lamp in the light of which they both walked. When they parted ways, the staff of each of them had illumination.

Muhammad Ibn Hamzah Ibn Amr Al-Aslami narrated from his father who said, “We undertook a night journey in the company of the Messenger of Allah and it was very dark. My fingers became illuminated that the convoy made use of the light produced therefrom to find their way.”

As regards Prophet Moosa’s invocation of flood, it is, according to some interpretation, a deterrent death. Other signs such as draught and famine were inflicted so that they might return to following Moosa (Peace be upon him) and stop disobeying him. However, the signs increased them in nothing but greater transgression. Allah says:

“They said (to Moosa) “Whatever Ayat (proofs, evidences, Verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you.” So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimoon (criminals, polytheists, sinners). And when the punishment fell on them they said: “O Moosa(Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in

you, and we shall let the Children of Isra'eel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word! So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless about them."
(Soorah Al-A'raf 7:132-136)

The Messenger of Allah (Peace and Blessings of Allah be upon him) invoked Allah against the Quraish when they persisted in their opposition of him. He invoked Allah to put them to trial with seven years of famine like the one interpreted by Prophet Yoosuf (Peace be upon him) And they were afflicted with famine so much so that they ate everything. The situation was so terrible that one of them would see nothing between the heaven and the Earth but cloud out of extreme hunger. Ibn Mas'ood has cited this event as interpretation of Allah's statement: "Then wait you for the Day when the sky will bring forth a visible smoke." (Soorah Ad-Dukhan 44:10)

As for splitting of the sea for Moosa (Peace be upon him) as a result of Allah's command for to strike it with his staff when their pursuers nearly caught up with them, the sea split into two, each part looking like a huge mountain. This is undoubtedly a great and an astounding miracle as well as an exceedingly overwhelming proof. However, Prophet Muhammad's pointing to the full moon with his noble hand and its splitting into two as a result in response to the demand of the Quraish people who were witnesses to it is a greater sign and more convincing proof of his Prophethood and his position in Allah's estimation. No greater physical miracle was ever reported from any other Prophet.

Ibn Hamid said: They say that Moosa (Peace be upon him) struck his staff against the sea and it split and that is a great miracle for him. Our response to this is that the Messenger of Allah (Peace and Blessings of Allah be upon him) was

given a similar miracle. Ali said: When we went to Khaibar, we were at Yashkhab valley. We estimated it and found it to be fourteen feet deep. The people said, "O Messenger of Allah, there is enemy behind us and the valley in front of us" in similarity to what Allah informs us about the followers of Prophet Moosa:

“And when the two hosts saw each other, the companions of Moosa said: “We are sure to be overtaken.” (Soorah Ash- Shu’ara 26:61) The Messenger of Allah (Peace and Blessings of Allah be upon him) then said, “O Allah, You have given every Messenger a proof. Show me Your Grace!” He then mounted his ride and his Companions also did the same and the horses and camels crossed without their hooves being seen. And there was victory.

But this narration is without a chain of narrators and I have never come across it with either a sound, fairly sound or weak chain in any of the recognized books. And Allah (SWT) knows best.

As for Moosa’s being shaded with cloud in wilderness, it can be compared with the incidence of the cloud that the Baheera, the Christian monk saw about Prophet Muhammad (Peace and Blessings of Allah be upon him) being shaded by a cloud in the midst of his co-travelers while he was 12 years old. He accompanied his uncle Abu Talib to Sham on a trade trip. This miracle is more astounding, first, in the sense that it occurred before he started receiving any revelation for he was being exclusively shaded by the cloud on this occasion and this is more manifest than the cloud of the Children of Isra’eel and others. Secondly, the Children of Isra’eel were shaded by the cloud due to their need as a result of severe heat.

We have also earlier mentioned while discussing signs of Muhammad’s Prophethood that when he was asked to supplicate for the rain due to the

extreme hunger, famine and drought they were suffering from, he raised his hands and said, “O Allah, give us water! O Allah, give us water! O Allah, give us water! O Allah, send down rain upon us! O Allah, send down rain upon us! O Allah, send down rain upon us!” Anas (the

narrator of the Hadith) said: By Allah, we did not see any cloud or any patch of it, and there was neither any house or building standing between us and the (hillock) Sal'. There appeared a cloud in the shape of a shield from behind it, and as it (came high) in the sky it spread and then there was a downpour of rain. By Allah, we did not see the sun throughout the week. And when the Prophet (Peace and Blessings of Allah be upon him) was asked to supplicate that the rain should be stopped, he raised his hand and said: O Allah, let it (rain) fall in our suburbs and not on us, O Allah (send it down) on the hillocks and small mountains and the river-beds and at places where trees grow." As soon as he gestured with his hands toward a side, the cloud moved toward that side and Al-Madinah became like the hollowness of a chaplet around which rain fell but itself was not affected by the rain.

As for sending down of manna and quails to the Children of Isra'eel, the Messenger of Allah(Peace and Blessings of Allah be upon him), had miraculously turned little food in abundance that sufficed a great number of people on many occasions as we have mentioned earlier while discussing signs of Prophethood. During the Battle of the Trench, he turned the meager food and a Sa' of barley that Jabir had into abundant food which more than a thousand hungry men ate to their fill. He also fed a large group of people from his handful - peace and blessings of Allah be upon him.

As for Allah's statement,

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concerning Moosa (Peace be upon him) and the Children of Isra'eel:

And (remember) when Moosa asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth

therefrom twelve springs. Each (group of) people knew its own place for water.” (Soorah Al-Baqarah 2:60) The Messenger of Allah (Peace and Blessings of Allah be upon him) inserted his hand into a small bowl that was wide enough to spread his hand in it and water started gushing out of the bowl in-between his fingers like springs. He did the same on many other occasions such as the day of the Campaign of Hudaibiyah, the day his Companions in Al-Madinah asked him for water and his supplication was answered with exactness without having more or less than what was needed. These are instances of greater and more astounding miracle than the one that occurred to Prophet Moosa (Peace be upon him).

Abu Amrah Al-Ansari narrated: “We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) in one of the battles and there was no food and people passed their night in hunger. The Prophet (Peace and Blessings of Allah be upon him) then called for a small pot and it was brought in front of him. He also called for water and it was poured into the pot. He then spit into it and said whatever Allah willed him to say. Then he put his finger in it. I swear by Allah, I saw the water gushing out of the fingers of Allah’s Messenger (Peace and Blessings of Allah be upon him) like springs. Thereupon he asked people to drink and fill their water skins and vessels.”

**Holding of sun for Prophet
Yoosha’ (Joshua) Ibn Noon Ibn**

Afrayeem Ibn Yoosuf Ibn Ya'qoob Ibn Ishaq Ibn Ibraheem (peace be upon them)

Yoosha' was the Prophet of the Children of Isra'eel after Prophet Moosa (Peace be upon him). He was the one who led them out of the wilderness into Jerusalem after a siege and a

fight. The victory was achieved in the afternoon of a Friday. It was near sunset and Saturday was approaching so they could not continue fighting. Yoosha' looked at the sun and addressed it thus: "You are under Allah's command and I, also, am under Allah's command." He then supplicated to Allah: "O Lord! Delay the sunset for me." So Allah delayed it for him until he was able to conquer the city. The sun then set afterward.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me nor should a man who has built a house but has not completed its roof nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayers, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him victorious."

This Prophet was Yoosha', son of Noon, according to the narration recorded by Imam Ahmad on the authority of Abu Hurairah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The sun was never stopped (from setting) for any human but Yoosha' (Peace be upon him) during the nights on which he marched to Jerusalem."

Abul-Ma'ali Ibn Az-Zamlakani said: As for delaying of the sunset for Prophet Yoosha' so that he could fight the tyrants, what was greater than that had occurred to our Prophet Muhammad (Peace and Blessings of Allah be upon him). The moon split into two for him and splitting of the moon is more

extraordinary than delaying of the sunset. Narrations about splitting of the moon are successively and authentically recorded. One part of the split moon was at the back of the mountain and the other was at its front. The Messenger of Allah (Peace and Blessings of Allah be upon him) said to the people: "Bear witness!" The Quraish, however, were not convinced. They claimed that the Prophet (Peace and Blessings of Allah be upon him) was just pulling the wool over their eyes. But some travelers arrived and informed them that they actually saw the moon split. It is in this regard that Allah revealed His noble statement:

"The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: 'This is continuous magic.'" (Soorah Al-Qamar 54:1-2)

Also, the sun was delayed for the Messenger of Allah (Peace and Blessings of Allah be upon him) twice. At-Tahawi recorded a narration he regarded as authentic that the Messenger of Allah (Peace and Blessings of Allah be upon him) was receiving revelations while his head was on Ali's lap. And he did not lift his head until after the sunset and Ali had not performed 'Asr prayers. Thereupon the Prophet (Peace and Blessings of Allah be upon him) supplicated, "O Allah, if it was in Your service and in obedience of Your Messenger, return the sun for him (that

he may perform his 'Asr prayers)." And the sun rose again that it was seen. Ali then got up and performed 'Asr. The sun then set.

The second occasion was on the morning after the night he was taken on a night journey from the Sacred Mosque in Makkah to

Al-Aqsa Mosque in Jerusalem and from there to the heaven. The Makkah pagans asked him about things in Jerusalem and Allah showed it to him as if it was there in front of him and he described all that he saw there to them. They also asked about a caravan of theirs that was on a trade journey and he informed them, "It will reach you at sunrise." However, the caravan was late; but in order to attest to truthfulness of His Messenger, Allah delayed the sun from rising until after the caravan had arrived.

Concerning merits granted to Prophet Idrees (Peace be upon him) such as his being Elevated

Allah says about him: "And We raised him to a high station." (Soorah Maryam 19: 57)

In response to this, we can say that our Prophet Muhammad (Peace and Blessings of Allah be upon him) was given what was better, greater and more perfect in that Allah elevated his mentioning in this world and in the Hereafter. Allah says: "And have We raised high your fame." (Soorah Ash-Sharh 94:4)

There is no preacher, intercessor or worshipper who does not say in his sermon, intercession or prayer, "I testify that there is no deity worthy of being worshipped except Allah and that Muhammad is the Messenger of Allah." So, his name is always mentioned along with the Name of his Lord, in attestation to the Verse quoted above. Allah sent Angel Gabriel to tell

Muhammad (Peace and Blessings of Allah be upon him), "Whenever My Name is mentioned, your name will also be mentioned."

Anas Ibn Malik narrated that the Messenger of Allah said, "When I finished from what Allah ordered me to do of the matter of the heavens and the Earth, I said, 'O My Lord, there was no Prophet before me whom You have not honored. You made Ibraheem Your friend, You addressed Moosa directly, You subdued mountains for Dawood, You made the wind subservient to Sulaiman and You resurrected the dead for 'Eesa. What are You going to honor me with?' Allah said, 'Have I not given you what is better than all that? Whenever I am mentioned, you are also mentioned along with Me. I have allowed your followers to know the Qur'an by heart, and this I have not allowed any other nation. And I revealed to you a word from the treasures of My Throne: La hawla wa la quwwata illa billah'."

Abu Hurairah and Anas narrated that the Prophet, when he was relating the events of Al-Isra' wal-Mi'raj that "When Allah showed me of His Signs, I observed a nice fragrance and I said to Gabriel, 'What is this?' He said, 'This is Paradise.' I said, 'O my Lord, bring me my people!' Allah, High and Exalted, said, 'I am Allah, there is no god but I, You will have what I have promised you: Every male and female Believer who did not associate any partner with Me. He who spends his wealth in My cause, I shall reward him; he who relies on Me, I shall suffice him; and he who asks from Me, I shall grant his request. His wealth will not diminish. As for you, yours is that which you have asked. Excellent is the abode of the pious.' I said, 'I am pleased!' When we reached the Lote Tree, I fell in prostration. I then raised my head and said, 'O

Allah, You took Ibraheem as Your friend; You directly addressed Moosa; You gave Dawood the Psalms and You honored Sulaiman with a great kingdom.' Allah then said in response, 'Indeed, I have elevated for you your name. It will not be valid for your followers to make any sermon without testifying that you are My

Messenger. I have made hearts of your followers like books (i.e. they will read the Qur'an by heart); and, from under My Throne, I have blessed you with the last Verses of Soorah AlBaqarah.'"

Abu Zur'ah, in his version of the above report, has this addition: "And he (the Messenger of Allah (Peace and Blessings of Allah be upon him) met the souls of the past Prophets (peace be upon them) and they all praised their Lord. Muhammad also praised his Lord and then said to the Prophets, 'You all praised your Lord and I am also praising my Lord: All praise is due to Allah Who sent me as a mercy to mankind and as a giver of glad tidings and warner to the entire humanity. He sent down to me the Criterion in which everything is explained and made my nation the best nation ever evolved for mankind. He made my followers the just nation; the last of all nations but the first to enter Paradise. Allah expanded my heart, removed my burden and made me the first and the last'!" It was then that Prophet Ibraheem said to the other Prophets, "Muhammad has excelled you with this!"

As mentioning of Muhammad's name among the past nations and earlier centuries, Al-Bukhari recorded on the authority of Ibn Abbas who narrated that Allah did not send a Prophet without making him undertaking a covenant that if Muhammad was sent while he was still alive, he would follow and support him and that they would command their followers that if they would be alive when Muhammad would be sent, they would believe in him and follow him. All the

Prophets informed their respective people about Muhammad and the last of them in this was Prophet 'Eesa (Peace be upon him). He has indeed informed the Children of Isra'eel of the imminent advent of Muhammad (Peace and Blessings of Allah be upon him). And monks and priests also spoke of his impending appearance.

As for elevating his mentioning among the latter generations, it manifests in the fact that his religion would be everlasting and would abrogate all other religions. It shall remain the only unabrogated Divine religion till the end of the time. There will always be among his followers a group that will remain victorious upon the Truth, and whoever opposes this group will never be able to harm it until the establishment of the Hour.

Muhammad's name is also perpetuated by the fact that, at every elevated ground five times a day, testimony is borne while making the call to prayer that there is no deity worthy of being worshiped except Allah and that Muhammad is the Messenger of Allah. Likewise, no preacher will deliver sermon on Friday without mentioning his name in his sermon.

Concerning the virtue of Prophet Dawood (Peace be upon him)

Allah (SWT) says:

"And indeed We bestowed grace on Dawood (David) from Us (saying): 'O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him.' Saying: 'Make you perfect coats of mail, and balance well the rings of chain armor, and work you (men) righteousness. Truly, I am All-Seer of what you do'." (Soorah Saba' 34:10-11)

While discussing his biography, we have www.sunniconnect.com

mentioned how Prophet Dawood (Peace be upon him) was blessed with a good voice and that Allah subjected the birds to him that glorified Allah along with him. The mountains also hearkened to his call and celebrated the glory of Allah with him. Prophet Dawood was a fast reader. He would order his animals to be saddled and

he would finish reading the Psalms before the saddling was finished. He only ate from what he earned by his hand.

Prophet Muhammad (Peace and Blessings of Allah be upon him) also had a beautiful voice when he read the Qur'an. Jubair Ibn Mut'im narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) read Soorah At- Teen in Maghreb prayers and that he had never heard any voice more beautiful than his.

The Messenger of Allah (Peace and Blessings of Allah be upon him) would recite the Qur'an with measured recitation as he has been commanded by Allah. As for the birds' celebration of Allah's glory along with Prophet Dawood that of the lifeless mountains is more wonderful.

Abu Nu'aim argued that if birds were made subservient to Dawood, huge and ferocious animals were made obedient to the Messenger of Allah (Peace and Blessings of Allah be upon him). Examples of this are a straying camel that prostrated in front of him and the wolf that spoke about his Prophethood and believed in his call and message.

As for Prophet Dawood's eating from earnings of his own hands, the Messenger of Allah (Peace and Blessings of Allah be upon him) also ate from the earnings of his hands. He used to herd sheep for the people of Makkah. And he would say, "There was no Prophet who had not herded sheep." He also traveled to Sham to conduct a

partnership business for Khadeejah. It is in reference to this Allah says:

And they say: "Why does this Messenger (Muhammad) eat food, and walk about in the markets (as we)? Why is not an angel sent down to him to be a warner with him? Or (why) has

not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zalimoon (polytheists and wrongdoers) say: "You follow none but a man bewitched." See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path." Till His statement: "And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets." (Soorah AlFurqan 25:7-20)

After Allah(SWT) permitted him to do Jihad in Al-Madinah, he would eat from what Allah had made lawful for him of war booties that were not made lawful for the Prophets before him. He said, "I was sent with the sword on the threshold of the Hour that Allah alone should be worshipped without associating any partner with him. My provision is put under the shade of my spear. Ignominy and disgrace are made the lot of whoever opposes my command. And whoever copies a people has become one of them."

As for softening iron for Dawood (Peace be upon him), it is indeed one of the greatest miracles. He could mold iron into anything he wanted without using fire as easily as he molded dough. With steel, he made armors and shields and Allah commanded him how to do that. He tells us that He commanded him: "And balance well the rings of chain armor." (Soorah Saba' 34:11)

It has been mentioned earlier while discussing the Battle of the Trench in the fourth or fifth year of Hijrah that that when Muslims were digging the trench, there was a rock they could

not break so they told the Messenger of Allah (Peace and Blessings of Allah be upon him) about it. He went to the rock, after having tied a small rock on his belly out of excessive hunger. He struck the hard rock three times. The first strike

generated a sparkling that revealed to him the palaces of Sham; the second strike generated a sparkling that revealed palaces of Persia and the third revealed palaces of San'a' (in Yemen). The rock then dissolved as it was a heap of dust. There is no doubt that dissolution of the rock that does not even dissolve when exposed to fire is greater in miracle than softening of steel that easily reacts when exposed to fire.

Abu Nu'aim said: If it is said that Allah softened steel for Dawood (Peace be upon him) that he made from it perfect coats of mail, this can be countered by the fact that hard rocks were also softened for Muhammad (Peace and Blessings of Allah be upon him) that they turned into a cave in which he hid from the polytheists during the Battle of Uhud. On this occasion, Allah softened for him the mountain that he was able to insert his head therein. And this is more astounding.

As regards Allah's statement: "And gave him Al-Hikmah (Prophethood) and sound judgment in speech and decision", (Soorah Sad 38:20), the Hikmah that Allah gave Prophet Muhammad (Peace and Blessings of Allah be upon him) and the law he sent him with was more complete than the ones He gave to all the Prophets who came before him (peace be upon them all).

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "I have been given the keys of eloquent speech."

There is no doubt that the Arabs are the most

eloquent people and the Prophet (Peace and Blessings of Allah be upon him) was the most eloquent of all Arabs. He was endowed with combination of all excellent qualities.

About Prophet Sulaiman (Peace be upon him) (Solomon) and that which he was honored with

Allah, High and Exalted says:

“So, We subjected to him the wind; it blew gently by his order whithersoever he willed, And also the

Shayateen (devils) from the Jinns (including every kind of builder and diver. And also others bound in fetters. (Allah said to Sulaiman) “This is Our gift: so spend you or withhold, no account will be asked (of you).” And verily, for him is a near access to Us, and a good (final) return (Paradise).” (Soorah Sad 38:36-40)

He (SWT) also says:

“And to Sulaiman (We subjected) the wind strongly raging, running by his command toward the land which We had blessed. And of everything We are the All-Knower. And of the Shayateen (devils from the Jinns) were some who dived for him, and did other work besides that; and it was We Who guarded them.” (Soorah Al-Anbiya’ 21:81-82)

In another place in the Qur’an, He (SWT) says:

“And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnight) was a month’s (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a

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month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were Jinns that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside

from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dawood (David), with thanks!" But few of My slaves are grateful." (Soorah Saba' 34:12-13)

Abdullah Ibn Amr bin Al-As narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "When Sulaiman finished from building Jerusalem, he asked Allah for three things: He asked Allah to bless him with a judgment that would correspond with His, and that request was granted; he asked Allah for a kingdom the like of which no one would be blessed with after him, and it was also granted; and after he finished building the mosque, he invoked Allah for anyone who would come to the mosque for the purpose of praying therein and not for other purpose that Allah should cleanse him from his sin as he was the day he was born."

Abu Nu'aim said: If it is said that the wind was subjected to Sulaiman (Peace be upon him) that he traveled on the wind throughout the land of Allah that he could travel two month's journey in one day, the response is that Muhammad (Peace and Blessings of Allah be upon him) achieved what was greater than that. He was made to travel in a single night between the Sacred Mosque in Makkah and Al-Aqsa Mosque in Jerusalem, which is a month's journey, and from there he was taken to the heavens, which is a journey of fifty thousand years, in less than a

third of the night. He entered the heavens one by one and saw their wonders. He was allowed to see Paradise and Hell, actions of his followers were showed to him, and he led the Prophets in prayer; and was made to penetrate the Divine barrier. All this happened in one single night. Then which of the two miraculous journeys is greater and more astounding?!

As for subjecting to Sulaiman the Jinns that worked for him what he desired, making high rooms, images, basins as large as reservoirs, and cooking cauldrons fixed in their places, Allah blessed Muhammad with what was more. He sent the favored Angels down to support him on more than one occasion: During the Battles of Uhud, Badr and Hunain as it has been adequately discussed in their proper places. And this is greater and more awe-inspiring than subjecting the Jinns.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Last night a big demon ('ifreet) from the Jinns came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaiman (as stated in Qur'an): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me. (Soorah Sad 38:35)" (The sub-narrator) Rawh said, "He (the demon) was dismissed and humiliated."

Abu Sa'eed Al-Khudri narrated that he was performing the Fajr prayers behind the Messenger of Allah (Peace and Blessings of Allah be upon him) and he was interrupted in his recitation in that prayer. When he finished praying, he said: "If you had only seen me struggling with Shaitan and trying to strangle him with my hands that I felt the coldness of his saliva inbetween my two fingers - the thumb and

the index fingers. Had it not been for the supplication of my brother Sulaiman, I would have had him tied to one of the pillars of the mosque so that the children of Al-Madinah would find something to play with.”

It is authentically reported that the Prophet (Peace and Blessings of Allah be upon him) also said: “When the month of

Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.” This is a manifestation of the blessings of Allah ordained for His Prophet of fasting in the month of Ramadan and praying during its nights.

It is true that Allah combined Prophethood and kingdom for Sulaiman as he did for his father, Dawood (Peace be upon him). However, He has asked His servant Muhammad (Peace and Blessings of Allah be upon him) to choose between being made a king and a prophet or a servant of Allah and His messenger. He consulted Angel Gabriel on this and the latter advised him to choose being a servant and a messenger. There is no doubt that the status of Messengership is higher. Our Prophet (Peace and Blessings of Allah be upon him) was also offered the treasures of the Earth and he rejected them saying: “Had I wanted, I would have made Allah turned the mountains of the Earth into gold for me. But I prefer to go hungry on a day and eat my fill on the other.”

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “While I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.”

It was also reported on the authority of Jabir that the Prophet (Peace and Blessings of Allah be upon him) said: “I was given keys of the treasures of the world upon a piebald horse. They were brought to me by Gabriel in a piece of

silk brocade.”

Abu Umamah narrated that the Prophet (Peace and Blessings of Allah be upon him) said: “My Lord offered to turn the plain of Makkah into gold for me and I said, ‘No, My Lord. But I would prefer to go hungry on a day and eat my fill on the other.

Whenever I am hungry I will humbly beseech You and remember You; and whenever I eat my fill, I will praise and thank You'."

Abu Nu'aim said: It is known that Sulaiman (Peace be upon him) understood the languages of birds and ants; for Allah says: He said: "O mankind! We have been taught the language of birds." (Soorah An-Naml 27:16)

However, Prophet Muhammad (Peace and Blessings of Allah be upon him) was given the like of that and more. We have earlier mentioned how animals, the trunk and trees spoke to him and how pebbles glorified Allah in his hands, how these creatures called him and he responded to their calls, how a wolf affirmed his Prophethood, how birds glorified Allah in obedience to him, how a gazelle spoke with him and complained to him and how a lizard addressed him and testified to his Prophethood.

Not only that, a goat's arm informed him that it was poisoned and the Jews who put poison in the said meat confessed to that. The Prophet (Peace and Blessings of Allah be upon him) also said: "Indeed, I know a rock in Makkah that used to salute me before I was commissioned (as a Prophet). I can still recognize it now." And this is greater and more astounding. Because the rock is absolutely lifeless when compared to birds and ants that are animals that have lives.

**About miracles granted to
'Eesa (Jesus) (Peace be upon**

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him)

One of the manifestations of 'Eesa uniqueness is that he was created through a Divine word from a female without male as

He created our mother Hawwa (Eve) from a male without a female and our father Adam from neither male nor female.

Another of his characteristics is that he is alive and has not died. He is still physically alive in the nearest heaven, and he shall descend to the Earth before the Day of Resurrection upon the white eastern minaret at Damascus. When he descends, he will fill the Earth with justice and fairness as it has been filled with injustice and wrong. He will judge by the laws of Muhammad (Peace and Blessings of Allah be upon him).

Prophet 'Eesa (Peace be upon him) was blessed with many miracles of which was restoring life to the dead. Prophet Muhammad (Peace and Blessings of Allah be upon him) also has similar miracles and more for he was blessed with giving life to the inanimate things; and this is a greater miracle than restoring life to dead humans. The Prophet (Peace and Blessings of Allah be upon him) did speak with a poisoned goat meat. And this is far more astounding miracle than restoring life to dead humans.

It is authentically reported from Anas who narrated: "We entered upon a man from among the Ansar who was indisposed. We were still with him when he breathed his last. We then spread his garment and covered him while his aged mother sat near his head. One of us looked at her and said, 'O Woman, bear this affliction of yours with patience and hope for the reward of your patience from Allah.' The woman said, 'What happened? Is my son dead?' We replied in

the affirmative. She said, 'Are you telling the truth?' We said, 'Yes.' She then spread her hands up unto Allah and said, 'O Allah, You surely know that I embraced Islam and migrated to Your Messenger in order that You may help me during times of hardship and ease. Do not inflict on me this calamity today.'

She hardly finished her entreatment to Allah that her son removed the garment from his face and sat down. We did not leave him until after we had a meal with him.”

Another story

There is a story of Zaid Ibn Kharijah who spoke after he had died and testified in support of the Messenger of Allah (Peace and Blessings of Allah be upon him), Abu Bakr, Umar and Uthman that they were truthful. The story is popular and narrated with many chains of narrations.

Al-Bukhari recorded in his work At-Tareekh Al-Kabeer: “Zaid Ibn Kharijah Al-Khazraji Al-Ansari participated in the Battle of Badr. He died during the reign of Uthman. He was the one who spoke after death.”

Our Shaikh said: One of the miracles of ‘Eesa is that he healed the insane. Prophet Muhammad (Peace and Blessings of Allah be upon him) also did the same.

Ya’la Ibn Murrah narrated that a woman brought a young son of hers who was mentally deranged and that he had never seen anyone mental derangement more severe than the boy’s. The woman said, “O Messenger of Allah, this son of mine is afflicted as you can see and, as a result, we also are troubled. Every day, we see in him what hurts us.” Thereupon the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Bring him to me.” The woman raised the boy up to him and put him between the Prophet

and the waist of the animal he was riding. The Messenger of Allah (Peace and Blessings of Allah be upon him) opened the boy's mouth and spit into it and then said, 'In the Name of Allah, I am a servant of Allah! Go out, O enemy of Allah!' He then gave the boy

back to her. The boy was healed instantly and his family never experienced any trouble from him again.”

Ibn Abbas narrated that a woman brought her son to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah, he is mentally deranged and his derangement often occurs whenever we want to eat thereby spoiling for us the pleasure of eating.” The Messenger of Allah (Peace and Blessings of Allah be upon him) wiped on his chest and supplicated for him. The boy then vomited forcefully that something like a black puppy came out of his mouth and moved away.”

Ibn Abbas also narrated: A woman from the Ansar came to Allah’s Messenger(Peace and Blessings of Allah be upon him) while he was in Makkah and said, “O Messenger of Allah, this vicious one has overwhelmed me.” He said, “Be patient upon the situation you are in and (as a reward for that) you will come on the Day of Resurrection free from sins and reckoning.” The woman said, “By the One Who has sent you with the Truth, I shall be patient until I will meet Allah. But I fear that this vicious one might strip me naked.” The Messenger of Allah (Peace and Blessings of Allah be upon him) then supplicated for her. And whenever he feared that he would come to her, the cover of Ka’bah would appear to her and she would hold on it and say, “Go away!” and he would go away from her.

As for Prophet ‘Eesa’s healing the blind and making them see, Prophet Muhammad (Peace

and Blessings of Allah be upon him) restored an eye of Qatadah Ibn Nu'man to its socket after it was gorged out and it fell on his cheek.

One of Qatadah's grandsons, Asim Ibn Umar Ibn Qatadah entered upon Umar Ibn Abdul-Azeez and said, in a poetic passage the meaning of which goes thus:

*I am the son of the one whose eye fell on his
cheek;*

*And the eye was restored perfectly by the hand
of the selected Prophet.*

The eye then returned as it used to be;

*How excellent the eye is and how excellent the
cheek is!*

Story of the blind man who Allah restored his vision through supplication of the Prophet (Peace and Blessings of Allah be upon him)

Uthman Ibn Hunaif narrated that a blind man came to the Messenger of Allah (Peace and Blessings of

Allah be upon him) and said, "O Messenger of Allah, invoke Allah for me to heal me of my blindness." The Messenger of Allah (Peace and Blessings of Allah be upon him) asked him to make ablution and perform two Raka'ahs and to make the following supplication: 'O Allah, I beseech You in the name of Your Prophet Muhammad, the Prophet of mercy. I am seeking intercession with You through him to grant this request of mine.' The man did as he had been

instructed and he was healed.

Another story

Habeeb Ibn Fuwaik narrated that his father went to the Messenger of Allah (Peace and Blessings of Allah be upon him) with his blind eyes. The Prophet asked him, "What

happened to you?" He said, "I was tending my camels when I slipped on a snake egg and my eyes were injured." Thereupon, the Messenger of Allah (Peace and Blessings of Allah be upon him) spit into his eyes and he started seeing again. His son, Habeeb added: "And I saw my father inserting thread into the needle even at age eighty."

It is also authentically reported that Ali was suffering from eye trouble. So, the Prophet (Peace and Blessings of Allah be upon him) spat in his eyes and his eyes were cured immediately as if he had never any eye trouble. He also rubbed the leg of Abdullah Ibn Ateek, whose leg was broken on the night he assassinated Abu Rafi' and he was cured as he had never had any ailment whatsoever.

Al-Baihaqi reported that he also rubbed Muhammad Ibn Hatib's burned hand and it was immediately cured. He rubbed Salamah Ibn Al-Akwa's wounded leg and he was cured; and he invoked Allah to cure Sa'd Ibn Abi Waqqas and he was healed.

Al-Baihaqi also reported that the Prophet's uncle, Abu Talib was ill and asked his nephew to invoke his Lord for him. The Prophet (Peace and Blessings of Allah be upon him) did and his uncle was cured from that ailment.

As for the story of Food Table about which Allah says: (Remember) when Al-Hawariyyoon (the disciples) said: "O 'Eesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table

spread (with food) from heaven?" 'Eesa (Jesus) said: "Fear Allah, if you are indeed believers." They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses." 'Eesa (Jesus), son of Maryam (Mary), said: "O Allah, our Lord! Send us from the

heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) Al-'Alameen (mankind and Jinns)." (Soorah Al-Ma'idah 5:112-115)

The point here is that whether the table of food was actually sent down or not, the Prophet's tables of food had always been supplied from the heaven. His Companions used to hear the food glorifying Allah while it was being eaten in front of him. On many occasions, he made little food enough for tens, hundreds and thousands of people. Peace and blessings of Allah be always with him.

As for 'Eesa's statement to the Children of Isra'eel, "And I inform you of what you eat, and what you store in your houses." (Soorah Aal 'Imran 3:49) this is an easy thing to do for the Prophets, even the pious servants of Allah.

Prophet Muhammad (Peace and Blessings of Allah be upon him) did inform of termites' eating of the unwarranted document that Quraish had hung on the roof of the Ka'bah on boycotting the Banu Hashim and Banu Al-Muttalib (the Prophet's clans) to force them to surrender him. As a result of the boycott, the Prophet's entire clan (with the exception of those who supported the Quraish such as Abu Lahab) were exiled in

the valley of Abu Talib (where no one transacted with them). Allah then sent termites that ate up the document with the exception of the part thereof on which Allah's Name was written and Allah inspired this to His Prophet. The Messenger of Allah (Peace and Blessings of Allah be upon him) informed his uncle Abu Talib of this while they were still in the valley.

Abu Talib then went to the Quraish and informed them of what his nephew had told him. They checked the document and found it as the Prophet had informed.

On the day of the Battle of Badr when Abbas (his uncle, who was then a polytheist and was taken captive) was asked to ransom himself with money and he claimed that he had no money, the Messenger of Allah (Peace and Blessings of Allah be upon him) said to him, "Where is the money that you and Umm Fadl (your wife) buried under the door and you told her that if you were killed the money should be for the kids?" Abbas replied, "By Allah, this is something known only to Allah beside me and Umm Fadl!"

The Prophet (Peace and Blessings of Allah be upon him) also informed his Companions of the death of the Negus who died in Abyssinia (though nobody came to inform him). He then performed funeral prayer on him.

He was on his pulpit giving a sermon when he predicted the martyrdom of the commanders who were on the warfront in the Battle of Mu'tah and it happened as he predicted and in the succession he specified.

Ibn Hamid has mentioned, as equivalent to Prophet 'Eesa's travels on the Earth, Prophet Muhammad's struggles in the way of Allah; and as equivalent to Prophet 'Eesa's ascetic life, Prophet Muhammad's turning away from treasures of this world when they were offered to him. He said, "I prefer to go hungry on a day

and eat my fill on the other.” He also had wives who spent a month or two without finding any food to cook. Their only food would be dates and water. In some cases, the Messenger of Allah (Peace and Blessings of Allah be upon him) would tie a rock to his belly out of hunger. He and

members of his family never enjoyed the luxury of eating wheat bread for three consecutive nights. And his bed was made of animal skin stuffed with palm fibers.

The Angel gave the pious Maryam the glad tiding of having a son in the person of 'Eesa (Peace be upon him). As an equivalent for that, when Aminah, the Prophet's mother, was pregnant of him, she was given glad tiding about him in her dream and she was told, "You are carrying the leader of this nation. So, name him 'Muhammad'."

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THE CALIPHATE OF BANU UMAYYAH

THE FIRST PHASE

IBN KATHEER



From Al-Bidayah wan-Nihayah



The Caliphate of Banu Ummayah

Taken from

Al-Bidayah wan-Nihayah

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Preface To The Revision

*In the Name of Allah, the Most Beneficent, the
Most Merciful*

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad - who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind - is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah has bestowed

upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance,

and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the Hafiz, the master scholar of ahadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi (May Allah be pleased with him). This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellfire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah*

Fil-Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project.

Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their

authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith - including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarised the asaneed present in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i. e. , those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being

no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there

is no help and no power except in Allah, the Almighty, the All-Powerful, Most Wise and Most High.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i. e. , (and in another narration...) and we have also identified the source of the addition in the footnotes.
8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.
9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.
10. We mentioned the meters of the poetic verses between parentheses.
11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareebahadeeth and narrations and other sources.
12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight

of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah. Damascus, Ash-Sham (Syria).
2nd of Dhul-Hijjah, 1428 A. H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray.

The book *Al-Bidayah* (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation - from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the

final Prophet, Muhammad

(Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called An-Nihayah Fil- Fitan Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al- Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid

Jumadal-Oola 1431 A. H.

The Rule of Mu'awiyah bin Abu Sufyan (May Allah be pleased with him)

The first monarchy began with the rule of Mu'awiyah, making him the first king in Islam and the best of them all.

It is reported that Mu'adh bin Jabal and Abu 'Ubaidah said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "This affair began as a mercy and prophecy, then it will be a mercy and Khilafah (caliphate), then as a matter of domination and tribulation, then as an insolent, fatalistic and corruptive matter in the land by which silk, fornication, adultery, and alcohol are regarded as acceptable and lawful. Eventually, these corruptive things will become a means of sustenance and victory for them until they meet with Allah, the Majestic" (its chain of narration is Jayyid, i. e. "good").

'Amr bin Yahya bin Sa'eed bin al-'As reported from his grandfather, Sa'eed, who said: "The Prophet (Peace and Blessings of Allah be upon him) once looked at Mu'awiyah and said: 'O Mu'awiyah, if you get to rule then fear Allah and be just to the people. 'Mu'awiyah said: 'Due to that statement of the Prophet (Peace and Blessings of Allah be upon him), I was convinced that I would one day be held accountable for undertaking the task (of the caliphate). '"

Abu Darda' is reported to have said that the Messenger of Allah (Peace and Blessings of

Allah be upon him) said: "While I was sleeping, I dreamt that the Book was taken away from beneath my pillow. I thought that I had lost my mind and so I followed it, whereupon I saw that it was being taken to ash-Sham (the Levant). Indeed, in times of trial and tribulation, faith will remain in ash-Sham. "

The Merits of Mu'awiyah bin Abi Sufyan (May Allah be pleased with him)

His name was Mu'awiyah bin Abi Sufyan Sakhr bin Harb, Abu 'Abdur-Rahman, al-Qurashi al-Umawi. Mu'awiyah, his father and his mother, Hind bint 'Utbah bin Rabee'ah bin 'AbdShams, embraced Islam on the day of the Conquest. His father was amongst the nobles of Quraish in Jahiliyyah (i. e. , the preIslamic era of ignorance) as a high-ranking chief possessing a vast amount of wealth. Upon Abi Sufyan's submission to Islam, he said to the Prophet (Peace and Blessings of Allah be upon him): "O Prophet of Allah! Give me three things. " The Prophet (Peace and Blessings of Allah be upon him) said: "Yes. " He said: "I have the best and most beautiful woman of all the Arabs, my daughter, Umm Habeebah bint Abi Sufyan. Will I give her to you in marriage?" The Prophet (Peace and Blessings of Allah be upon him) said: "Yes. " He said: "Make Mu'awiyah your scribe. " The Prophet (Peace and Blessings of Allah be upon him) said: "Yes. " He said: "And appoint me as a commander so that I can fight the Kuffar (disbelievers) as I used to fight the Muslims. " The Prophet (Peace and Blessings of Allah be upon him) said: "Yes. " This implies that Mu'awiyah would later record down the revelations received by the Messenger of Allah (Peace and Blessings of Allah be upon him) along with the other scribes of revelation (may Allah be pleased with them).

When ash-Sham (the Levant) was conquered, 'Umar deputed Mu'awiyah to Dimashq

(Damascus) after his brother, Yazeed bin Abi Sufyan, and he continued to have authority over it under 'Uthman bin 'Affan, who further extended his authority to include another country. It was Mu'awiyah who built the QubbatulKhadra' (The Green Dome) in Dimashq (Damascus) where he lived for forty years.

Mu'awiyah appointed Fadalah bin 'Ubaid as the judge for ash-Sham (the Levant), followed by Abu Idrees al-Khawlani, and as the chief of law enforcement, he appointed Qais bin Hamzah. His scribe and protector was Sarjoon bin Mansoor ar-Roomi, about whom it is said: "He was the first to employ an entourage, the first to inscribe en masse (i. e. , produce) and bind books, and he was the first statesman of his kind (may Allah be pleased with him). "

The Emergence of a Sect of al-Khawarij (Dissenters)

When Mu'awiyah entered al-Koofah and al-Hasan and his family left and headed to the Hijaz, the Khawarij (a sect of dissenters claimed to number around five hundred individuals) said: "There is no doubt that Mu'awiyah is coming", upon which they proceeded to al-Koofah under the commandship of Farwah bin Nawfal to wage war against him. Mu'awiyah therefore dispatched a cavalry detachment comprised of the people of ash-Sham against them, and due to this, the Khawarij army subsequently launched a relentless attack against its people that forced them out of their land. As a result, Mu'awiyah said to the people of al-Koofah: "I will not make peace with you until you desist from your calamity. " So they went to the Khawarij who said to them: "Woe unto you for what you seek to attain. Is Mu'awiyah not your enemy and our enemy?" He has prompted us to

fight against him. If we beat him, then we have relieved you of him and if he beats us, then you have been relieved of us. " At this, they said: "No, by Allah! Not until we fight against you ourselves! "At that point, the Khawarij said: "May Allah have mercy on our brothers from the people of an-Nahr, for they knew better than you do, O people of alKoofah. " It follows that a battle broke out between the two sides, which resulted in the people of alKoofah defeating the Khawarij and expelling them from the land.

It was in this year that Humran bin Aban ambushed al-Basrah, which he managed to besiege and dominate, forcing Mu'awiyah to dispatch an army to kill him and his faction. Following this, Abu Bakr ath-Thaqfi went to Mu'awiyah to request his pardon on their behalf, which Mu'awiyah granted them and released them. He subsequently appointed Busr bin Abi Artat as governor of al-Basrah. Towards the end of this year, however, Mu'awiyah put 'Abdullah bin 'Amir in charge of al-Basrah, even though he had intended to appoint 'Utbah bin Abi Sufyan. The reason for this was that Ibn 'Amir told him: "I possess great wealth and trusts, which, if you do not put me in charge of them, will perish. " Thus, he fulfilled his request in that matter and entrusted him with the position.

Amongst the Prominent People who Died in this Year:

Rifa'ah bin Rafi' bin Malik bin al-'Ajlani who was present at al-'Aqabah, the battle of Badr and the events following it.

Rukanah bin 'Abd [Yazeed] bin Hashim bin Muttalib al-Qurashi who was the one whom the Prophet (Peace and Blessings of Allah be upon him) had wrestled with and thrown to the ground, despite Rukanah being considered one of the strongest men among the Quraish. This wrestling of Rukanah to the ground, in fact, constitutes one of the miracles of the Prophet (Peace and Blessings of Allah be upon him). He embraced Islam in the year of the Conquest.

Safwan bin Umayyah, Abu Wahb al-Qurashi, who fled from the Messenger (Peace and Blessings of Allah be upon him) on the day of the Conquest. He later returned and submitted to Islam, and later bettered himself to the point of becoming a noble amongst the Muslims, just as he had been during Jahiliyyah (Ignorance; the pre-Islamic era).

'Uthman bin Talhah bin Abi Talhah who entered Islam at the beginning of the eighth year just prior to the Conquest. He was the one from whom the Prophet (Peace and Blessings of Allah be upon him) had taken the key to the Ka'bah (the most sacred site in Islam situated in Makkah) in the year of the Conquest. However, he returned them to him reciting the words of Allah, the Sublime (which mean):

"Verily, Allah commands that you should render back the trusts to those to whom they are due. " [anNisa', 4:58]

The Prophet (Peace and Blessings of Allah be upon him) therefore said to him: "Take it, O 'Uthman, permanently and rightfully, for it will not be taken out of your possession except by an oppressor. "

'Amr bin al-Aswad al-'Ansi who was a humble and devout worshipper.

'Atikah bint Zaid bin 'Amr bin Nufail bin 'Abdul-'Uzza, who was the sister of Sa'eed bin Zaid, one of the ten promised Paradise. She embraced Islam, performed the migration and was one of the finest women and worshippers of her time.

Upon Entering the Forty-Second Year

The Muslim invasions of al-Lan (a vast region within historic Armenia) and ar-Room (generally the Balkans and Anatolia) took place in this year. The Muslim forces defeated many

of the leading opposition commanders and successfully annihilated their army, because of which they were able to gain and avail of war booty.

In this year, the Khawarij, who had been pardoned by 'Ali on the day of an-Nahrawan after having released their wounded and establishing an agreement with their forces, were stirred once again upon receiving news of 'Ali's death. They invoked

Allah's mercy on his murderer, Ibn Muljam began to praise Allah for the murder of 'Ali. It was following this incident that they resolved to dissent from the people on the grounds that they were allegedly "enjoining the truth and forbidding evil. "

Also in the forty-second year of the Hijrah, Ziyad bin Abeehi advanced against Mu'awiyah having been denied access to him for close to one year by way of a fortress that came to be known as the "Fortress of Ziyad. "

Upon Entering the Forty-Third Year

This was the year in which Busr bin Abi Artat invaded the land of ar-Room (the Balkans and Anatolia), which he was able to penetrate as far as the city of Qustanteeniyyah (Constantinople).

The Khawarij and the soldiers of al-Koofah fought an immense battle against each other in this year. Some three hundred Khawarij fighters assembled under the commandership of al-Mustawrid bin 'Ullafah, and so, al-Mugheerah bin Shu'bah accordingly mobilised an army of nearly three thousand soldiers under the command of Ma'qil bin Qais to advance against them. Upon encountering the opposing force, Ma'qil faced Abur-Rawwagh who stood at the forefront of three hundred Khawarij fighters in a place called alMadhar. There, they battled until the Khawarij army had been routed, however, they then turned back to launch a second attack and this time defeated

Ma'qil bin Qais' army without suffering any losses themselves. At that point, Ma'qil's army retreated to their stations and awaited the arrival of their Ameer (Commander), Ma'qil bin Qais, who came and led his comrades in prayer. He then proceeded with his soldiers to engage in a fierce battle against the Khawarij that lasted all night, after which both sides eventually pulled back. In the meantime, Ma'qil bin Qais assembled the right

and left wings of his army and aligned their rows until the time of sunrise, at which point the Khawarij launched their attack and the two sides battled for over an hour. Ma'qal bin Qays then launched a single decisive attack against them that they managed to withstand, until the Khawarij were eventually forced to hastily withdraw. In fact, they fled from the battlefield before their eyes until they crossed the Dijlah (River Tigris) into the land of Bahuraseer (one of the capitals of Persia).

'Amr bin al-'As was amongst those who died in this year:

Abu 'Abdullah, also known as Abu Muhammad, who had been sent to an-Najashi (by the Makkans) to intercept and bring back the Muslims who had migrated to his country. Due to Abu 'Abdullah's honest and sincere character, however, he did not force the Muslims to return but instead he, along with Khalid bin al-Waleed and 'Uthman bin Talhah al-'Abdari, entered the fold of Islam six months before the conquest of Makkah. The Messenger of Allah (Peace and Blessings of Allah be upon him) had instated him to a position of authority over 'Uman (Oman), which he occupied throughout the lifetime of the Messenger (Peace and Blessings of Allah be upon him) and during the rule of as-Siddeeq (the Verifier of the Truth, i. e. Abu Bakr).

At-Tirmidhi states that 'Uqbah bin 'Amir said: "The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'The people submitted to Islam whilst 'Amr bin al- As

believed. '

Another Hadeeth (Prophetic narration) states: "Ibn al-As is worth two believers. " Regarding the virtues of 'Amr bin al- As, it states: "The blessings of the Ahl al-Bait (the family of the Prophet (Peace and Blessings of Allah be upon him) are 'Abdullah, the father of 'Abdullah and the mother of

‘Abdullah” (narrated in the section dealing with the virtues of ‘Amr bin al-‘As).

He was notoriously shrewd among the ‘Arabs, possessing bravery and good judgement as just some of his many good qualities. ‘Amr bin al-As is reported to have said: “I memorised a thousand proverbs from the Messenger of Allah (SWT) I. ” He also recited the following poetry:

*“If a person does not abandon a food that he
likes,*

*And does not drive a tempted heart away from
what it bounds for,*

*It will achieve an aim that leaves only
disgrace,*

*Just like if similar dishonours were
mentioned they would be found in
abundance. ”*

Yazeed bin Abi Habeeb narrated that ‘Abdur-Rahman bin Shimasah said to him: “When ‘Amr bin al-As witnessed death he would cry. His son, ‘Abdullah, once said to him: ‘Why do you cry? Are you anxious about death?’ ‘Amr bin al-As replied: ‘No, by Allah! But about that which comes after death. ’ So his son said: ‘But you have been on the best path. ’ Then he began to recall the friendship of the Messenger of Allah (Peace and Blessings of Allah be upon him) and his victories in ash-Sham (the Levant). ‘Amr then said: ‘You have left out that which is better than all of this: the testimony that there is only One God.

Indeed, I passed through three states. The first one was when I was a disbeliever and so I found myself to be one of the staunchest adversaries of the Messenger of Allah (Peace and Blessings of Allah be upon him). Had I died at that point in time, I would have definitely been a dweller of the Hellfire. Then I pledged allegiance to the Messenger of Allah (Peace and Blessings of Allah be upon him) and no one became

dearer and more respectable to me than him (Peace and Blessings of Allah be upon him). I found that I was so much in awe of him that I could not find the courage to look him fully in the face and so I was the most timid person towards him (Peace and Blessings of Allah be upon him). Had I died in those days, the people would have said: 'Congratulations to 'Amr! He embraced Islam and was on the right path. He had every reason to hope for Paradise.'

However, I was then put in a position of authority, amongst other things, such that I now do not know where I stand. When I die, do not cry for me and let neither a female mourner nor fire accompany me. When you bury me, wrap me in my cover and fill my grave with earth such that my right side has no more earth than my left side and neither place me in a coffin nor make me a headstone. Then stand around it for a time sufficient for a camel to be slaughtered and its meat to be distributed so that I may be at ease by your closeness. "

Muhammad bin Maslamah al-Ansari also died in this year. He entered the fold of Islam at the hands of Mus'ab bin 'Umair before Usaid bin Hudair and Sa'd bin Mu'adh. He was present at Badr and the events following it, with the exception of Tabook. The Messenger of Allah (Peace and Blessings of Allah be upon him) deputed him over al-Madinah according to one account, while other sources indicate that he was appointed to a place called Qarqaratul-Kudr. He was amongst those who disassociated themselves from the wars of the Camel, Siffeen and so on, and was known for having taken up

a wooden sword. He left behind ten sons and six daughters and he (May Allah be pleased with him) was described as being very dark-skinned and bald.

'Abdullah bin Salam (Abu Yoosuf al-

Isra'eeli) was also amongst those who died in that year:

He was a religious authority among the Jews and his submission to Islam came at the time when the Messenger of Allah (Peace and Blessings of Allah be upon him) reached the famous palm tree in alMadinah. 'Abdullah said: "When the Messenger of Allah (Peace and Blessings of Allah be upon him) reached al-Madinah, the people were startled by him, including myself, though when I saw his face, I knew that it was not the face of a liar. The first thing I heard him say was: 'O people! If you spread Salam (the greeting of peace) between the people, give food to others to eat, maintain the bonds of kinship and pray throughout the night while others are asleep, you will enter Paradise in peace. "

The Messenger of Allah (Peace and Blessings of Allah be upon him) testified to 'Abdullah as one of those who will enter Jannah (Paradise) and therefore receive his (Peace and Blessings of Allah be upon him) intercession on the Day of Judgment.

Upon Entering the Forty-Fourth Year

This was the year of 'Abdur-Rahman bin Khalid bin al- Waleed's invasion of the land of ar-Room (the Balkans and Anatolia) with the Muslim army who passed the winter there. It was also the year in which Busr bin Abi Artat carried out a naval military expedition.

Mu'awiyah discharged 'Abdullah bin 'Amir from his post in al-Basrah because he was too soft natured and lenient. Ibn Jareer said that when

'Abdullah bin 'Amir complained to Ziyad about the corruption of the people, about which Ziyad said: "Unsheathe the sword on them", Ibn 'Amir replied: "I would hate to reform them at the expense of my own corruption. "

Abi 'Uthman narrated: "When Ziyad was claimed (to belong to Abu Sufyan), I met Abu Bakr to whom I said: "What is that

which you all have done? Verily, I heard Sa'd Ibn Abi Waqqas saying that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'In Islam, whoever claims to belong to somebody other than his (real) father, and he knows that he (whom he claimed) is not his (real) father, will be forbidden to enter Paradise. '"

This year also saw the death of Umm Habeebah, Ummul- Mu'mineen (Mother of the Believers, i. e. , a wife of the Prophet (Peace and Blessings of Allah be upon him) and the daughter of Abi Sufyan. Her real name was Ramlah and she was the sister of Mu'awiyah. She entered Islam very early and migrated with her husband, 'Abdullah bin Jahsh, to the land of al-Habashah (Abyssinia). While there, however, her husband coverted to Christianity and despite his efforts to persuade her to do the same, she held on to her Deen Way of Life, i. e. Islam) (may Allah be pleased with her). His conversion led to their divorce. Habeebah was the name of her eldest child who she gave birth to in al-Habashah, while some maintain that it was in Makkah prior to the Hijrah. Her husband died there while in that state, and was thereby cursed and shamed by Allah (SWT).

After Ramlah was widowed, the Messenger of Allah (Peace and Blessings of Allah be upon him) sent 'Amr bin Umayyah al-Amri to an-Najashi (Negus, the Emperor of Ethiopia) proposing to marry her to the Messenger of Allah (Peace and Blessings of Allah be upon him). Offering her consent, she chose Khalid bin Sa'eed as her legal guardian at the

marriage ceremony. On behalf of the Prophet (Peace and Blessings of Allah be upon him), an-Najashi offered Khalid a bridal dower of four hundred Deenar. He later made arrangements for her to travel to the Prophet (Peace and Blessings of Allah be upon him) in al-Madinah in the seventh year.

When her father came to visit her during the year of the Conquest at the time when he was proposing a treaty, she

forbade him from sitting on the mattress of the Messenger of Allah (Peace and Blessings of Allah be upon him). Abu Sufyan, feeling grieved at her attitude, said to her: "By Allah, O daughter! Is this mattress not worthy of me or am I not worthy of it?" She curtly replied: This is the mattress of the Messenger of Allah (Peace and Blessings of Allah be upon him), and you are an impure polytheist. I did not want you to sit on it. " On hearing this, he said to her: "By Allah, O daughter! You have succumbed to evil and deviated from your father. " This alone serves to define her as one of the Ummahatul-Mu'mineen (Mothers of the Believers) and a pious and virtuous woman (may Allah be pleased with her).

'Awf bin Harith is reported to have said that he heard 'A'ishah saying: "Umm Habeebah called me to her side as she was on her deathbed and said: 'We have things pertaining to co-wives between us. ' 'A'ishah replied: 'May Allah forgive both you and I. There is nothing that you did that I have not already forgiven you for. 'Umm Habeebah remarked: 'You have made me happy, may Allah make you happy too. '"

Upon Entering the Forty-Fifth Year

In this year, Mu'awiyah instated al-Harith bin 'Abdullah al- Azdi over al-Basrah; he then dismissed him after four months and appointed Ziyad, who was resolute, shrewd, dominating and articulate, in his place.

Ziyad entered al-Basrah at the beginning of Jumadal-Oola (the fifth month of the Islamic

calendah), from which point onwards he continued to exercise his authority and unsheathe his sword until the people refrained from openly committing offenses out of fear of him.

Marwan bin al-Hakam, the governor of al-Madinah, led his people on the Hajj Pilgrimage in this year.

Zaid bin Thabit al-Ansari, one of the scribes of the Revelation who wrote down the official Mus-haf (the pure Arabic written copy of the Qur'an) under the orders of 'Uthman bin 'Affan in ash-Sham, also died in this year. He was an exceptionally intelligent man who was highly skilled in the art of inscribing and reporting witnessed accounts. Remarkably, he learned the language that the Jews used in their books and scriptures in just fifteen days. As Abul-Hasan bin al-Bara' said: "He learned Persian from the messenger of Kisra (Khosrau; the designation of the Persian kings in general) in eighteen days and he learned Ethiopian, Latin and Coptic from the servants of the Messenger of Allah (Peace and Blessings of Allah be upon him). "

He was fifteen years of age when he participated in al- Khandaq (Battle of the Trench). A Hadeeth also narrates: "The most knowledgeable person amongst them with regards to the Fara'id (religious injunctions) is Zaid bin Thabit. "

He passed away in this year at the age of almost sixty and it was Marwan bin al-Hakam, the deputy of alMadinah, who prayed over him at his funeral. Ibn 'Abbas said: "Today, a great scholar has died" and Abu Hurairah said: "The religious Scholar of this Ummah Muslim nation; community of believers) has died. "

Salamah bin Salamah bin Waqsh also died in this year at the age of seventy without having begotten any offspring. He was present at Badr

and the events following it.

‘Asim bin ‘Adiyy, upon whose departure to Badr, the Prophet (Peace and Blessings of Allah be upon him) appointed as the authority over the elite of Quba’, died when he was a hundred and twenty-five years of age. He participated in the battle of Uhud, which took place between the Muslim army from alMadinah led by the Prophet (Peace and Blessings of Allah be upon him) and the Makkans led by Abu Sufyan, and the

events after it. The Prophet (Peace and Blessings of Allah be upon him) commanded him and Malik bin ad-Dukhshum to burn down the infamous Masjid ad-Dirar (a mosque built by the hypocrites to conspire against the Muslims near Quba' in al-Madinah).

Hafsah bint 'Umar bin al-Khattab, Ummul-Mu'mineen (Mother of the Believers), also died in this year. Before her marriage to the Messenger of Allah (Peace and Blessings of Allah be upon him) she was married to Khunais bin Hudhafah as-Sahmi. They had migrated to al-Madinah together, ; however, he died after the battle of Badr. Upon completing her 'Iddah (the prescribed time of waiting at the end of a marriage, usually about three months), her father ('Umar) offered her hand in marriage to 'Uthman following the death of his wife, Ruqayyah, the daughter of the Prophet (Peace and Blessings of Allah be upon him), but he refused. He then approached Abi Bakr about marrying his daughter, however, he did not give him any respons whatsoever. It was not long after that the Messenger of Allah (Peace and Blessings of Allah be upon him) himself married Hafsah. When 'Umar told Abu Bakr of his displeasure at Abu Bakr's refusal to comment when he had offered Hafsah's hand to him, Abu Bakr said: "The Prophet (Peace and Blessings of Allah be upon him) had mentioned Hafsah earlier but I could not disclose the secret of the Prophet (Peace and Blessings of Allah be upon him). Had he not, I would have married her. "

It is narrated in a Hadeeth that the Messenger

of Allah (Peace and Blessings of Allah be upon him) divorced Hafsah and then re-married her. In another narration, Jibreel ordered him to re-marry her, stating: "Verily, she fasts and performs prayer throughout the night; she is your wife in Paradise. "

Upon Entering the Forty-Sixth Year

This year, it was 'Utbah bin Abi Sufyan, the brother of Mu'awiyah, who led the people in performing the Hajj Pilgrimage.

Amongst the people who died was Salim bin 'Umair, one of the Bakka'een (the ones who cried) mentioned in the Qur'an. He participated in the battle of Badr and all the events following it.

Suraqah bin Ka'b, who also participated in the battle of Badr and all the events following it, died in this year.

'Abdur-Rahman bin Khalid bin al-Waleed al-Qurashi al-Makhzoomi was, like his father (Khalid bin alWaleed), a popular hero renowned for his bravery. He was an honourable and influential person among the people of ash-Sham and he was present at the battle of Siffeen with Mu'awiyah. He died from poisoning and his life has been celebrated in the following elegy (at-Taweel poetry):

*"Your father was he who led the army
westwards*

*To ar-Room (Byzantium) after having imposed
land taxes on the Persians.*

*How many young men did you then rouse from
slumber*

*By beating the reins while their arms were
crippled from drowsiness?*

*The two alignments were unmatched; the
one of Khalid And the other from Damascus
with the hooded cloak. ”*

Harim bin Hayyan al-‘Abdi, one of ‘Umar bin
al-Khattab’s officials, who had met with Uwais
al-Qarni, and was an

intellectual and scholar to the people as well as a devout servant. It is said that when he was buried, a cloud was cast solely over his grave and rained on it until plants and herbage had grown out.

Upon Entering the Forty-Seventh Year

Mu'awiyah dismissed 'Abdullah bin 'Amr bin al-'As from Egypt and appointed Mu'awiyah bin Hudajj in his place.

Of those who died were Qais bin 'Asim al-Minqari, a noble from the days of Jahiliyyah. e. , the preIslamic era of ignorance) and later in Islam. He was amongst those who prohibited Khamr (wine; alcohol) both in the Jahiliyyah and in Islam, the reason being that one day he got drunk and committed an offense, after which he fled. When he came to his senses, he was told about what he had done and as a result he forbade it upon himself, saying (in al-Wafir poetic meter):

*"I realized that drinking wine is
demeaning,*

*It brings shameful deeds and scandalizes
honoured men.*

*I pledge I will not drink again in
my lifetime, And I will not use it
even to cure an ailment. "*

His submission to Islam was occasioned by the arrival of the Bani Tameem (tribe). There are some Ahadeeth (Prophetic narrations) reporting that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "He is a chief of the tent-dwellers. "

He was generous, commendable and honorable. A poet recited on the day of his death:

"The ruin of Qais was not the ruin of one,

But the entire structure of a nation has been demolished. ”

Upon Entering the Forty-Eighth Year

This is the year in which Abu ‘Abdur-Rahman al-Qaini passed the winter with the Muslims in the land of Antakiyah (Antioch, ancient city in Syria). ‘Uqbah bin ‘Amir’s naval invasion against the people of Egypt took place and Marwan bin al-Hakam, the deputy of al-Madinah, led the people in performing the Hajj Pilgrimage.

Upon Entering the Forty-Ninth Year

Yazeed bin Mu‘awiyah invaded the land of ar-Room (the Balkans and Anatolia) which penetrated as far as al-Qustanteeniyyah (Constantinople). He was accompanied by a group of the Sahabah (Companions of the Prophet (Peace and Blessings of Allah be upon him) including Ibn ‘Umar, Ibn ‘Abbas, Ibn Zubair and Abu Ayyoob al-Ansari. It is verified in Saheeh al-Bukhari that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The first army amongst my followers who will invade Qaisar’s city will be forgiven of their sins. ” They were the first army to carry out a military expedition there, which they were able to penetrate with great difficulty.

Abu Ayyoob, Khalid bin Zaid al-Ansari died in this year.

Mu'awiyah dismissed Marwan from his post in al-Madinah and appointed Sa'eed bin al-As on his place.

This was also the year in which al-Koofah was afflicted with the plague and as a direct result, Mu'awiyah united al-Koofah and al-Basrah under the sole governorship of Ziyad. This was the first time the two localities had ever been united. As such, Ziyad would reside in al-Koofah for a period of six months and in al-Basrah for the remaining six months.

Remembering the Prominent People who Died in this Year:

Al-Hasan bin 'Ali bin Abi Talib

Abu Muhammad al-Qurashi al-Hashimi was the grandson of the Messenger of Allah (Peace and Blessings of Allah be upon him), the son of his daughter, Fatimah az-Zahra', the Raihah (sweet basil) of his world. His face resembled that of the Prophet (Peace and Blessings of Allah be upon him) and he was born in mid-Ramadan (the Islamic calendar month of fasting) in the third year of the Hijrah. He was the eldest child of his parents and the Messenger of Allah (Peace and Blessings of Allah be upon him) loved him dearly. The Messenger (Peace and Blessings of Allah be upon him) would sometimes stick his tongue out at him, hug him and joke around with him. At times, al-Hasan would go up to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was prostrating in prayer and climb onto his back. He would sit on top of him for so long that the Messenger (Peace and Blessings of Allah be upon him) would have to prolong the prayer. The Messenger (Peace and Blessings of Allah be upon him) also used to take him up on the Minbar (pulpit) with him.

It is verified in Ahadeeth that while the Prophet (Peace and Blessings of Allah be upon him) was giving a sermon, he saw al-Hasan and al-Husain in front of him and so he went down to them, hugged them and then returned to the Minbar with them. He said: "Your wealth and your children are only a trial" [atTaghabun, 64:15].

Indeed, I saw these two sons of mine walking and stumbling over and so I could not refrain from going down to get them. ”

It is verified in Saheeh al-Bukhari that ‘Uqbah bin al-Harith narrated: “Once Abu Bakr offered the ‘Asr (afternoon) prayer and then went out walking when he saw al-Hasan playing

with some boys. He lifted him on his shoulders and said: 'May my parents be sacrificed for your sake! (You) resemble the Prophet (Peace and Blessings of Allah be upon him) and not 'Ali, ' which caused 'Ali to laugh. "

It is reported that Isma'eel bin Abu Khalid said that he heard Abu Juhaifah saying: "I saw the Prophet (Peace and Blessings of Allah be upon him) and al-Hasan bin 'Ali certainly resembles him. "

It is reported that Ibn Abi Mulaikah said: "Fatimah would jump out at al-Hasan and startle him, saying: 'O my father, in the likeness of the Prophet; and not resembling 'Ali. "

Hani' reported that 'Ali said: "Al-Hasan resembles the Messenger of Allah (Peace and Blessings of Allah be upon him) from between his chest to the top of his head, while al- Husain resembles him (Peace and Blessings of Allah be upon him) in what is below that area. "

Usamah bin Zaid reported that Allah's Messenger (Peace and Blessings of Allah be upon him) used to put him on his knee and put al-Hasan bin 'Ali on the other and then hug them and say: "O Allah! Please be merciful to them as I am merciful to them. "

Bara' bin Azib is reported to have said: "I saw the Prophet (Peace and Blessings of Allah be upon him) while al-Hasan was on his shoulders, saying: 'O Allah! I love him, so love him too. "

It is reported that Abu Hurairah said: "I was with the Messenger of Allah (Peace and

Blessings of Allah be upon him) in one of the markets of al-Madinah. He left the market and so did I. Then he asked three times: 'Where is the small child?' So he said: 'Call al-Hasan bin 'Ali. 'So al-Hasan bin 'Ali got up and started walking, wearing a necklace of beads around his neck. The Prophet (Peace and Blessings of Allah

be upon him) stretched out his hand like this, and al-Hasan did the same. The Prophet (Peace and Blessings of Allah be upon him) embraced him and said: 'O Allah! I love him, so please love him as well as those who love him too. 'Since Allah's Messenger (Peace and Blessings of Allah be upon him) said that, nothing or no one has been dearer to me than al-Hasan. "

Abu Hurairah is reported to have said: "Every now and then the Prophet (Peace and Blessings of Allah be upon him) came out to us while carrying Hasan and Husain on each of his shoulders until we were finished with him. A man said to him: 'O Messenger of Allah (Peace and Blessings of Allah be upon him) ! You certainly do love them?! 'So he said: 'Whoever loves them, loves me, and whoever annoys them, annoys me'" (only narrated by Ahmad).

'A'ishah and Umm Salamah, the Mothers of the Believers, reported that the Prophet (Peace and Blessings of Allah be upon him) wrapped al-Hasan, al-Husain and their mother and father in his mantle and said: "O Allah! These are Ahlu Baiti (the members of my family) so remove all abominations from them and purify them completely. "

Another narration reported by 'Ali, Abu Sa'eed, Buraidah and Hudhaifah states that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Al-Hasan and al-Husain are the chiefs of the youth of Paradise and their father is even better than them. "

'Abdullah bin Shaddad reported from his father that, on one occasion, the Messenger of Allah

(Peace and Blessings of Allah be upon him) led the 'Isha' (night) prayer and when he went into prostration he prolonged it. Once they completed the prayer, the people enquired about it. He said: "This son of mine - meaning al-Hasan - climbed on top of me and I hated to rush even out of necessity. "

Abu Hurairah reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said regarding al-Hasan and al-Husain: "Whoever loves them, loves me, and whoever annoys them, annoys me. "

As-Siddeeq (the Verifier of the Truth, i. e. Abu Bakr) would honour, respect and love al-Hasan, as did 'Umar bin al- Khattab and 'Uthman bin 'Affan, who honoured and loved both al-Hasan and al-Husain dearly.

When al-Hasan used to pray the Morning Prayer in the Masjid of the Messenger of Allah (Peace and Blessings of Allah be upon him), he would sit on his prayer mat and invoke Allah through words of remembrance until the rising of the sun. The nobles would sit in his company and they would speak with him, then he would get up and go to the Mothers of the Believers to greet them with salutations of peace.

It is said that Allah shared out al-Hasan's wealth three times, he departed from his wealth twice for the sake of Allah, the Majestic, and he performed the Hajj Pilgrimage twenty-five times, once while walking with guiding animals in front of him.

It is also said he married often, never having less than four wives, and he would habitually divorce and remarry. In fact, it is said that he had all together married seventy women and it has also been said that he once divorced two women in one day. On one occasion, 'Ali (May Allah be pleased with him) said to the people of al-Koofah: "Do not marry him as he divorces too often. " So they said: "By Allah, O

AmeeralMu'mineen! If he were to approach us every day for the purpose of marriage, he could marry whoever he pleased just so that we might have a relationship by marriage with the Messenger of Allah (Peace and Blessings of Allah be upon him). "

'Ali bin al-'Abbas at-Tabarani said: "On the ring of al-Hasan bin 'Ali was engraved the words (in alKamil poetic meter):

"Dedicate yourself as much as you can to

Godliness, As destiny befalls you, O

young man!

You became blinded with joy,

*Not seeing your beloved and treasured ones in
their graves. "*

'Amr bin al-Asamm is reported to have said that he said to al- Hasan bin 'Ali: "Indeed, these Shee'ah (Party of 'Ali) allege that 'Ali will be sent back before the Day of Resurrection. " He said: "By Allah, they tell lies! They are not his followers, since if we knew that he was going to be sent back, we would not have married off his women or divided up his wealth. "

Ibn Shawdhab is reported to have said: "When 'Ali was murdered, al-Hasan advanced forth with the people of al-'Iraq while Mu'awiyah advanced forth with the people of ash- Sham (the Levant) until they encountered each other. Al- Hasan, however, hated to fight and so Mu'awiyah vowed to entrust the Khilafah (caliphate) to him as his successor if he relinquished his status as Khaleefah (caliph). The companions of al-Hasan used to say (addressing him): "O Dishonour of the Believers! "So he would reply: "Dishonour is better than the Hel-fire. "

The settlement of peace was reached on the grounds that Mu'awiyah agreed to pay al-Hasan the money belonging to the Baitul-Mal (Public Treasury) based in al-Koofah. Accordingly, al-Mu'awiyah granted him his full share of it, precisely five million Deenars, and some say seven million, in addition to the annual Kharaj (land tax in Islamic Law) collected from al-Basrah, and others say from a place called Darabjird. However, the people of this district refused to pay

the Kharaj to him and so in recompense for their refusal, Mu'awiyah paid him six million Dirhams every year. Not once did al-Hasan fail to receive the payments from Mu'awiyah and, in the year in which he died, Mu'awiyah had treated him with exceptional deference by sending him jewels, rare offerings and gifts. It was not long after this that he died.

Yazeed bin Khumair is reported to have said: "I heard 'Abdur- Rahman bin Jubair bin Nufair al-Hadrami say that his father said: 'I said to al-Hasan bin 'Ali: 'People are claiming that you want to assume the Khilafah (caliphate). 'He replied: 'I had the skulls of the 'Arabs at my disposal; they would make peace with whomever I made peace with and they would go to war with whoever I went to war with. Then, I left it (the Khilafah) seeking the Face of Allah and now would I seek to avenge it with billy goats from the people of al-Hijaz?! '"

'Imran bin 'Abdullah is reported to have said that he saw al- Hasan bin 'Ali in his sleep with the words (which mean): ["Say:He is Allah, the One"] (al-Ikhlās, 112:1) written between his eyes. This made him happy and so he went to inform Sa'eed bin al-Musayyab who said: "If one sees this vision then it means that nothing more remains for that person. " Just days later, al-Hasan died.

'Umair bin Ishaq narrated: "I and another man from the Quraish entered the presence of al-Hasan bin 'Ali, at which point he stood up and headed for the exit. Once he was outside he said: 'I have spat out a section from my liver

and regained my strength after having been poisoned several times before, though it has never been as severe as this time. ' Then he began to say to the man who was with me: 'Ask me before you fail to ask. ' So the man said: 'I was not going to ask you anything. May Allah restore you to health', then we left him. The following day, we returned to him and he was suffering from the agony of death. Al-Husain then came in and sat by

the head of his brother whereupon al-Hasan said to him: 'O brother! Who is this friend of yours?' He replied: 'Do you want to kill him?' He said: 'Yes.' So he said: 'I believed he was my friend. Allah is the Most Sever Avenger' - and in another narration he says: 'To Allah belongs the greatest retribution and punishment - for he will not get away with having killed me even if you kill him yourself. '"

Abu Nu'aim said: "When al-Hasan bin 'Ali's pain intensified, he started to grow anxious. A man came to see him and said: 'O Abu Muhammad! Why are you anxious? What is there except the separation of your soul from your body? You are proceeding towards your parents, 'Ali and Fatimah, your grandparents, the Prophet (Peace and Blessings of Allah be upon him) and Khadeejah, your paternal uncles, Hamzah and Ja'far, your maternal uncles, al-Qasim, at-Tayyib, at-Tahir and Ibraheem, and your maternal aunts, Ruqayyah, Umm Kulthoom and Zainab. 'Then he expressed his concern. " In another narration the person who said this to him was his brother, al-Husain, whereupon al-Hasan said to him: "O brother! I have been concerned with the command of Allah like nothing else and I have seen a creature from the creation of Allah like no one else. " Then al-Husain started to cry.

It is narrated that Jabir bin 'Abdullah saw al-Hasan bin 'Ali on the day of his death. Conflict almost broke out between al-Husain bin 'Ali and Marwan bin al-Hakam after al-Hasan instructed his brother to bury him with the Messenger of Allah (Peace and Blessings of

Allah be upon him) but if some battle or mishap were to occur because of it then he should be buried within al-Baqee' (a fertile patch of land in alMadinah where other members of the Prophet's family were buried). Even though Marwan was in a remote and distant place at that time, he objected to allowing al-Hasan to be buried with the Messenger (Peace and Blessings of Allah be upon him) in a bid to please Mu'awiyah. In fact, Marwan never ceased to be an enemy of the Banu Hashim tribe until his death. As Jabir

recalls: "That day, I spoke to Husain bin 'Ali to whom I said: 'O Abu 'Abdullah! Fear Allah, for your brother did not like what you see (i. e conflict). Therefore bury him in al-Baqee' with his mother', so he did. "

Masses of people congregated for his Janazah (funeral) to the point that there was no space remaining in the fertile area. The men and women cried for seven days, the women of Banu Hashim continued to lament him for a month and they mourned him for a year.

Although it is well known that he died in the year 49 A. H. , some maintain that it happened in the fiftieth year.

The Fiftieth Year of the Hijrah

Mu'awiyah led the Hajj Pilgrimage with the people this year, while according to others, his son Yazeed did. Sa'eed bin al- 'As was the deputy of al-Madinah in this year.

Yahya bin Sa'eed bin Deenar reported on the authority of his father that Mu'awiyah was determined to transfer the Minbar (pulpit) of the Prophet (Peace and Blessings of Allah be upon him) from al-Madinah to Dimashq (Damascus) in addition to taking possession of the staff that the Prophet (Peace and Blessings of Allah be upon him) used to hold in his hand when delivering sermons. One day, Mu'awiyah stood up on the Minbar while he was holding the staff of the Prophet (Peace and Blessings of Allah be upon him) and so Abu Hurairah and Jabir bin 'Abdullah approached him and said:

“O Ameeral- Mu’mineen! We invoke Allah that you do not do this. It is not right that you remove the Minbar from its place as designated by the Messenger of Allah (Peace and Blessings of Allah be upon him) and take his staff away from al- Madinah. ” It follows that Mu’awiyah refrained from doing so, although he added six stairs to the Minbar, an act for which he later apologised to the people.

In this year, Mu'awiyah discharged Mu'awiyah bin Hudaij from Egypt and appointed Maslamah bin Mukhallad from Africa instead.

'Uqbah bin Nafi' al-Fihri invaded and conquered the African lands under the orders of Mu'awiyah. He later succeeded in planning the construction of the city of al-Qairawan (Kairowan in modern day Tunisia) despite being faced with harsh jungle terrain, predatory animals, wild beasts and strange creatures that had roamed freely across the land upon his invasion. There, he invited the indigenous people to submit to Allah, the Sublime, though the city was not developed until the predatory animals and wild creatures had fled. Many of the local Berbers (natives) subsequently submitted to Islam.

Midlaj bin 'Amr as-Sulami, an honourable Sahabi (Companion of the Prophet (Peace and Blessings of Allah be upon him)), died in this year. He had participated in all the major events alongside the Messenger of Allah (Peace and Blessings of Allah be upon him).

Jubair bin Mut'im Abu Muhammad, otherwise known as Abu 'Adiyy al-Madani, arrived as a Mushrik (Idolator; Polytheist) captive of Badr, but when he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) reciting the verse from Soorat-Toor (which means):[“Or were they created by nothing? Or were they themselves the creators?”] [at-Toor 52:35], Islam penetrated his heart and on the day of Khaibar he embraced it. He was a particularly astute and resourceful person

among the Quraish and was best known for his noble lineage, which he shared with as-Siddeeq Verifier of the Truth, i. e. Abu Bakr). It is widely accepted that he died in the fifty-eighth year.

Al-Hakam bin 'Amr bin Mujadda' al-Ghifari was also an honourable Sahabi. Ziyad bin Abeehi deputed him over the

invasion of Jabalal-Ashall, wherein the Muslim army gained an abundance of gold, silver and other valuables as part of the war booty. When Ziyad's letter, in which he informed him of Mu'awiyah's instructions to submit the gold and silver from the war booty to Mu'awiyah's Baitul-Mal (Public Treasury), reached al-Hakam, he responded: "Certainly, adhering to commands stipulated in the Book of Allah takes priority over adhering to the commands stipulated by Mu'awiyah. In fact, the Book of Allah is at odds with the letter of Mu'awiyah, as the Prophet (Peace and Blessings of Allah be upon him) said: 'There is no obedience to creation in disobedience to the Creator.' " He then called on the people to take their due of the booty without leaving so much as the Khumus (one-fifth of the war booty paid as tax).

Dahiyah bin Khaleefah al-Kalbi, also an honourable Sahabi, was a particularly attractive person and it was for this reason that Jibreel (Angel of Revelation) would often appear in his image. The Prophet (Peace and Blessings of Allah be upon him) dispatched him on a mission to Qaisar (Caesar). He embraced Islam very early on and although he was not present at Badr, he did participate the events after it, including al-Yarmook. He lived in al-Mezuzah (east Damascus) until his death during the Khilafa (caliphate) of Mu'awiyah.

'Abdur-Rahman bin Samurah, Abu Sa'eed al-'Abshami, also died in this year. He embraced Islam on the day of the Conquest, it is said that he was present at Mu'tah and he owned a house in Dimashq (Damascus). He

passed away in al-Basrah in the fiftieth year and Ziyad offered the prayer at his funeral. He left behind numerous sons and his epithet during the days of Jahiliyyah (the pre-Islamic era of ignorance) was Abd Kulal , others say 'Abd Kaloob and some say 'Abdul-Ka'bah. For this reason, the Prophet (Peace and Blessings of Allah be upon him) named him 'Abdur-Rahman. He served as one of the two ambassadors who mediated between Mu'awiyah and al-Hasan. The Messenger

of Allah (Peace and Blessings of Allah be upon him) said to him: "O 'Abdur-Rahman bin Samurah! Do not seek to be a ruler because if you are entrusted with authority upon asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it by Allah. "

'Uthman bin Abul-As ath-Thaqafi, Abu 'Abdullah at-Ta'ifi, also died in this year of the Hijrah. He went to the Messenger of Allah (Peace and Blessings of Allah be upon him) in the delegation of Thaqeef, after which the Messenger (Peace and Blessings of Allah be upon him) employed him over Ta'if. He remained appointed over it during the rule of Abu Bakr and 'Umar (May Allah be pleased with him).

As for 'Aqeel bin Abu Talib, 'Ali's brother, he entered Islam prior to the treaty of al-Hudaibiyah and was present at Mu'tah.

'Amr bin Umayyah ad-Damri, an honourable Sahabi, submitted to Islam following the battle of 'Uhud. The first event he participated in was Bi'r Ma'oonah (the Well of Ma'oonah) and he could neither been beaten nor matched in terms of horsemanship.

This year also saw the death of 'Amr bin al-Hamiq bin al-Kahin al-Khuza'i who submitted to Islam prior to the Conquest and later performed the Hijrah (Migration). Reference is made to him in an narration in which the Messenger of Allah (Peace and Blessings of Allah be upon him) invoked Allah to grant him

enjoyment throughout his youth and as such he was aged eighty before any grey hair appeared in his beard. In spite of this, he was one of the four who opposed the Khilafah (caliphate) of 'Uthman and who then revolted with the Shee'at 'Ali (Party of 'Ali) in the battles of the Camel and Siffeen. He was a member of Hujr bin 'Adiyy's band of supporters who were wanted by Ziyad, and so he fled to al-Mawsil (Mosul). In response to this,

Mu'awiyah sent a message to his deputy to send out a search party for them, and soon after, he was found hiding out in cavern wounded from a venomous snake bite. They then chopped off his head and sent it to Mu'awiyah who exhibited it to spectators in ash-Sham and elsewhere. In fact, 'Amr bin al-Hamiq's head was the first to have been put up on display in this manner. Mu'awiyah subsequently sent the head to 'Amr's wife, Aminah bint ash-Shareed, who was confined in Mu'awiyah's prison. Upon receiving his head in her cell, she placed her palm on the front of his face and kissed his mouth, saying: "You kept him from me for a long time and then you grant him back to me dead. I welcome this gift gladly and happily! "

As for Ka'b bin Malik al-Ansari as-Sulami, the poet of Islam, he entered the fold of Islam very early on, participating in the pact of al-'Aqabah, though not in Badr. As the Saheehain [i. e. al-Bukhari and Muslim] maintain, he was one of the three who were pardoned for staying behind following the invasion of Tabook.

Al-Mugheerah bin Shu'bah, also known by the epithets Ibn Abi 'Amir bin Mas'ood, Abu 'Eesa and Abu

'Abdullah, was an elite 'Arab and a highly influential figure. He embraced Islam in the year of al-

Khandaq after killing thirteen men from Thaqeef. He participated in al-Hudaibiyah and on the day of asSulh (Conciliation), he stood with his unsheathed sword over the head of the Messenger of Allah (Peace and Blessings of

Allah be upon him). Muhammad bin Sa'd described him by saying: "Al-Mugheerah had extremely red hair that was fairly long (but not long, flowing hair as this was considered as a sign of evil among the 'Arabs), thin lips, an oversized head, huge arms, broad shoulders and a square face. "

Ash-Sha'bi said: "There were four judges: 'Umar, 'Ali, Ibn Mas'ood and Abu Moosa. And there were four astute and

resourceful people: Mu'awiyah, 'Amr, al-Mugheerah and Ziyad. "

Ibn Wahb said that he heard Malik say that al-Mugheerah bin Shu'bah said: "The man who has one woman shares her menstrual cycle and her illnesses. The man with two women lies between two blazing fires. The man who has four women is delighted, though if he were to marry all four at once, he would divorce them all at once. "

As for Juwairiyah bint al-Harith, Ummul-Mu'mineen , the Prophet (Peace and Blessings of Allah be upon him) captured her in the invasion of al-Muraisee' that was carried out against the Banu al-Mustaliq tribe. Her father was the king of the tribe and after her submission to Islam, the Messenger of Allah (Peace and Blessings of Allah be upon him) released and married her. In fact, she had initially been allotted to Thabit bin Qais bin Shammas as part of his share of the war booty. However, she approached the Prophet (Peace and Blessings of Allah be upon him) to plead her case to him as the daughter of the chief of her trib, by which she requested that he allocate her to his share, to which he asked: "Or is there something better than that?" She said: "And what is that, O Messenger of Allah (Peace and Blessings of Allah be upon him) ?" He replied: "That I pay your ransom, release you and marry you. " Upon freeing her, the people began to say: "Does the Prophet (Peace and Blessings of Allah be upon him) marry those captives who have been released from Banu al- Mustaliq, that is, some hundred

women and girls?" So 'A'ishah said: "I do not know of any woman who has brought greater Barakah (blessings) among her people than she. "

Her original name was Barrah; it was the Messenger of Allah (Peace and Blessings of Allah be upon him) who named her Juwairiyah. Reports mention how she was a very beautiful, elegant and gracefully refined woman. She died in the fiftieth year of the Hijrah.

With regards to Safiyyah bint Huyayy bin Akhtab, Ummul- Mu'mineen, she was the beautiful descendant of Haroon (Aaron), the brother of Moosa (Moses) (Peace be upon him). She was taken captive when the Messenger of Allah (Peace and Blessings of Allah be upon him) conquered Khaibar, and had been assigned to Dahiyah bin Khaleefah al-Kalbi's share of the spoils. He later mentioned her beauty and that she was the daughter of the king to the Messenger of Allah (Peace and Blessings of Allah be upon him) and, upon hearing this, the Messenger (Peace and Blessings of Allah be upon him) chose her for himself while compensating Dahiyah. By this time, Safiyyah had entered Islam and on the way back from Khaibar, the Muslim army halted at a place called as-Sahba' (Saddar-Rawhah) where the marriage was consummated.

Umm Shareek al-Ansariyyah was the lady who proposed to the Prophet (Peace and Blessings of Allah be upon him), which some sources state he accepted and others state he did not. She was also the one who drank from a Pail of rainwater after the Mushrikeen (Idolaters) denied her of water. It was actually because of this that she accepted Islam. Her name was Ghuzayyah, she embraced Islam very early on and it is said that she died in this year.

Upon Entering the Fifty-First Year

This year witnessed the killing of Hujr bin 'Adiyy and his associates. He was referred to as "Hujr alKhair" or as well as "Hujr al-Adbar" in

defamation of his father who had fled from the battlefield and was consequently called "the one who turns his back. "

Hujr had invaded ash-Sham (the Levant) with the army that conquered 'Adhra' and participated in the battle of Siffeen with 'Ali as his commander. It is said that the site of his grave is a well-known place in 'Adhra' (a town in Damascus). He was an ascetic and devout worshipper, he was loyal and

dutiful to his mother, and he prayed and fasted a great deal. Abu Ma'shar said: "He was always in a state of Wudhoo' (ablution) and he would not perform Wudhoo' without praying two Rak'ah (units of prayer) after it. "

It is narrated that 'Abdur-Rahman bin al-Harith said to Mu'awiyah: "Did you kill Hujr bin al-Adbar?" To which Mu'awiyah replied: "Murdering him was more beloved to me than killing a hundred thousand of those who were with him. " Ibn Jareer and others maintain that Hujr and his associates slandered 'Uthman by ascribing unjust claims to him and criticised his governors and commanders. They championed "the party of 'Ali" and acted harshly and rigidly in the Deen (Way of Life, i. e. Islam). "

Sources report that when he was taken in chains from al- Koofah to ash-Sham, his daughters met with him on the way and were crying. He leaned towards them and after remaining silent for an hour he said: "Verily, it is Allah Who provides you with food, drink and clothes. He remains Alive after me (my death) and therefore you must fear and worship Him alone. As for me, if I am killed, it is martyrdom and if I return to you, I am honoured. By Allah, my Khaleefah (caliphate) is incumbent upon you! "He then departed with his associates in chains and it is said that he requested to be buried with his chains, following which he and his associates were taken to the steppes of 'Adhra' where they were executed. Despite this, a funeral prayer was offered for them and they were buried in the direction of the Qiblah (towards the Ka'bah in Makkah) (may Allah

have mercy on them and pardon them).

Abul-Aswad is reported to have said that Mu'awiyah went to see A'ishah who said: "What prompted you to kill the people of 'Adhra', Hujr and his associates?" He said: "O Umm al-Mu'mineen! I believed that their murder was in the interest of the Ummah Muslim nation) while leaving them would have meant corrupting the Ummah. " She replied: "I heard the

Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'A people from 'Adhra' with whom Allah and the dwellers of Heaven are angry will be killed. '" The chain of narration for this Hadeeth is classified as weak.

In this year, Ziyad assigned ar-Rabee' bin Ziyad al-Harithi as governor over the land of Khurasan

(Khorasan, a historic region that covered parts of modern day Afghanistan, Tajikistan, Iran, Uzbekistan,

Turkmenistan and Western areas of Pakistan) following the death of al-Hakam bin 'Amr. ArRabee'peacefully conquered Balkh (a small city in Afghanistan), wherein he yielded its booty, and during which he invaded the territories beyond the river. Before him, al-Hakam bin 'Amr had been the first to cross over the river, thus making al-Hakam's servant boy the first person to have drunk from it. At that time, al-Hakam performed Wudhoo' (ablution) in the river, offered two Rak'ah (units of prayer) on its banks and then returned from duty. It was because ar-Rabee' invaded this territory that he was able to seize and conquer it.

Sources report that Yazeed bin Mu'awiyah led the people in the Hajj Pilgrimage in this year. Ibn alJawzimentions that this was also the year in which he died.

As for Jareer bin 'Abdullah al-Bajali, he submitted to Islam in Ramadan (the ninth Islamic calendar month of fasting) in the tenth year of the Hijrah. He bravely came forward after the Messenger of Allah (Peace and

Blessings of Allah be upon him) had just said in a sermon: "One to whom good fortune and prosperity belongs will boldly come forward from the road between the two mountains. On his face is the mark of a king. " Then when Jareer proceeded, the people scurried to look at him and he was just as the Messenger of Allah (Peace and Blessings of Allah be upon him) described him - All praise is for Allah.

It is narrated that when Jareer went to sit in the company of the Messenger of Allah (Peace and Blessings of Allah be upon him), he spread out his cloak for him and said: "When a distinguished man from a nation comes to you, honour him. " On one occasion, the Messenger of Allah (Peace and Blessings of Allah be upon him) sent him to Dhul-Khalasah - a house that was honoured by the tribe of Daws in the days of Jahiliyyah (the pre-Islamic era of Ignorance). However, Jareer told the Prophet (Peace and Blessings of Allah be upon him) that he could not sit firmly on horses. The Prophet (Peace and Blessings of Allah be upon him) then stroked his chest with his hand and said: "O Allah! Make him firm and make him both a guiding and rightly-guided man. " He then set out and had it destroyed.

It states in the Saheehain that Jareer said: "The Prophet (Peace and Blessings of Allah be upon him) did not screen himself from me (i. e. d never prevented me from entering upon him) since I embraced Islam, and when he saw me, he would receive me with a smile. " 'Umar bin al-Khattab used to say: "Jareer is the Yoosuf (Joseph) of this Ummah Muslim nation). " Jareer was still residing in al-Jazeerah (the Arabian Peninsula) when he passed away in a place close to the Sarat Mountains (the greatest mountain terrain within the Arab world) during the fifty-first year of the Hijrah.

As for Ja'far bin Abu Sufyan bin al-Harith bin'Abdul- Muttalib, he entered the fold of Islam along with his father who submitted in some place located between Makkah and al-

Madinah in the year of the Conquest.

Harithah bin an-Nu'man al-Ansari an-Najjari participated in the battles of Badr, Uhud, al-Khandaq and in all other occasions. He was one of the most outstanding Companions such that it is narrated that he even saw Jibreel (Gabriel) with the Messenger of Allah (Peace and Blessings of Allah be upon him) sitting down and talking after Khaibar, and that he saw

Jibreel on the day of Banu Quraizah in the form of Dihyah. It is also true that the Messenger of Allah (Peace and Blessings of Allah be upon him) heard Harithah reciting in Paradise.

As for Sa'eed bin Zaid, he was one of the ten to have been promise Paradise. He and his wife Fatimah, embraced Islam before 'Umar and undertook the Hijrah. Reports describe him as having long hair that he had washed by Sa'd bin Abi Waqqas at the age of seventy-odd years.

With regards to 'Abdullah bin Unais al-Juhani, Abu Yahya al- Madani, an honourable Companion, he participated in al- 'Aqabah though he was not present at Badr. He took part in the events thereafter and it was he and Mu'adh who smashed the idols of the Ansar (Helpers). A narration ascribed to him in the Saheeh states that Abdullah bin Unais said that Lailatul- Qadr (the Night of Power) falls on the twentythird night of the month. He was sent by the Messenger of Allah (Peace and Blessings of Allah be upon him) to Khalid bin Sufyan al-Hudhali who killed him with a thicket. After that, the Prophet (Peace and Blessings of Allah be upon him) went to him a stick and said: "This is a symbol of what lies between you and I on the Day of Judgement" (referring to the stick). It was then buried with him in his shroud.

As for the honourable Companion, Abu Bakrah Nufai' bin al- Harith, it is said that his real name was Masrooh. He was known as Abu Bakrah (Father of the Pulley) because he came down from the fortress on the day of Ta'if on a

pulley. The Messenger (Peace and Blessings of Allah be upon him) freed him as well as everyone else who came down on that day.

His mother's name was Sumayyah who was also the mother of Ziyad. He would keep away from conflict and dissension such that he never attended anything in relation to these issues. Abu Barzah al-Aslami offered the prayer at his funeral,

as the Prophet (Peace and Blessings of Allah be upon him) had joined them in ties of brotherhood.

This year saw the death of Ummul-Mu'mineen, Maimoonah bint al-Harith al-Hilaliyyah, who the Messenger (Peace and Blessings of Allah be upon him) had married in the seventh year of the Hijrah, also known as the year of Umratul-Qada' (the Minor Pilgrimage of Completion). It is said her original name was Barrah but Messenger (Peace and Blessings of Allah be upon him) changed it to Maimoonah. She died in Sarif located between Makkah and al-Madinah where the Prophet (Peace and Blessings of Allah be upon him) consummated his marriage with her. The son of her sister, Abdullah bin 'Abbas (May Allah be pleased with them), performed the prayer at her funeral procession.

Upon Entering the Fifty-Second Year

Sufyan bin 'Awf al-Azdi undertook a military expedition in the land of ar-Room where he and the Muslim forces passed the winter. It was there that he died. Also in this year, Sa'eed bin al-As, the deputy of al-Madinah, led the Hajj Pilgrimage with the people.

Remembering the Prominent People who Died in this Year

Khalid bin Zaid bin Kulaib, Abu Ayyoob al-Ansari al-Khazraji, took part in the battles of

Badr, al'Aqabah and in all other events. He also participated in the battle of al- Harooriyyah with 'Ali. The Prophet (Peace and Blessings of Allah be upon him) stayed at his house upon arriving in al- Madinah where he spent a month while the Masjid (mosque) and its apartments were being built.

During his stay, the Prophet (Peace and Blessings of Allah be upon him) was given the lowest room of his house while

Abu Ayyoob stayed in the highest. The Prophet (Peace and Blessings of Allah be upon him), however, requested that he be moved to the top of the house and that Abu Ayyoob and his wife stay in the bottom, so he did as the Prophet (Peace and Blessings of Allah be upon him) asked.

When his wife, Umm Ayyoob, said to Abu Ayyoob: "Have you not heard what people are saying (the slander) about 'A'ishah?" He replied: "Have you done that before, O Umm Ayyoob?" So she said: "No, by Allah!" He then said: "By Allah, she is better than you. Allah revealed the Verse (which means):['Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: 'This charge is an obvious lie?']" [an-Noor, 24:12]. Abu Ayyoob died in the land of ar-Room not far from the enclosure of al-Qustanteeniyah (Constantinople).

Abu Zabyan is reported to have said: "Abu Ayyoob undertook a military expedition with Yazeed bin Mu'awiyah during which Abu Ayyoob said: 'If I die then take me into the land of the enemy and bury me beneath your feet in the place where you will encounter them. 'Yazeed bin Mu'awiyah replied: 'I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'Whoever dies while not associating any partner with Allah will enter al-Jannah (Paradise). 'It is reported that when the death of Abu Ayyoob drew near, he said: "I used to conceal something from you which I heard from the Messenger of Allah (Peace and Blessings of Allah be upon him). He (Peace and

Blessings of Allah be upon him) said: 'Had you not committed sins, Allah would have brought into existence a creation that would have committed sin and then Allah would have forgiven them. '"

Al-Waqidi said: "Abu Ayyoob died in the land of ar-Room in the fifty-second year. He was buried in alQustanteeniyyah (Constantinople) and his grave used to irrigate ar-Room during rainless seasons. "

Abu Ayyoob narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Two men head towards the Masjid (mosque) where they pray. When they leave the prayer, one's prayer is worth more (weightier) than the other, whose is not even worth the weight of a mustard seed. " Abu Humaid as-Sa'idi said: "And how is that, O Messenger of Allah (Peace and Blessings of Allah be upon him) ?" He replied: "One of them was more pious concerning the sacred injunctions of Allah and more eager to perform good deeds, whilst the other was doing it out of a sense of obligation. "

Abu Ayyoob reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to a man that had asked him to teach and instruct him: "When you pray, pray like a man bidding farewell; do not say anything for which you will have to apologise; and give up hope for what other people have. "

This year saw the death of Abu Moosa 'Abdullah bin Qais al-Ash'ari al-Yamani who was a reciter of the Qur'an and Faced (jurist) from the Companions. Reports indicate that he had the nicest voice of all the Companions, as Abu 'Uthman an-Nahdisaid: "I have never heard a voice echo, dip or resemble a wind instrument in a nicer manner than the voice of Abu Moosa. " This is verified in a narration in which the Messenger of Allah (Peace and Blessings of Allah be upon him) said to him: "You have been given one of the musical wind instruments of the family of Dawood (David). " 'Umar used to say to him: "Remind us of our Lord, O Abu

Moosa! ", so he would recite to them and they would listen.

This was also the year of 'Imran bin Husain's death. 'Abdullah bin Amir had appointed him as the chief judge of al-Basrah, however, having served for some period of time he later sought permission to resign, which he was granted. He continued to live there until his death.

Ka'b bin 'Ujrah al-Ansari Abu Muhammad al-Madani, was an honourable Companion and it was regarding him that the Verse about al-Fidyah (redemption from the omission of certain religious duties, by a material donation or a ritual act according to Islamic Law), with particular reference to observing the Hajj Pilgrimage in his case, was revealed.

Mu'awiyah bin Hudaij bin Jafnah was a supporter of 'Uthman in the days of 'Ali's Khilafah (caliphate) in Egypt. He absolutely refused to pledge allegiance to 'Ali, which is why when Mu'awiyah bin Abu Sufyan annexed Egypt, he honoured Hudaij by appointing him as its deputy after the regime of 'Abdullah bin 'Amr bin al-'As. He remained in Egypt until his death.

Hani' bin Niyar who participated in al-'Aqabah, Badr and the events following it also died this year.

Upon Entering the Fifty-Third Year

This was the year in which 'Abdur-Rahman bin Ummul-Hakam invaded the land of ar-Room, where he passed the winter season. This year saw the Muslim conquest, led by Junadah bin Abu Umayyah, of Jazeerah Roodis (the Island of Rhodes), whose army greatly excelled the force of the Kuffar (Disbelievers) as they barricaded them by sea, cutting off all available access routes. Mu'awiyah subsequently rewarded the victors with generous annuities and grants.

Sa'eed bin al-'As, the governor of al-Madinah,

led the Hajj Pilgrimage this year.

Jabalah bin al-Aiham al-Ghassani died in this year.

Ar-Rabee' bin Ziyad al-Harithi also died in this year, and he was deputy of Ziyad over Khurasan.

Ruwaifi' bin Thabit, an honourable Companion who had participated in the conquest of Egypt died in Barqah.

This was also the year in which Ziyad bin Abu Sufyan passed away. He was otherwise known as Ziyad bin Abeehi (Ziyad, the son of his father) and Ziyad bin Sumayyah (Ziyad, the son of Sumayyah, i. e. his mother's name) and he served as a general and administrator. It was in the month of Ramadan of the fiftythird year that he died from plague. The cause of his death was stated in the letter he wrote to Mu'awiyah, in which he said: "Verily, I have commanded over al-'Iraq for you, to my left and my right, but to no avail]. He also requested to be deputed over al-Hijaz (west of present-day Saudi Arabia). However, when news of this reached the people of al-Hijaz, they went to 'Abdullah bin 'Umar complaining to him about it for fear that if Ziyad was appointed as a successor over them, he would treat them brutally as he had treated the people of al-'Iraq. Upon hearing the appeals of the people, Ibn 'Umar stood up, faced the Qiblah (direction of the Ka'bah) and supplicated for Ziyad whild the people were saying Aameen. Subsequently, Ziyadycontracted plague in his hand which drove him to despair and so he consulted Shuraih about amputating it, to which Shuraih advised: "I do not consider this appropriate. If your motive to do so is because you do not want to meet Allah as a maimed person, then perhaps amputating your hand is out of fear of meeting His; otherwise if it is for the sake of remaining amongst the people as a maimed person, even your son condemns it. " In this

manner, he convinced Ziyad to desist from doing so, although when Shuraih went out afterwards, some people started to shout: "Why did you not leave him to cut off his hand?" He answered: "The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'One who is consulted is entrusted'."

It is narrated that he summoned one hundred and fifty physicians to treat him, which included three physicians who

had previously treated Kisra bin Hurmu. , however, they were unable to reverse his fate. It follows that he died in the third day of Ramadan in this year after having ruled over al-'Iraq for five years. He was buried in ath-Thawiyyah outside of al- Koofah. It was intended for him to emerge as the next authority over al-Hijaz, but when the news of his death reached 'Abdullah bin 'Umar, he said: "Depart, O Ibn Sumayyah! For there remains no world for you now and you have not yet been accustomed to the Hereafter. "

When Ziyad was dying, his son said to him: "O father! I have prepared sixty garments to shroud you for the grave. " Ziyad replied: "My son, death draws near to your father. Either these garments are better than the one who wears them or else they ruin quickly. This is an extraordinary thing. "

Sa'sa'ah bin Najiyah was a noble amongst his people during the days of both Jahiliyyah (the pre-Islamic era of Ignorance) and in Islam. It is said that he saved three hundred and sixty female infant girls from being buried alive, yet others maintain it was four hundred and some have said ninety-six. Therefore, when he submitted to Islam, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Allah has rewarded you with Islam. "

Of the popular figures that died in this year was Jablah bin al- Aiham al-Ghassani, the king of the Christian 'Arabs. His name was al-Mundhir bin al-Harith and he was the son of Mariah, who was called 'the owner of two earrings. 'He later

embraced Islam and wrote to the Messenger of Allah (Peace and Blessings of Allah be upon him) to inform him of it. Conversely, Ibn Asakir is of view of that he never submitted to Islam, rather this was the opinion of al-Waqidi and Sa'eed bin 'Abdul-'Azeez.

On this subject, al-Waqidi says: "He participated in the battle of al-Yarmook on the side of ar-Room during the days of

'Umar bin al-Khattab's rule. He then entered the fold of Islam (still during the days of 'Umar), though he later committed apostasy and returned to Christianity, whereby he returned with his people to the land of ar-Room. 'Umar was deeply troubled when he realised what he had done and concerning it said to Hassan: 'Verily, your friend, Jabalah, has committed apostasy in Islam. 'Hassan replied: 'Indeed, we belong to Allah and to him we shall return. '"

During his rule in this year, Mu'awiyah sent 'Abdullah bin Mas'adah al-Fazari as a messenger to the king of ar-Room. There, he met with Jabalah bin al-Aiham who seemed extremely happy with his extravagant worldly life, and with all the wealth, servants, gold and horses he possessed. Jabalah said to 'Abdullah: If I knew that Mu'awiyah was going to allot me part of the land of Bathniyyah, give us our houses and twenty villages from the Ghootah (the name of the fertile oasis on the south side of Damascus) in addition to granting us rewards, I would return to ash-Sham. " When 'Abdullah bin Mas'adah informed Mu'awiyah of what he had said, Mu'awiyah remarked: "He wants me to give him that?! " He then sent a letter to him concerning it, but Jabalah died before he could receive it -- may Allah defile him.

Upon Entering the Fifty-Fourth Year

Muhammad bin Malik spent the winter in the land of ar-Room while Ma'n bin [Yazeed] as-

Sulami prepared a military expedition for the summer. Mu'awiyah discharged Sa'eed bin al-'As from governorship in al-Madinah and replaced him with Marwan bin al-Hakam.

Also in this year, Mu'awiyah dismissed Samurah bin Jundab from al-Basrah and appointed Ziyad as his successor, Mu'awiyah instated him in office for a period of six months, however, he then dismissed him and appointed 'Abdullah bin 'Amr bin Ghailan in his place.

Remembering the People who Died in this Year

Usamah bin Zaid bin Harithah al-Kalbi, Abu Muhammad al- Madani, the servant of the Messenger of Allah (Peace and Blessings of Allah be upon him) whose mother was Barakah, Umm Aiman, the wetnurse of the Messenger of Allah (Peace and Blessings of Allah be upon him), who was appointed by the Messenger of Allah (Peace and Blessings of Allah be upon him) to a position of command following the murder of his father. Some people began to discredit his authority, to which the Messenger (Peace and Blessings of Allah be upon him) said: "If you are criticising 'Usamah's leadership, you used to criticise his father's leadership before. By Allah! He was a worthy leader and was one of the dearest persons to me, and (now) this (i. e. 'Usamah) is one of the dearest to me after him (Zaid). "

It is verified in Saheeh al-Bukhari that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to sit with both al-Hasan and Usamah on his lap and say: "O Allah! I love them, so love them too. " Usamah had many virtues and the Prophet (Peace and Blessings of Allah be upon him) passed away when he was nineteen years of age. When 'Umar used to see Usamah, he would say: "Peace be upon you, O Ameer (Commander)! "

Thawban bin Bujdud, the servant of the Messenger of Allah (Peace and Blessings of Allah be upon him), was of 'Arab origin but had fallen captive and so the Messenger of Allah

(Peace and Blessings of Allah be upon him) bought and released him. In spite of having attained his freedom, Thawban continued to stay in the company of the Prophet (Peace and Blessings of Allah be upon him) while on his travels and at home. However, after the Prophet (Peace and Blessings of Allah be upon him) died, he went to live in arRamlah (Palestine), following which he moved to Hims (the

ancient Emesa, city in central Syria) where he settled. According to the Saheeh he remained there until his death in this year.

Al-Harith bin Rib'i, Abu Qatadah al-Ansari, "the Knight of Islam", participated in the battle of Uhud and the events following it. As we mentioned in the account about the day of Dhi Qarad, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The best horseman among us today was Abu Qatadah and the best of our foot soldiers was Salamah bin al-Akwa'."

Hakeem bin Hizam, Abu Khalid al-Makki, his mother was Fakhitah bint Zuhair and the nephew of Khadeejah bint Khuwailid, the wife of the Messenger of Allah (Peace and Blessings of Allah be upon him) and the mother of his children with the exception of Ibraheem. It is said that Hakeem's mother gave birth to him inside the Ka'bah, thirteen years prior to the event of al-Feel (the Army of Elephants).

He was extremely beloved to the Messenger of Allah (Peace and Blessings of Allah be upon him). It was Hakeem who first bought Zaid bin Harithah (as a slave), though he later sold him to his maternal aunt, Khadeejah, who presented him to the Messenger of Allah (Peace and Blessings of Allah be upon him) as a gift, and who later freed him. Hakeem also bought Hullat Dhi Yazan and then gave her to the Messenger of Allah (Peace and Blessings of Allah be upon him) who clothed her and said: "I have not seen anything in her that is better than him (Hakeem)." In spite of this, it was not

until the day of the conquest of Makkah that Hakeem and all of his children embraced Islam. Thus, he lived in Jahiliyyah (pre-Islamic era of Ignorance) for sixty years and in Islam for sixty years. He was a noble of the Quraish, one of the most prestigious in fact, and was renowned for his lineage amongst them. He used to perform good deeds, give in charity and maintain good ties

with kith and kin, and he was a manumitter (of slaves) in both Jahiliyyah and Islam. When he submitted to Islam, he asked the Prophet (Peace and Blessings of Allah be upon him) about his previous deeds, to which he replied: "You became Muslim with all your previous good deeds (i. e. without losing their reward). "

He participated in the battle of Hunain with the Messenger of Allah (Peace and Blessings of Allah be upon him) who gave him a hundred camels. He had asked the Messenger (Peace and Blessings of Allah be upon him) for something, and he gave it to him. He then asked him for something else and so he gave it to him, then he said: "O Hakeem! This wealth is green and sweet (i. e. as tempting as fruit), and whoever takes it without greed then he is blessed in it, and whoever takes it with greed, he is not blessed in it and he is like one who eats and never gets satisfied. " Hakeem said: "By Him who sent you with the Truth, I will never demand anything from anybody after you till I die. " Afterwards, Abu Bakr called Hakeem to give him something but he refused to take it, as he did with 'Umar on another occasion.

Hakeem passed away during this year while on the right path at the age of a hundred and twenty, and Allah knows best.

Huwaitib bin 'Abdul-'Uzza al-'Amiri, an honourable Companion, entered the fold of Islam in the year of the Conquest. He lived a long life and was one of the men appointed by 'Umar to renew the boundary markers of the Haram (Holy Sanctuary in Makkah). He fought

in the battle of Badr on the side of the Mushrikeen (polytheists) and accounts of that day testify to him witnessing the Angels (who had gathered) between the heavens and earth. He took part in the treaty of al-Hudaibiyah and he sought for the Sulh (Conciliation). At the time of the Umratul-Qada' (the Minor Pilgrimage of Completion), he and Suhail had ordered the Messenger of Allah (Peace and Blessings of Allah be upon

him) to get out of Makkah, they then threatened Bilal that none of the Companions were allowed to remain in Makkah upon the setting of the sun. However, despite his staunch opposition to Islam at that time, Allah does as He wills. Hence, at the time of the Conquest, it is reported that Huwaitib said: "I grew so scared that I ran away, in the course of which I encountered Abu Dharr (who was a friend of mine in Jahiliyyah) who said to me: 'O Huwaitib, what is wrong?' I said: 'I am scared.' He said: 'Do not be scared, for he is the most righteous and friendly of people. I am your neighbour, so come with me.' I then returned with him, whereupon we went and stood next to the Messenger of Allah (Peace and Blessings of Allah be upon him) who was with Abu Bakr and 'Umar in the valley. Abu Dharr had taught me to say: 'Peace, mercy and blessings of Allah be upon you, O Prophet! 'When I said that he said: 'Huwaitib?' I said: 'Yes. I testify that there is only One God and that you are the Messenger of Allah. 'He said: 'Praise be to Him Who has guided you.' He was delighted by this and then I bequeathed forty thousand Deenars to him as he had requested. I later took part in Hunain and at-Ta'if with him and he gave me a hundred camels from the spoils of Hunain as my reward."

Al-Waqidi said: "Huwaitib lived in Jahiliyyah for sixty years and in Islam for sixty years. " He died this year in al-Madinah at the age of a hundred and twenty, while others claim that he died in ash-Sham (the Levant).

Sa'eed bin Yarboo' bin 'Ankathah bin 'Amir bin

Makhzoom embraced Islam in the year of the Conquest, he participated in the battle of Hunain and the Messenger of Allah (Peace and Blessings of Allah be upon him) gave him fifty camels as his share of the booty. His original name was Surma, or Asram according to another narration, though he was later named Sa'eed (which was considered a better name). He was also one of the men appointed by 'Umar to renew the boundary markers of the Haram (Holy Sancturay in Makkah) during

which he lost his eyesight. 'Umar later went to him to express his sympathy over it.

Marrah bin Sharahbeel al-Hamdani was also referred to as "Murrah at-Tayyib" and "Murrah al-Khair. " Every day and night he would pray a thousand Rak'ah (units of prayer) and when he grew old, he prayed four hundred Rak'ah. It is said that he would remain in prostration for so long that his forehead would "eat the earth. " When he was dying, he saw a vision in his sleep in which the place where he was sleeping was full of light. It was said to him: "Where is your house?" To which he replied: "It is a house whose dwellers neither depart from it nor die. "

An-Nu'aيمان bin 'Amr bin Rifa'ah bin al-Harith took part in the battle of Badr and the events following it. It is said he was one of those who consumed Khamr (wine; alcohol), for which reason the Prophet (Peace and Blessings of Allah be upon him) lashed him. On this occasion, a man amidst the people said: "O Allah, curse him! How frequently he has been brought to the Prophet (Peace and Blessings of Allah be upon him) on such a charge! "The Prophet (Peace and Blessings of Allah be upon him) said: "Do not curse him; for he loves Allah and his Messenger! .

Sawdah bint Zam'ah al-Qurashiyyah al-Amiriyyah, Ummul- Mu'mineen (Mother of the Believers) had married the Prophet (Peace and Blessings of Allah be upon him) after Khadeejah having previously been married to as-Sakran bin 'Amr, the brother of Suhail bin 'Amr. When she grew old, the Prophet (Peace

and Blessings of Allah be upon him) considered divorcing her, while other accounts state that he did actually divorce her. She then asked that he keep her amongst his women and in turn she would offer her appointed day with him to 'A'ishah. The Prophet (Peace and Blessings of Allah be upon him) agreed to this after the following Verse was revealed (which means):
[“And if a woman fears cruelty

or desertion on her husband's part. "] [an-Nisa', 4:128]. She was a pious and ascetic worshipper, as 'A'ishah adds: "I would not like to be in any other woman's shoes except for those of Sawdah, except that she possesses a solitude that causes even her shadow to make haste. "

Upon Entering the Fifty-Fifth Year

In this year, Mu'awiyah discharged 'Abdullah bin 'Amr bin Ghailan from al-Basrah and appointed 'Ubaidullah bin Ziyad to take his place. Marwan bin al-Hakam, the deputy of al-Madinah, led the Hajj Pilgrimage with the people. Also in this year, Mu'awiyah discharged 'Abdullah bin Khalid bin Aseed from al-Koofah and assigned it to ad-Dahhak bin Qais (May Allah be pleased with him).

Remembering the Prominent People Who Died in this Year

Arqam bin Abul-Arqam embraced Islam very early on, and during its advent, his house was used as a hiding place and a place of refuge from the Quraish for the early Muslims and the Messenger of Allah (Peace and Blessings of Allah be upon him). Arqam took part in Badr and the events following it. He died al-Madinah in this year and Sa'd bin Abi Waqqas offered his funeral prayer in fulfilment of Arqam's wishes (may Allah be pleased with them both). He was around eighty years of age when he died.

Sahban bin Zufar, whose speech brought about the saying: "An asylum is more fluent than

Sahban. ”

Sa'd bin Abi Waqqas, Abu Ishaq al-Qurashi az-Zuhri, was one of the ten promised Paradise and one of the six As- habuash-Shoora (Companions of Consultation) who the Prophet (Peace and Blessings of Allah be upon him) had been

pleased with when he died. He embraced Islam very early on, with some claiming at the age of seventeen years.

He fought in the Battle of Badr and the events following it and he was the first person to shoot an arrow for Allah's Cause. He was known for being a courageous horseman from among the commanders of the Messenger of Allah (Peace and Blessings of Allah be upon him) and he is mainly renowned for being an outstanding commander-in-chief of the Muslim army during the days of Abu Bakr as-Siddeeq), as well as in the days of 'Umar.

It is verified in Saheeh Muslim that Sa'd's son, 'Umar, came to him while he was occupied with his camels. Upon seeing him like that, 'Umar said to him: "The people are contending with one another over leadership and you are here?" So he struck him on the chest and said: "Be quiet, my son! I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'Allah loves the slave who is pious, free from want and hidden (from the eyes of the people). '

Sa'd said: "Indeed, I was the first person to shoot an arrow at the Mushrikeen (polytheists) and the Prophet (Peace and Blessings of Allah be upon him) had never sacrificed his parents for anyone before me in reference to which I heard him say: 'Shoot arrows! Let my father and mother be sacrificed for you!'"

It is reported that Qais heard Sa'd saying: "By Allah, I was the first Arab to shoot an arrow for

the Cause of Allah and at that time we had nothing to eat other than the leaves of the Hublah tree, such that our stools used to be similar to that of the sheep. Now the Banu Asad tribe wants to reprimand me for something concerning it! I would be a loser and all my efforts would be in vain (if I learnt Islam anew from them). ”

It is reported that Sa'd bin Abi Waqqas said: "I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) on the day of the Battle of Uhud accompanied by two men fighting. They were dressed in white and were fighting with extreme bravery, I had never seen them before, nor did I see them again after that" [it is said that they were the angels Jibreel and Meeka'eel].

'A'ishah narrated: "One night, the Prophet (Peace and Blessings of Allah be upon him) was unable to sleep and so he said: 'Would it be that a righteous man from my Companions guard me tonight. 'Suddenly, we heard the clatter of arms, whereupon the Prophet (Peace and Blessings of Allah be upon him) asked: 'Who is it?' It was said: 'I am Sa'ad, O Messenger of Allah! I have come to guard you. 'The Prophet (Peace and Blessings of Allah be upon him) then slept so soundly that we heard him snoring. "

Anas bin Malik is reported to have said: "While we were sitting in the company of the Messenger of Allah (Peace and Blessings of Allah be upon him), he said: 'A man from the people of Paradise is about to appear before you', after which Sa'd bin Abi Waqqas turned up. The Prophet (Peace and Blessings of Allah be upon him) continued to say this until the next day and Sa'd bin Abi Waqqas would keep on turning up right afterwards. After the Prophet (Peace and Blessings of Allah be upon him) stood up, 'Abdullah bin 'Amr bin al-'As turned to Sa'd and said: 'I have angered my father, so I swore that I would not stay at home

for three nights and that I would stay with you until my vow is fulfilled', so he agreed to let me stay with him. After spending a night with Sa'd, 'Abdullah bin 'Amr claimed that Sa'd did not get up once throughout the night to observe the night prayer but instead spent it turning over his bed in remembrance of Allah, exclaiming "Allahu Akbar" (Allah is the Greatest) until he got up for Fajr (dawn) prayer. He then prayed the prescribed prayer after completing Wudhoo' (ablution), following which he began to

eat his breakfast. 'Abdullah bin 'Amr spent no more than three nights and days with him during which time he only heard him say good things.

After the three nights had passed, 'Abdullah was unimpressed with Sa'd's behaviour and so said to him: 'There is no longer anger or separation between my father and I. However, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say three times in three gatherings: 'A man from the people of Paradise is about to appear before you', and it was you that turned up each time. For this reason, I wanted to stay with you so that I might observe your deeds and emulate you in order to present that which I have not yet put forth. However, I did not see you do much, so what is it that caused the Prophet (Peace and Blessings of Allah be upon him) to say this about you?' So Sa'd replied: 'What is there other than what you already saw? 'When he said that, 'Abdullah walked away but he called him back and so he returned to him. He then said: 'What is there other than what you saw of me not harbouring any bad feelings or thoughts towards the Muslims, nor do I have bad intentions about them or say bad things about them. ' 'Abdullah then said: 'This is what has made you attain such a high degree, which I am not capable of. '

In another narration, Sa'd said: "The Verse (which means): ['but if they strive to make you join anything as a partner (in worship) with Me, of which you have no knowledge, then obey them not'] [al-'Ankaboot, 29:8] was revealed

concerning me. " This is because when he accepted Islam, his mother vowed that she would not eat or drink until he renounced his faith. He therefore said to her: "O mother! You know that, by Allah, if you had a hundred souls and one soul after the other were to depart, I would still not abandon this religion, for anything. Therefore if you want to eat then eat; and if you do not want to eat, then do not. " Then this Ayah (Qur'anic Verse) was revealed.

Jabir reports that: "We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) when Sa'd entered, so the Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'This is my maternal uncle, so let a man see his maternal uncle'" (narrated by at-Tirmidhi). Sa'd belonged to the Banu Zahrah tribe who were relatives of Aminah, the mother of the Prophet (Peace and Blessings of Allah be upon him). He was not Aminah's brother nor was he related to the Prophet (Peace and Blessings of Allah be upon him) through lineage or suckling but nevertheless was beloved to him (Peace and Blessings of Allah be upon him).

It is verified in the Saheehain [i. e. al-Bukhari and Muslim] that 'Amir bin Sa'd reported that his father (Sa'd bin Abi Waqqas) said: "[When I fell ill], the Prophet (Peace and Blessings of Allah be upon him) came to pay me a visit. I said: 'O Messenger of Allah (Peace and Blessings of Allah be upon him) ! I have a great deal of property and no heir except my only daughter. Shall I give two-thirds of my property in charity?'He said: 'No. ' I said: 'Half of it?'He said: 'No. ' I said: 'One-third of it?'He said: 'You may do so, though one- third is also too much, for it is better for you to leave your offspring wealthy than to leave them poor, which might cause them to ask others for help. And whatever you spend (for Allah's sake) you will be rewarded for, even if it be a morsel of food that you may put in the mouth of your wife. 'I said: 'O Allah's Messenger! 'Will I remain behind and fail to complete my Hijrah (Migration) ?'The Prophet (Peace and Blessings

of Allah be upon him) said: 'If you are left behind after me, whatever good deeds you will do for Allah's sake will enhance you and raise you high. Perhaps you will have a long life so that some people might benefit from you while others (enemies) might be harmed by you. 'Allah's Messenger (Peace and Blessings of Allah be upon him) later commiserated with Sa'd bin Khawlah, as he died in Makkah. "

Ahmad narrates on the authority of Yahya bin Sa'eed from al- Ja'd bin Aws from 'A'ishah bint Sa'd who said that her father (Sa'd) said: "The Messenger (Peace and Blessings of Allah be upon him) put his hand on his forehead, then wiped his face, chest and stomach and said: 'O Allah! Cure Sa'd and let him complete his Hjirah (Migration). ' Sa'd said: 'I then felt the cold relief of the Prophet's hand on my liver for up to an hour. '

It is reported that Abu Bakr as-Siddeeq said that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say to Sa'd: "O Allah! Make his arrow strike the target, answer his supplication and make him beloved to your servants. "

It is narrated by Mut'im bin al-Miqdam and others that Sa'd said: "O Messenger of Allah! Supplicate to Allah to answer my supplications. " The Prophet (Peace and Blessings of Allah be upon him) said: "Verily, Allah does not answer a person's supplication until his subsistence becomes good (lawful). " So he said: "O Messenger of Allah! Then supplicate to Allah to make my subsistence good", so he did.

It is said that Sa'd would be cautious even about the seeds he would find in his farm, returning them to where they came from.

Az-Zuhri said: "When the time of death approached Sa'd, he demanded for his old Jubbah (woollen cloak). Then he said: 'Shroud me in this, for it is in this that I encountered the Mushrikeen spolytheists) on the day of Badr

and I have been keeping it hidden until this day. ”

Sa'd passed away in al-'Aqeeq just outside of al-Madinah. He was then carried on the shoulders of men to al-Madinah where Marwan offered his funeral prayer, which was attended by the righteous UmmahatulMu'mineen (the Mothers of the

Believers). He was subsequently buried in al-Baqee' (a fertile patch of land in al-Madinah where other members of the Prophet's family were buried). He passed away at the age of eighty according to most sound account.

It is said that Sa'd was short and sturdy with rough fingers and coarse nails (which was considered a commendable quality in a man). He was flat-nosed and had a hairy body, he would dye his hair black and he left behind an inheritance amounting to two hundred and fifty thousand.

Fadalah bin 'Ubaid al-'Ansari al-Awsi first took part in the battle of Uhud and he participated in the Bai'at ar-Ridwan (Pledge of Satisfaction). He entered ash-Sham (the Levant) and held the office of judge in Dimashq (Damascus) after Abi ad-Darda' during the era of Mu'awiyah.

Qutham bin al-Abbas bin 'Abdul-Muttalib most resembled the Prophet (Peace and Blessings of Allah be upon him) of all his contemporaries. He was deputed over al-Madinah during the days of 'Ali and he took part in the conquest of Samarqand (Samarkand), specifically the territories beyond the river where he was martyred (may Allah have mercy on him).

Ka'b bin 'Amr Abul-Yusr al-Ansari as-Sulami participated in the Pledge of al-'Aqabah and the battle of Badr, which was thday he took al-'Abbas bin 'Abdul-Muttalib prisoner, and he took part in all subsequent events with the Messenger of Allah (Peace and Blessings of Allah be upon him).

Upon Entering the Fifty-Sixth Year

Junadah bin Abi Umayyah spent the winter in the land of ar- Room, while other accounts differ by stating it was 'Abdur- Rahman bin Mas'ood. It is also said that this was the year in which Yazeed bin Shajarah undertook a naval expedition against ar-Room, while 'Iyad bin al-Harith invaded by land.

This was also the year when, Mu'awiyah performed the 'Umrah Pilgrimage in the month of Rajab and al-Waleed bin 'Utbah bin Abi Sufyan led the Hajj Pilgrimage with the people.

Mu'awiyah assigned Sa'eed bin 'Uthman to the province of Khurasan after discharging 'Ubaidullah bin Ziyad. When Sa'eed arrived there, he encountered the Turks of Samarqand, killing a large number of them, and according to Qutham bin al-'Abbas bin 'Abdul-Muttalib, a group of Muslims were martyred.

This was the year in which Mu'awiyah called on the people, including those within the outlying territories, to pledge allegiance to his son, Yazeed, to be his heir to the Khilafah (caliphate) after him. Almost all the subjects offered their allegiance, with the exception of 'Abdur-Rahman bin Abu Bakr, 'Abdullah bin 'Umar, al-Husain bin 'Ali, 'Abdullah bin Az-Zubair and Ibn 'Abbas. Because of this, Mu'awiyah passed through al-Madinah on his way back from Makkah upon completion of his 'Umrah Pilgrimage, where he summoned each one of the five aforementioned individuals and threatened, intimidated and imprisoned them. The speaker who addressed Mu'aawiyah sharply, with the greatest firmness amongst them was 'Abdur-Rahman bin Abu Bakr as-Siddeeq, while 'Abdullah bin 'Umar bin alKhattab was the most soft spoken amongst them. Mu'awiyah then delivered a sermon, having stood these five men below the pulpit in full view of the people, after which the people pledged allegiance to Yazeed as they stood in silence without displaying their disagreement

or opposition for fear of being humiliated and threatened. This was done in the other regions of the country in order to facilitate the progress of pledging allegiance to Yazeed.

On the other hand, Mu'awiyah was criticised for putting Yazeed in charge by Sa'eed bin 'Uthman bin 'Affan, who requested that he assume his position as leader, despite Sa'eed saying: "By Allah, if the Ghootah (the name of the fertile oasis on the south side of Damascus) were filled with men like you, Yazeed would be dearer to me than all of you put together. "

Upon Entering the Fifty-Seventh Year

In the month of Shawwal of this year, Mu'awiyah discharged Marwan bin al-Hakam from al-Madinah and appointed al- Waleed bin 'Utbah bin Abi Sufyan in his place, who performed the Hajj Pilgrimage for the people.

'Uthman bin Hunaif al-Ansari al-Awsi died this year. He had been appointed by 'Umar as deputy of alKoofah, although when Talhah and Zubair offered 'A'ishah their loyalty, 'Uthman bin Hunaif was prohibited from cooperating with the Darul-Imarah (official headquarters), which ordered that his beard, eyebrows and eyelashes be plucked out in order to set an example to others. Thus, when 'Ali came and the state was handed over to him, 'Uthman bin Hunaif said: "O Ameerul- Mu'mineen! I left you with a beard and I have been reunited with you beardless. " 'Ali then smiled and said: "Your reward for that is with Allah. "

Upon Entering the Fifty-Eighth Year

During this year, Yazeed bin Shajarah was

killed at sea and al-Waleed bin 'Utbah bin Abi Sufyan led the Hajj Pilgrimage with the people.

Mu'awiyah appointed 'Abdur-Rahman bin 'Abdullah bin 'Uthman bin Rabee'ah ath-Thaqafi, Ibn

Ummul-Hakam (the son of Ummul-Hakam who was the sister of Mu'awiyah), over al-Koofah. Ibn Ummul-Hakam, however, had a bad reputation among the people of al-Koofah

and as a result was exiled from the land. He went to see his maternal uncle, Mu'awiyah, to tell him what had happened, after which Mu'awiyah appointed him over Egypt. At that time, however, Ibn Ummul-Hakam came across Mu'awiyah bin Hudaij who had just arrived to pay Mu'awiyah a visit. When Mu'awiyah bin Hudaij entered upon Mu'awiyah, he also found Mu'awiyah's sister, Ummul-Hakam, who said to him: "He is not welcome here! listening to one good thing is better than seeing him. " Mu'awiyah bin Hudaij replied: "Take it easy, O Ummul-Hakam! You wanted your son who is a wrongdoer to be appointed as a ruler over us even though he would treat us in the same way that he treated our brothers among the people of al-Koofah, though Allah did not allow it. If that would have happened then we would have beaten him severely until he bowed his head, which the one sitting down (meaning Mu'awiyah) would not have liked. " Then Mu'awiyah turned to her and said: "Stop. "

A Strange Story

This story is relates to an incident that took place between an adolescent from the Bani 'Udhrah tribe and Ibn Ummul- Hakam. In short, the story goes that one day the adolescent from Bani 'Udhrah was sitting down to eat with Mu'awiyah. Suddenly, the adolescent stood up and started to recite some poetry in which he evoked his deep love for his wife, Su'ad. Bewildered at his behaviour, Mu'awiyah drew close to him and queried him about the matter, to which he said: "O Ameerul-Mu'mineen! I had

been married to the daughter of my paternal uncle and I spent all that I owned of camels and goats on her. Once I had barely anything left, her father began to dislike me and made a complaint about me to your administrative officer in al-Koofah, namely, Ibn Ummul-Hakam, whereby he informed him of her beauty. As a result, I was imprisoned behind bars and persuaded to divorce her, then once she had completed her 'Iddah (period of waiting),

she was granted ten thousand Dirhams by your administrative officer who later married her himself. And now I come to you, O Ameedul-Mu'mineen, while you are saddened, apprehensive and troubled by your affairs. So I ask, is there any freedom from sorrow?" Then he began to cry and recite:

*"My heart is
flamed With
sparks of fire;
My body is
emaciated
And my colour has
gone pale; My eyes
shed tears of sorrow
Their tears are
abundant; Love is an
arduous ailment
With which a doctor is puzzled;
In love, I have been greatly
burdened My nights are not
ordinary nights; Endurance is
vanishing*

And my days are not ordinary days. "

Feeling sorry for him, Mu'awiyah wrote to Ibn Ummul-Hakam reprimanding him and condemning him for what he had done, and therefore ordered him to divorce Su'ad irrevocably. When Mu'awiyah's letter reached him, he deeply sighed and said: "I had wanted the Ameer al-Mu'mineen to let me spend at least a year with her before he exposed me to the sword. " He then tried to persuade himself to divorce her but he could not bring himself to do so, such that even the

messenger who delivered Mu'awiyah's letter began to urge him to do it himself. Finally, he decided to divorce having explained to her what had happened and then he sent her away with the messenger to be taken to Mu'awiyah. As she stood before Mu'awiyah, however, he saw that she was as beautiful as they had claimed and upon questioning her, he considered her the most eloquently and well spoken, as well as the most beautiful and graceful, of women. At that, he said to her cousin (the adolescent): "O Bedouin! Is it any consolation that she is the most desirable woman?" He said: "Yes, if you separate my head from my body. " He then recited:

*"Do not make an example out of me for others,
As an appellant swelter on its way to the fire.*

*Bring Su'ad back to the bewildered and
grieved,*

*Whose evenings and
mornings are spent in
sorrow and
commiseration. He
who has been befallen
by solicitude,*

The heart is ignited in flames.

I pledge I will not forget her

affection, Until I am

entombed.

*How can I be consoled while my heart is fond
of her*

*And the heart has become unwilling to maintain
patience. "*

Mu'awiyah said: "Then we shall let her choose between me, you and Ibn Ummul-Hakam", at which point she spoke up and said:

"If I were dressed in rags and

tatters And in need for

wealth,

It would be favourable to my father and

neighbour And to the possessors of

Dirham and Deenar

*That I dare the flames of Hell as one who is
faithless. "*

Then, Mu'awiyah laughed and accordingly ordered that the adolescent receive ten thousand Dirhams, a means of transport and a riding animal. Once she had completed her 'Iddah, Mu'awiyah returned her to him so that they could be remarried.

Remembering The Prominent People who Died

Sa'eed bin al-'As al-Qurashi al-Umawi died in this year. His father was killed in the Battle of Badr as a disbeliever. He grew up in the house of 'Uthman bin 'Affan (May Allah be pleased with him) and was nine years of age when the Messenger of Allah (Peace and Blessings of Allah be upon him) died. Of all the people, he most resembled the Prophet (Peace and

Blessings of Allah be upon him) in his manner of speech and he was one of the twelve men -- amongst whom were the likes of Ubayy bin Ka'b and Zaid bin Thabit -- to have learned the Qur'an and written it down. 'Uthman appointed him as the deputy over al-Koofah after al-Waleed bin 'Uqbah was dismissed, during which time he succeeded in conquering Tabaristan and Jurjan (provinces of Khurasan).

When 'Uthman passed away, he stayed aloof from the ensuing Fitnah (trials and tribulations) and did not participate in the battles of al-Jamal and Siffeen. He was endowed with upright conduct and a good heart.

Ibn 'Asakir said: "He owned a house in Dimashq (Damascus) which became known as the "blessed house" and the "watering place of ease. " He later returned to al-Madinah where he resided until his death. He was eminent, generous and praiseworthy. "

Ibn 'Umar is reported to have said that a woman went to the Messenger of Allah (Peace and Blessings of Allah be upon him) in the cold of winter and said: "I vow to give this Thawb (garment worn by men) to the noblest 'Arab. " So he said: "Give it to this youth" (referring to Sa'eed bin al-'As) as he was standing there. Thus, these garments were named "as-Sa'ediyyah" after him.

Shaddad bin Aws bin Thabit bin al-Mundhir bin Haram, Abu Ya'la al-Ansari al-Khazraji, was an honourable Companion and the brother of Hassan bin Thabit. Shaddad travelled to Palestine and the Bait ul-Maqdis (the House of Holiness, in Jerusalem) in the same year that he died, aged seventy-five.

'Abdullah bin 'Amir, the son of 'Uthman bin 'Affan's maternal uncle, was born during the lifetime of the Messenger of Allah (Peace and Blessings of Allah be upon him). The Prophet (Peace and Blessings of Allah be upon him) rubbed his saliva in his mouth and he

swallowed the saliva of the Messenger (Peace and Blessings of Allah be upon him) at his birth and it was said: "He has been quenched. " He was also appointed deputy over al-Basrah and assigned leadership over Persia.

He was the first to adopt the basin at 'Arafat that channelled the flow of the special spring water into it. He remained in al-

Basrah until the killing of 'Uthman bin 'Affan and thereafter, he took the money belonging to the Bait ul-Mal (public treasury) and handed it over to Talhah and Zubair with whom he sided throughout the Battle of the Camel. Following this, he travelled to Dimashq (Damascus), though he is not mentioned in any reports as having participated in the Battle of Siffeen.

Mu'awiyah was married to his daughter, Hind, a beautiful woman about whom it is said that she used to amorously follow him to work. One day, when he looked in the mirror and saw her face in the reflection next to his, with all the grey hair that he had in his beard, he decided to divorce her. He then went to visit her father to inform him of his decision and told him that she deserved to be married to a much younger man, since his face had become "like a page from the Qur'an manuscript. "

'Abdur-Rahman bin Abu Bakr (May Allah be pleased with them) was the eldest son of Abu Bakr asSiddeeq and was well known for his jokes and jocular manner. His mother was Umm Rumman, the mother of 'A'ishah, and thus, he was her full brother. He fought alongside the Mushrikeen (polytheists) in the battles of Badr and Uhud, during which there are several accounts of how he sought to kill his own father, Abu Bakr, who was on the opposing side. The story goes that as his father Abu Bakr advanced towards his son, the Messenger of Allah (Peace and Blessings of Allah be upon him) said to him: "Save yourself. " He later entered the fold of Islam during the time of the truce, i. e. al-Hudaibiyah. He

migrated prior to the Conquest and the Messenger of Allah (Peace and Blessings of Allah be upon him) provided him with provisions amounting to forty Wasq from Khaibar every year. He was among the nobles of the Muslims.

It was 'Abdur-Rahman who entered upon the Messenger of Allah (Peace and Blessings of Allah be upon him) on the day

that he died while 'A'ishah was supporting the Prophet (Peace and Blessings of Allah be upon him) on her chest. 'Abdur-Rahman had a fresh Siwak (stick used for cleansing the teeth) with him and he was cleaning his teeth with it. Allah's Messenger (Peace and Blessings of Allah be upon him) looked at it, so 'Abdur-Rahman took the Siwak, cut it, shook it, made it soft with water and then gave it to the Prophet (Peace and Blessings of Allah be upon him) who cleaned his teeth with it in the best way that he had ever done so. After he had finished, he lifted his hand (or his finger) and said: "O Allah! Let me be with the highest companions", and then he (Peace and Blessings of Allah be upon him) died.

'A'ishah would say that Allah mixed her saliva with the saliva of the Prophet (Peace and Blessings of Allah be upon him). He died while his head was resting between her chin and chest and on the day on which she received the Prophet (Peace and Blessings of Allah be upon him) in her house.

'Abdur-Rahman participated in the conquest of al-Yamamah, and killed seven people on that day. He died in a place known as al-Hubshi, and was carried on the shoulders of men to where he was buried at the peak of Makkah. When 'A'ishah went to visit him in Makkah, she said: "By Allah! If I had seen you, I would not have cried for you and if I had been with you, I would not have moved you from the place in which you died. "

Ibn Sa'd reported that one day Ibn 'Umar saw

that a tent had been pitched over the grave of 'AbdurRahman, which had been put there by 'A'ishah before she left, so he ordered for it to be taken down and said: "Verily, it is his deeds that will shelter and protect him. "

'Ubaidullah bin 'Abbas bin 'Abdul-Muttalib, al-Qurashi al- Hashimi, was the son of the paternal uncle of the Messenger of Allah (Peace and Blessings of Allah be upon him) and was

a year younger than his brother, 'Abdullah. Their mother was Umm ul-Fadhl , Lubabah bint al-Harith al-Hilaliyah. 'Ubaidullah was noble, handsome and graceful, resembling his father in his good looks. It has been reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) would ascribe great qualities in describing 'Abdullah and 'Ubaidullah and say: "Whoever beats me (in a competition, race, etc) is such and such", then they would win over him and climb on his back and chest and he would hug and kiss them.

'Ubaydullah was appointed by 'Ali bin Abi Talib during his caliphate as a deputy over Yemen and he led the Hajj Pilgrimage with the people in the thirty-sixth and thirty- seventh year. When he and his brother arrived in al-Madinah, it was said that 'Abdullah enriched the people with knowledge whilst 'Ubaidullah enhanced their nobility.

He died in the fifty-eighth year in al-Madinah, while some maintain in Yemen, and there is only one narration on this subject.

It is reported that 'Ubaydullah bin 'Abbas said that Ghumaisa', or Rumaisa', the wife of Rifa'ah alQurazi, went to Allah's Messenger (Peace and Blessings of Allah be upon him) to complain about him, saying: "O Messenger of Allah! Rifa'ah divorced me irrevocably. After him, I married 'Abdur-Rahman bin az-Zubair al-Qurazi who proved to be impotent. " Her husband then turned up and accused her of lying, claiming that she was only saying this because she wanted to return to her first husband. Allah's

Messenger (Peace and Blessings of Allah be upon him) therefore said to her: "Perhaps you want to return to Rifa'ah? But no, you cannot return to Rifa'ah until you enjoy the sexual relationship (i. e. , consummate your marriage) with 'Abdur- Rahman and he with you. "

Among those who died this year was Umm ul-Mu'mineen 'A'ishah bint Abu Bakr as-Siddeeq, the most beloved wife of the Messenger of Allah (Peace and Blessings of Allah be upon him), the "Lady above the Seven Heavens" (may Allah be pleased with her). Her mother was Umm Rumman bint 'Amir bin 'Uwaimir al-Kinaniyah and 'A'ishah's epithet was Umm 'Abdullah, which she was named by the Messenger of Allah (Peace and Blessings of Allah be upon him) with reference to her sister's son, 'Abdullah bin Zubair. It has also been said that she miscarried the unborn child of the Prophet (Peace and Blessings of Allah be upon him) who he had named 'Abdullah.

She was the only virgin that the Prophet (Peace and Blessings of Allah be upon him) married. He never received Wahy (Divine inspiration; revelation) in the bed of any other woman and none of his other wives loved him like she did. The Prophet (Peace and Blessings of Allah be upon him) married her in Makkah after the death of Khadeejah, about which the Prophet (Peace and Blessings of Allah be upon him) said that 'A'ishah was shown to him two or three times in his dreams being given to him by a man carrying her in a silken cloth. The man said to him: "This is your wife. " So the Prophet (Peace and Blessings of Allah be upon him) said: "I uncovered it and behold, it was 'A'ishah. " He then said to himself: "If this dream is from Allah, He will cause it to come true. " Hence, the Prophet (Peace and Blessings of Allah be upon him) asked Abu Bakr for 'A'ishah's hand in marriage, who said: "O Messenger of Allah! Is she lawful for you to

marry?" He said: "Yes. " At this, Abu Bakr said: "But am I not your brother?" The Prophet (Peace and Blessings of Allah be upon him) replied: "You are my brother in Islam and she ('A'ishah) is lawful for me to marry", so the Messenger of Allah (Peace and Blessings of Allah be upon him) married her and she was blessed with him (peace and blessings upon him).

When the people of falsehood slandered her and levied false accusations against her, Allah cleared her of these claims and declared her innocence in the revelation of ten Ayat (verses of the Qur'an; signs) that were received gradually.

Among her distinct favours (may Allah be pleased with her) was that she was allocated two days with the Prophet (Peace and Blessings of Allah be upon him): her own day and the day she was given by Sawdah as a means of conciliating with the Messenger of Allah (Peace and Blessings of Allah be upon him). The Prophet (Peace and Blessings of Allah be upon him) died in her house on her allocated day while his head was between her chin and chest. Allah mixed the saliva of the Prophet (Peace and Blessings of Allah be upon him) with hers during the final hours of his time in the world and in his first hour of the Hereafter. The Prophet (Peace and Blessings of Allah be upon him) was later buried in her house.

'A'ishah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Verily, it is comforting to me that I saw the white of 'A'ishah's palms in Paradise. "

Another quality of 'A'ishah is that she was the most knowledgeable wife of the Prophet (Peace and Blessings of Allah be upon him), in fact, she is regarded as the most knowledgeable of all women. It is verified in Saheeh al- Bukhari that 'Amr bin al-'As is reported to have said: "O Messenger of Allah! Who is the most beloved person to you?" He said: "'A'ishah. " I asked:

“And among the men?” He said: “Her father. ”

It is also narrated in Saheeh al-Bukhari that Abu Moosa reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Many men have reached the level of perfection but none amongst the women have reached this level except for Maryam, the daughter of ‘Imran, Khadeejah bint Khuwailid, and Asiyah, the wife of Fir‘awn. And there is

no doubt that the superiority of 'A'ishah above other women is like the superiority of Thareed (a meat and bread dish) to other meals. "

'A'ishah narrated that Halah bint Khuwailid, Khadeejah's sister, once asked the permission of the Prophet (Peace and Blessings of Allah be upon him) to enter. Upon hearing her voice, the Prophet (Peace and Blessings of Allah be upon him) remembered the way Khadeejah used to ask permission and that upset him. He said: "O Allah! Halah! "So, 'A'ishah became jealous and said: "What makes you remember an old woman amongst the old women of Quraish with a toothless mouth and red gums who died long ago, and in whose place Allah has given you someone better than her?" [al-Bukhari].

Abu Salamah narrated that 'A'ishah (May Allah be pleased with her) said: "Once, Allah's Messenger (Peace and Blessings of Allah be upon him) said to me: 'O 'A'ishah! This is Jibreel (Gabriel) greeting you. 'I said to Allah's Messenger

: 'Peace and Allah's Mercy and Blessings be upon him, you see what I don't see. '"

It is verified in Saheeh al-Bukhari that the people used to send presents to the Prophet (Peace and Blessings of Allah be upon him) on 'A'ishah's day with him. 'A'ishah said: "My companions, i. e. , the other wives of the Prophet (Peace and Blessings of Allah be upon him) gathered in the house of Umm Salamah and said: 'O Umm Salamah! By Allah, the people choose to send presents on the day when 'A'ishah has her turn and we too love

good things (i. e. presents, etc.) as she does. You should tell Allah's Messenger (Peace and Blessings of Allah be upon him) to tell the people to send their presents to him wherever he may be, irrespective of whose turn it is. 'Umm Salamah told this to the Prophet (Peace and Blessings of Allah be upon him) who then turned away from her. The wives continued to say this and so she returned to him and repeated herself, but the Prophet (Peace and

Blessings of Allah be upon him) turned away again, and after she had done this a third time, the Prophet (Peace and Blessings of Allah be upon him) said: "O Umm Salamah! Don't trouble me by harming 'A'ishah, for by Allah, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her. "

It is also mentioned that the wives of the Prophet (Peace and Blessings of Allah be upon him) sent his daughter, Fatimah, to tell him: "Your wives request that you treat them and the daughter of Abu Bakr on equal terms. " At this, he said: "O my daughter! Don't you love who I love?" She replied in the affirmative, then he said: "Then love this one (i. e. 'A'ishah). "

On another occasion, the wives of the Prophet (Peace and Blessings of Allah be upon him) sent Zainab bint Jahsh to see him (Peace and Blessings of Allah be upon him) while he was with 'A'ishah, upon which Zainab used harsh words and raised her voice at her. 'A'ishah's response to Zainab silenced her, which caused the Prophet (Peace and Blessings of Allah be upon him) to look at 'A'ishah and say: "She is really the daughter of Abu Bakr! " It has also been narrated that when 'Ammar came shouting to the people and inciting them to kill Talhah and az-Zubair in the days of the Battle of al-Jamal, 'Ammar and al-Hasan bin 'Ali ascended onto the pulpit of al-Koofah whereupon 'Ammar heard somebody insulting 'A'ishah and so he said to him: "Silence, you despicable outcast! By Allah! She is the wife of the Messenger of Allah (Peace and Blessings of

Allah be upon him) in the world and in the Hereafter, it is only a trial from Allah to see whether it is He you obey or her. ”

‘A’ishah died in the fifty-eighth year and there is consensus that this happened in the month of Ramadan (the month of fasting; the ninth month in the Islamic calendar). She requested to be buried in al-Baqee’ (a fertile garden in which

family members of the Prophet (Peace and Blessings of Allah be upon him) were buried) at night, and that Abu Hurairah should offer the funeral prayer after the time of Witr (the night prayer performed after Isha' (night prayer) and before Fajr (dawn) prayer). At the time of her death, she was aged sixty- seven and she was just eighteen when the Prophet (Peace and Blessings of Allah be upon him) died.

Upon Entering the Fifty-Ninth Year

In this year, Mu'awiyah discharged Ibn Umm ul-Hakam from duty in al-Koofah and appointed Nu'man bin Basheer in his place. Mu'awiyah also appointed 'Abdur-Rahman bin Ziyad as ruler of Khurasan after dismissing Sa'eed bin 'Uthman bin 'Affan from the post, while 'Abdur-Rahman's brother, 'Ubaidullah, was assigned to al-Basrah and 'Abbad bin Ziyad to Sijistan. 'Abdur-Rahman governed over Khurasan until the time of Yazeed.

The Story of Yazeed bin Rabee'ah bin Mufarrigh al-Himyari and the Two Sons of Ziyad, 'Ubaidullah and 'Abbad

Ibn Jareer recalls on the authority of Abu 'Ubaidah, Ma'mar bin al-Muthanna, and others that Ibn Mufarrigh, a well-known poet, was with 'Abbad bin Ziyad in Sijistan who had assigned him to fight in the war against the Turks. During the war, the soldiers were troubled by a shortage of fodder for their riding

animals and as a result, Ibn Mufarrigh satirized Ibn Ziyad in a poem (al-Wafir, name of the poetic meter) in which he ridiculed his appearance, saying:

“Had all beards been made of grass

We would feed the Muslims’ horses with it. ”

'Abbad bin Ziyad had a remarkably big beard and so when he heard the satire it offended him. He summoned Ibn Mufarrigh, who ran away instead of responding to the summons. 'Abbad bin Ziyad subsequently wrote to his brother, 'Ubaidullah, who took the satirical verses to Mu'awiyah and read them to him, informing him that Ibn Mufarrigh had fled upon being summoned and requesting that Mu'awiyah grant them a warrant for his death. However, Mu'awiyah said: "Do not kill him; rather, discipline without going so far as to kill him. "

When 'Ubaidullah returned to al-Basrah, he summoned Ibn Mufarrigh who had sought refuge with 'Ubaidullah's father-in-law, and who had agreed to let him stay at his home. Consequently, 'Ubaidullah ordered that Ibn Mufarrigh be given laxatives and then saddled on a donkey upon which he should be taken round the market places until his bowels give way in view of the people. After he had suffered this humiliation, he then ordered him to be exiled to Sijistan to the area under his brother, 'Abbad bin Ziyad. At that point, Ibn Mufarrigh said to 'Ubaidullah bin Ziyad:

"Water cleanses what you have done

*Whilst my statement is firmer than the power of
excretion! "*

It follows that the people of Yemen appealed to Mu'awiyah concerning Ibn Mufarrigh's affair as they said that he had been sent to 'Ubaidullah's brother, 'Abbad, who was going to kill him. Mu'awiyah therefore summoned Ibn Mufarrigh

to him and as he stood before Mu'awiyah, he began to cry and complain to him about what Ibn Ziyad had done to him, to which Mu'awiyah said: "You certainly made a mockery of him. Did you not say that (i. e. the satire) ? "Ibn Mufarrigh, however, denied saying any of it and told Mu'awiyah that it was 'Abdur-Rahman bin al-Hakam, the brother of Marwan, who had said it but he wanted him to take the blame for it. Upon hearing this, Mu'awiyah was so angered by

‘AbdurRahman bin al-Hakam that he withheld all benefits from him until ‘Ubaidullah bin Ziyad felt satisfied again.

‘Uthman bin Muhammad bin Abu Sufyan led the Hajj Pilgrimage with the people in this year.

Amongst the Prominent People who Died in this Year

The poet Hutai’ah, his name is Jarwal bin Aws bin Malik bin Ju’ayyah bin Makhzoom, Abu Mulaikah, was given the epithet “the short poet” on account of his height. He left Jahiliyyah (the pre-Islamic period of ignorance) by embracing Islam during the days of as-Siddeeq (i. e. , Abu Bakr). He was renowned for his derisive speech and sarcasm that was so profound that he even ridiculed his own father and mother, his maternal uncle and paternal uncle, and even himself and his wife. About his mother, he said (in atTaweel poetry):

*“Abdicate from me and move far away,
May the Lord relieve the worlds of your
existence; You are like a sieve when
trusted with a secret, And a brazier for
the gossipers among us;
May God afford you evil through
incompetence, And repay you with the
recalcitrance of your children. ”*

He would often criticise himself by saying such things as (in at-Taweel):

*"Today, my lips were determined to
speak Words that I do not know to
whom they address;*

*I see a face that has been malformed by
its Creator What an ugly face whose
owner is blemished. "*

When the people complained about him to Ameer ul- Mu'mineen 'Umar bin al-Khattab, he summoned and imprisoned him. In fact, the prime reason for his imprisonment was because az-Zibriqan bin Badr complained to 'Umar that Jarwal bin Aws had mocked him, saying (in al-Baseet poetry):

*"Relinquish good traits and do not
pursue them; Be seated, as you are
an eater and wearer. "*

Upon imprisoning him, 'Umar said: "O malicious person! I am preventing you from harming the Muslims. " Following this, 'Amr bin al-'As spoke to 'Umar on his behalf and had him released on the condition that he would vow not to ridicule people and repent for what he had done. It is also said that 'Umar had wanted to cut off his tongue, were it not for the people who pleaded for his release, which 'Umar agreed to.

When Hutai'ah was summoned before the court, he was told to plead his case. He therefore said: "I will plead to you; with poetry", upon which he started to recite:

"Poetry is complex and long to deliver""

*If one attempts to climb what he does
not know, He makes the mistake of
falling into ruin. ' Poetry is not for he
who oppresses and wrongs it,
And instead of making it comprehensible, he
makes it nonsensical. "*

'Abdullah bin Malik, Abu Muhammad, entered the fold of Islam very early on after having befriended the Messenger of Allah (Peace and Blessings of Allah be upon him). He was known for being pious, upright and for fasting frequently.

Qais bin Sa'd bin 'Ubadah al-Ansari al-Khazraji was an honourable Companion like his father. He appears in Ahadeeth (narrations) in the Saheehain [i. e. al-Bukhari and Muslim] that allude to performing the Janazah (funeral rites), the fasting of 'AShoora' (the 10th day of the Islamic month of Muharram), the Messenger of Allah (Peace and Blessings of Allah be upon him) washing in their house, as well as others. He served the Messenger of Allah (Peace and Blessings of Allah be upon him) for ten years.

Qais was a courageous, praiseworthy, generous and obedient noble man. 'Ali deputed him over alMadinah and he did not seek to apply himself in the service of Mu'awiyah until he had been discharged from duty in Egypt by 'Ali. Qais stood by 'Ali, participating in the battles of Siffeen and an-Nahrawan with him, and continued to support 'Ali until he was killed, after which he travelled to al-Madinah.

An old woman once said to Qais: "I want to raise a complaint to you about the lack of mice in my house. " So he said: "There could not have been a more striking analogy than this! Fill her house with bread, meat, animal fat and dates! "

Qais bin Sa'd is reported to have said: "Had I not heard the Messenger of Allah (Peace and

Blessings of Allah be upon him) say: ‘The treacherous and deceitful are in the Hellfire’ , I would have been the most deceitful person of this Ummah (Muslim nation). ”

‘Amr bin Deenar is reported to have said: “Qais bin Sa’d had a huge physique and a small head. He had a very thin and flimsy beard, and when he mounted a donkey his feet would

touch the ground. He died in al-Madinah towards the end of Mu'awiyah's caliphate. "

Ma'qil bin Yasar al-Muzani, an honourable Companion who participated in al-Hudaibiyah, was the one who raised the branches of the tree away from the face of the Messenger of Allah (Peace and Blessings of Allah be upon him) while the people were giving their pledges underneath it. This occasion is referred to in the Qur'an in which Allah, the Sublime, says (what means):

"Indeed, Allah was pleased with the believers when they gave the Bai'ah (pledge) to you, O Muhammad, under the tree. " [al-fath, 48:18]

He was appointed by 'Umar as governor of al-Basrah, and he built a dam during this period to channel the high water levels of the river. It was accordingly named the River Ma'qil, and it is also said that he owned a house there (in al-Basrah).

Al-Hasan al-Basri said that 'Ubaidullah bin Ziyad went to see Ma'qil bin Yasar when he was suffering from a fatal illness. Ma'qil said to him: "I am going to tell you a narration I heard from the Prophet (Peace and Blessings of Allah be upon him) that I would not tell you if I were not in this state. Verily, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'Any man to whom Allah has given the authority of ruling people and who does not look after them in an honest manner, will never attain even the smell of Paradise. '"

The Prominent People who Died in that Year:

Abu Hurairah ad-Dawsi (May Allah be pleased with him), whose real name was 'Abdur-Rahman bin Sakhr, died in this year. It is verified in the Saheeh that the Messenger of Allah

(Peace and Blessings of Allah be upon him) would call him "Abu Hirr" and "Abu Hurairah", meaning "Father of the Kitten", as he would carry a kitten around with him. His mother's name was Maimoonah bint Sabeeh and she entered the fold of Islam and died as a Muslim. Abu Hurairah submitted to Islam in the year of the Battle of Khaibar. He had a tanned complexion, broad shoulders and hair that he wore braided into two sections.

It is verified in Saheeh al-Bukhari that Abu Hurairah once lost his slave during the night. The slave then came when he was sitting with the Prophet (Peace and Blessings of Allah be upon him), at which the Prophet (Peace and Blessings of Allah be upon him) said: "O Abu Hurairah! Your slave has come back. " Abu Hurairah said: "Indeed, I would like you to witness that I have manumitted him for the sake of Allah, the Majestic. " This happened at the time when Abu Hurairah recited the following verses of poetry:

'What a long, tedious, tiresome night!

*Nevertheless, it has delivered us from the land
of Kufr (disbelief). '*

Abu Hurairah constantly stayed in the company of the Prophet (Peace and Blessings of Allah be upon him) after embracing Islam, so much so that he neither parted from him while at home or during his travels. He was particularly eager to listen to the narrations of the Prophet (Peace and Blessings of Allah be upon him) to acquire juristic knowledge and understanding from

him, and he would bind his stomach in order to quell hunger pangs.

It is reported on the authority of Yazeed bin 'Abdur-Rahman bin Udhainah as-Suhaimi - a blind man - that Abu Hurairah said: "By Allah! Allah has not created a believer who hears or sees me and does not love me. " Yazeed bin 'Abdur-Rahman

said: "And what have you done to deserve this, O Abu Hurairah?" He said: "My mother was a Mushrikah (polytheist) and I invited her to embrace Islam but she refused to do so. One day, I called her to Islam and she told me something concerning the Messenger of Allah (Peace and Blessings of Allah be upon him) that I hated hearing. So I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) crying and said: "O Messenger of Allah! I invited my mother to submit to Islam but she refused. I tried to call her to it today, upon which she told me something concerning you that I hated, so please supplicate that Allah guides the mother of Abu Hurairah. " At this, the Prophet (Peace and Blessings of Allah be upon him) said: "O Allah! Guide the mother of Abu Hurairah. " Having heard about the supplication of the Prophet (Peace and Blessings of Allah be upon him), Abu Hurairah's mother rushed to his doorstep but she found it was locked, although she could hear water running and the sound of footsteps coming from inside and so she shouted: "O Abu Hurairah! I know you are there! "He then opened the door to see her wearing her a loose outer garment and a Khimar (veil) that she had put on in a hurry. She said: "I declare that there is only One God and that Muhammad is His Servant and Messenger. " Abu Hurairah said: "I then went back to the Messenger of Allah (Peace and Blessings of Allah be upon him) and cried out of happiness as I had cried from sadness. I said to the Messenger of Allah: 'O Messenger of Allah! Please supplicate to Allah to make me and my mother beloved to His believing servants and to make them beloved to

me', so he said: 'O Allah! Make these two servants of yours, this man and his mother, loved by Your believing servants and make them loved by these two. 'I then said: 'Allah has not created a believer who hears or sees me or my mother and does not love me. '" (This has been reported by Muslim).

Salim Mawla an-Nasriyeen reported that he heard Abu Hurairah saying that he heard the Messenger of Allah (Peace

and Blessings of Allah be upon him) say: "Verily, Muhammad is a human being and I get angry as other humans get angry, and I have taken a covenant with You that will not be broken. Therefore, any person among the Muslims whom I have abused, upon whom I have invoked a curse or whom I have whipped, make it a source of purity and mercy for him and bring him closer to You on the Day of Resurrection. " Abu Hurairah said: "One day, the Prophet (Peace and Blessings of Allah be upon him) picked up a beating rod to hit me with. This beating is more beloved to me now than possessing red camels, as I am a believer and Allah answers the supplications of His Messenger (Peace and Blessings of Allah be upon him). "

Ibn Abi Dh'ib reported from Sa'eed al-Maqburi that Abu Hurairah said: "I said: 'O Messenger of Allah! I hear many Ahadeeth (narrations) from you but I forget them. 'Allah's Messenger (Peace and Blessings of Allah be upon him) said: 'Spread your Rida' (upper wrap-like garment). 'So I did accordingly and then he moved his hands as if filling them with something (and emptied them into my Rida') and then said: 'Take and wrap this sheet over your body. 'I did this and after that I never forgot anything again. " (al-Bukhari).

'Abdur-Rahman al-A'raj said that he heard Abu Hurairah say: "You all allege that Abu Hurairah narrates too many Ahadeeth on the authority of the Messenger of Allah. In fact, Allah knows best whether what I say is true or not. I was a poor man keeping the company of Allah's

Messenger (Peace and Blessings of Allah be upon him) and was satisfied with what he put in my stomach. I used to be present whilst they (the Muhajireen and the Ansar) were tending to their business in the market places and dealing with their money. One day, I was sitting with the Messenger of Allah (Peace and Blessings of Allah be upon him) who said: 'Whoever spreads his sheet before I finish this statement of mine and then gathers it over his chest will never forget anything that I say.

'So, I spread out my Rida' (garment) which was the only one I owned until the Prophet (Peace and Blessings of Allah be upon him) finished his statement and then I gathered it over my chest. By Him in Whose Hands is my soul, from that day on I have not forgotten anything that I heard from him. "

It is reported that Abu Hurairah said: "O Messenger of Allah! Who will be most fortunate to gain your intercession on the Day of Resurrection?" The Prophet (Peace and Blessings of Allah be upon him) said: "O Abu Hurairah! I knew that none would ask me about this Hadeeth before you, as I know your eagerness to learn Ahadeeth. The most fortunate person to have my intercession of the Day of Resurrection will be the one who says: 'None has the right to be worshipped but Allah' sincerely from the bottom of his heart. "

Abu Hurairah narrated: "I have memorised two kinds of knowledge from Allah's Messenger (Peace and Blessings of Allah be upon him). I have conveyed one of them to you and if I convey the other then my throat will be cut. " This vessel of knowledge that was not disclosed pertained to the trials and tribulations, that is, the battles and wars, that later ensued between the people. Abu Hurairah possessed knowledge of these events regarding which, if he were to convey information before they occurred, many people would have accused him of lying and rebuked whatever he told them of the truth.

Abu Salih is reported to have said that Abu Hurairah memorised the most from the

Messenger of Allah (Peace and Blessings of Allah be upon him) of all the Companions, though he was not the most virtuous amongst them. Ar- Rabee' states that ash-Shafi'i said: "Abu Hurairah was the most learned of his contemporaries in memorising the narration of Hadeeth. "

Hammam bin Munabbih is reported to have said that he heard Abu Hurairah say: "There is nobody amongst the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) who can narrate more Ahadeeth than me, except for 'Abdullah bin 'Amr, as he can write whereas I cannot. "

Abu Hurairah said that a Hadeeth ascribed to him once reached 'Umar who sent for him. 'Umar said: "You were with us on the day that we were with the Messenger of Allah (Peace and Blessings of Allah be upon him) in the house of so and so?" He said: "Yes. I thought you would not ask me about that. " 'Umar said: "I did not ask you. " So Abu Hurairah said: "On that day, the Messenger of Allah said: 'Whoever tells a lie against me (intentionally) then surely let him occupy the Hellfire. " So he said: "Then go ahead and narrate it. "

Ibn 'Umar is reported to have said that on one occasion he passed by Abu Hurairah who was narrating that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "He who accompanies the funeral procession and remains with it until the funeral prayer is offered will have a reward equal to one Qiraat. If he waits until the dead body is buried, he will have a reward equal to two Qiraats. They asked: 'What are two Qiraats?' He said: 'They are as huge as two mountains. '" Then he said: "I was not preoccupied during the lifetime of the Messenger of Allah (Peace and Blessings of Allah be upon him) with planting trees or trading in the marketplaces. Instead, I would request that the Messenger of Allah (Peace and

Blessings of Allah be upon him) teach me something or give me something to eat. " Ibn 'Umar said to him: "O Abu Hurr! The Prophet (Peace and Blessings of Allah be upon him) made it your duty to teach us his Ahadeeth. "

Abu 'Uthman an-Nahdi is reported to have said: "Abu Hurairah would observe the night prayer for a third of the

night, spend a third of it with his wife and third of it with his child, meaning that he would pray, then sleep, then wake up, then spend time with his wife, then sleep and so on.

The Saheehain reports that Abu Hurairah said: "My Khaleel (friend, i. e. the Prophet (Peace and Blessings of Allah be upon him)) advised me to observe three things and I shall not leave them until I die:

- (1) to observe Sawm (fasting) three days every (lunar) month;
- (2) to offer the Dhuha prayer (at sunrise) ; and
- (3) to offer Witr (the night prayer performed after Isha' (night prayer) and before Fajr (dawn prayer)) before sleeping. "

'Ikrimah said: "Abu Hurairah would glorify Allah every night by doing twelve thousand Tasbeehah (exhortations of Allah; chants). "

Maimoon bin Abu Maisarah is reported to have said: "Abu Hurairah would have two outcries every day. In the first one of the day he would say: 'The night has gone and the day has come and the family of Fir'awn (Pharoah) have been submitted into the Hellfire. 'Then in the evening he would say: 'The day has gone and the night has come and the family of Fir'awn (Pharoah) have been submitted into the Hellfire. 'Nobody would hear his voice other than when he was seeking refuge in Allah from the Hellfire.

It is reported that Abu Hurairah was leading

the prayer one day with the people and after they had completed it he raised his voice and said: "All praise belongs to Allah Who has made the Deen (way of life, i. e. Islam) the establishment of prayer, and made Abu Hurairah an Imam (leader) of it after he had been working for the daughter of Ghazwan who would feed him. " Then he said: "By Allah, O people of Islam! My labour for them was for a small piece of dry bread whereby I would

be on duty throughout the dark and misty night. Then Allah willed that I marry her and after that I would mount a horse when they did, work when they did, and dismount when they did. "

Muhammad bin Seereen reported that Abu Hurairah said to his son: "Do not wear gold, as I fear the heat of the flames for you. "

When death approached him, he cried and so it was said to him: "What are you crying for?" He said: "I am not crying over this world, rather I am crying about the distance of my journey and my lack of provisions. I have ascended and descended between Paradise and the Hellfire and I do not know which of them will take me. "

It is reported that when Abu Hurairah would pass by a Janazah (funeral procession) he would say: "They have gone and we will be going tomorrow, or they will be called on tomorrow and we are going today. Deep spiritual exhortation and hasty heedlessness; the first goes with you and renders the other one senseless. "

It has also been narrated that he cried when death approached him, so it was said to him: "Why are you crying?" He said: "Due to a lack of provisions and the harshness of the desert, and because I am ascending and descending either to Paradise or to the Hellfire, and yet I do not know to which I am going. "

'Umair bin Hani' is reported to have said that Abu Hurairah said: "O Allah! Do not let me exceed the age of sixty"; 'Umair notes that he

died at that age or a year before it. On the contrary, al-Waqidi maintains: "He died in the fifty-ninth year of the Hijrah at the age of seventy-eight. "

It was Abu Hurairah who offered the funeral prayer upon the death of 'A'ishah (May Allah be pleased with her) in the

month of Ramadan, and at the funeral of Umm Salamah (May Allah be pleased with her) in the month of Shawwal in the fifty-ninth year. Abu Hurairah passed away in the same year following their deaths, while others say that Umm Salamah's death occurred after the death of Abu Hurairah. It is said that al-Waleed bin 'Utbah bin Abi Sufyan offered the prayer at his funeral, which took place at the time of 'Asr (the afternoon prayer). He died in his home which was located in al-'Aqeeq and was then carried to al-Madinah where he was buried in al-Baqee' (a fertile patch of land in al-Madinah where other members of the Prophet's family were buried), may Allah be pleased with him and bestow His mercy on him.

The Sixtieth Year of the Prophetic Hijrah

Malik bin Abdullah invaded the city of Sooriyyah in this year and according to al-Waqidi's account, Junadah bin Abu Umayyah penetrated the island of Roodis (Rhodes). Mu'awiyah took Bai'ah (pledge of allegiance) for Yazeed from a delegation that had arrived in Dimashq (Damascus) to offer their friendship and alliance to 'Ubaidullah bin Ziyad. Mu'awiyah also caught a fatal illness which eventually killed him in the month of Rajab of this year.

It is said that while Mu'awiyah was on his death-bed Yazeed was out hunting, so Mu'awiyah summoned ad-Dahhak bin Qais al-Fihri, who was an administrator of law in Dimashq (Damascus) at the time, and Muslim

bin 'Uqbah to convey greetings of peace to Yazeed and to tell him that he should assume authority over the people of al-Hijaz. He further advised him that should the people of al-'Iraq ask him to dismiss the official designated over them every day, then he should do so, as the dismissal of one person beloved to him is better than a hundred thousand swords turning on him. He also said that he should assume sound control over the people of ash-Sham so that they would become his allies and in turn, he should grant them their full rights. He went on to say that

he did not fear the Quraish on Yazeed's behalf except for three people: al-Husain, Ibn 'Umar and Ibn az-Zubair.

Ibn Jareer says: "There is a consensus that he died in this year in the month of Rajab. His monarchy began in the month of Jumada of the forty-first year from the time al-Hasan bin 'Ali relinquished the caliphate to him in Adhruh; thus, the duration of his rule was precisely nineteen years and three months. Before that, he served as the deputy of ash-Sham for approximately twenty years, although this claim is disputed. He was aged seventy-three when he passed away.

The Biography of Mu'awiyah (May Allah be pleased with him), Events from the Days of His Rule and References to His Virtuous Deeds and Manners

His name was Mu'awiyah bin Abu Sufyan Sakhr bin Harb and he was one of the Prophet's scribes of Revelation. His mother was Hind bint 'Utbah bin Rabee'ah bin 'Abd Shams. He entered the fold of Islam in the year of the Conquest.

In terms of his appearance, he was fair and tall, bald with a white head and he had a beard that he used to colour with henna. He was mild-tempered, dignified, dominant and noble amongst the people, generous, just and astute.

Ibn 'Abbas is reported to have said that Abu Sufyan said: "O Prophet of Allah! Give me three things. " The Prophet (Peace and Blessings of Allah be upon him) said: "Yes. " He said: "I have the best and most beautiful woman of all the 'Arabs, my daughter, Umm Habeebah bint Abu Sufyan. Will I give her to you in marriage?" The Prophet (Peace and Blessings of Allah be upon him) said: "Yes. " He said: "Make Mu'awiyah your scribe. " The Prophet (Peace and Blessings of Allah be upon him) said: "Yes. " He said: "And appoint me as a commander

so that I can fight the disbelievers as I used to fight the Muslims. " It has also been said that the first of these three things was that Abu Sufyan wanted the Prophet (Peace and Blessings of Allah be upon him) to marry his other daughter, 'Azzah bint Abu Sufyan, in addition to Umm Habeebah; however, the Prophet (Peace and Blessings of Allah be upon him) replied: "That is not (legally) permissible for me. "

Ibn 'Abbas narrated: "I was playing with some children when the Messenger of Allah (Peace and Blessings of Allah be upon him) approached us and so I said to myself: 'He has come for me! ' so I hid behind the door. The Prophet (Peace and Blessings of Allah be upon him) came up to me, and patted me on the shoulder and said: 'Go and call Mu'awiyah for me. 'I returned and said: 'He is having his meal. 'He said to me once again: 'Go and call Mu'awiyah for me. 'I returned once again and said: 'He is eating his food. 'So he (Peace and Blessings of Allah be upon him) said: 'May Allah not fill his stomach! 'It was said that he never felt satiated from that moment onwards. "

Mu'awiyah enjoyed the benefits of this Du'a' (supplication) of the Prophet (Peace and Blessings of Allah be upon him) in the world and with respect to the Hereafter. As for the first, it is said that on his journey to ash-Sham as the Ameer, he would eat seven times a day whereupon he would be brought a large dish containing a large quantity of lamb and onions, which he would finish by himself. In fact, he would eat lamb seven times a day, as well as

desserts, fruits and various other things. He would say: "By Allah! I am not full, though I am fatigued. This is a favour desired by every king. " As for the Hereafter, Muslim reports in his collection of narrations based on the Hadeeth from al-Bukhari's narrations, that is ascribed to a number of the Companions who said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "O Allah! I am but a human being and so should I ever insult a believer, supplicate against him or harm him in any way, then

let that be a means of bringing him closer to you on the Day of Resurrection. ”

Ibn ‘Abbas is reported to have said: “Jibreel (Gabriel) came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said: ‘O Muhammad! Convey peace to Mu‘awiyah and bequeath glad tidings to him, for he is the trustworthy of Allah concerning His Book, Revelation and favours. ”

Al-‘Irbad bin Sariyah as-Sulami is reported to have said: “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) calling us to observe Suhoor (the meal before dawn time) in the month of Ramadan, saying: ‘Get up for the blessed meal! ’ Then I heard him saying: ‘O Allah! Teach Mu‘awiyah the Book and knowledge of the Reckoning and protect him from punishment. ” ‘Abdur-Rahman bin Abu ‘Umairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned Mu‘awiyah and said: “O Allah! Make him one of the rightly-guided and guide others through him. ”

Abu Idrees al-Khawlani is reported to have said: “When ‘Umar bin al-Khattab discharged ‘Umair bin Sa’d from ash- Sham and appointed Mu‘awiyah, the people said: “‘Umar has discharged ‘Umair and appointed Mu‘awiyah. ‘So ‘Umair said: ‘Do not mention Mu‘awiyah’s name except in a good manner, for verily, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘O Allah! Guide others through him. ”

‘Abdullah bin Busr narrated that the Messenger

of Allah (Peace and Blessings of Allah be upon him) sought the counsel of Abu Bakr and 'Umar concerning a matter and said: "Advise me on something", to which they said: "Allah and His Messenger know best. " So he said: "Summon Mu'awiyah for me", upon which Abu Bakr and 'Umar

remarked: "As for the Messenger of Allah (Peace and Blessings of Allah be upon him) and these two men from Quraish (i. e. themselves), is our judgment not sufficient enough that the Messenger of Allah (Peace and Blessings of Allah be upon him) sends for an adolescent from the Quraish?" Nevertheless, the Prophet (Peace and Blessings of Allah be upon him) said: "Call Mu'awiyah", and they complied. As Mu'awiyah stood before them, the Messenger (Peace and Blessings of Allah be upon him) said: "Keep him present when dealing with your affairs and make him a witness of them, as he is indeed strong and trustworthy. " It is also reported that he added: "And entrust him with your affairs. "

Ibn Abi Mulaikah said: "Mu'awiyah once offered one Rak'ah (unit) of Witr (the night prayer performed after Isha' (night prayer) and before Fajr (dawn prayer)) when a manumitted slave of Ibn 'Abbas was present. The freed slave then went to Ibn 'Abbas and told him about Mu'awiyah offering one Rak'ah Witr, to which Ibn Abbas said: "Let him be, for he was in the company of Allah's Messenger (Peace and Blessings of Allah be upon him). "

It is reported that Mu'awiyah said to the people: "You offer Salat (prayer) which we, the Sahabah (Companions) of the Prophet (Peace and Blessings of Allah be upon him) never saw him offering, and which he forbade from offering, i. e. , the two Rak'ah after the prescribed 'Asr (afternoon) prayer. "

'Urwah narrated on the authority of 'A'ishah

(May Allah be pleased with her) that Hind bint 'Utbah bin Rabee'ah (Mu'awiyah's mother) said: "O Allah's Messenger! Before I embraced Islam, there was no family on the face of this earth that I wanted to degrade more than yours. But today, there is no family on the face of this earth that I wish to honour more than yours. " Allah's Messenger (g) said: "I thought likewise; by Him in Whose Hands is Muhammad's soul! "Hind said:

“O Allah’s Messenger! My husband, Abu Sufyan, is a miser. Is it sinful for me to feed my children from his property?” He said: “No, if you take for your needs what is reasonable. ” The extolment of the Prophet (Peace and Blessings of Allah be upon him) -- “By Him in Whose Hands is Muhammad’s soul!” -- was made in reference to the fact that Hind and her family, who sought to discredit and humiliate the Muslims when they were in a state of disbelief, later desired to honour and strengthen Islam upon their acceptance of it, and hence Allah strengthened them and the people of her tribe.

Mu’awiyah is reported to have said: “I observed the Messenger of Allah (Peace and Blessings of Allah be upon him) performing Wudhoo’ (ablution) and when he finished, he looked at me and said: ‘O Mu’awiyah! If you get to rule then fear Allah and be just to the people.’ Due to that statement of the Prophet (Peace and Blessings of Allah be upon him), I was convinced that I would one day be held accountable for undertaking the task (of the caliphate). ”

According to al-Qasim bin Mukhaimirah, Abu Maryam al- Azdi said that he entered upon Mu’awiyah who said: “What blesses us with your presence, O Abu Fulan (Father of so and so - a common ‘Arab expression)?” I said: “A Hadeeth I heard that I want to tell you. I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘Whoever Allah entrusts with authority over the affairs of the Muslims and he neglects the needs and wants

of the poor amongst them, Allah will neglect him and his needs and wants. ” He added that Mu’awiyah appointed a man in charge of addressing the people’s needs upon hearing this Hadeeth.

Abu Mijlaz is reported to have said: “Mu’awiyah went out to the people as they were opposing him concerning something, so he said: ‘I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Whoever desires to

imitate those who rebel sets up a seat for himself in the Hellfire. ’”

In another narration, it states that Mu’awiyah went out to see Ibn ‘Amir and Ibn az-Zubair, upon which the former showed opposition to him whereas the latter did not. As such Mu’awiyah said to them: “Be seated. Verily, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Whoever imitates the rebellious servants sets up a seat for himself in the Hellfire. ’”

Mu’awiyah narrated: “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘If Allah wants to do good to a person, He makes him comprehend the Deen (i. e. Islam) [understand the Qur’an and Sunnah (Prophetic tradition, i. e. legal ways of the Prophet (Peace and Blessings of Allah be upon him)). I am just a distributor, but it is Allah, the Majestic, Who gives. (And remember) that this nation [true Muslims; followers of Islamic Monotheism] will remain obedient to Allah’s injunctions [i. e. , follow the Book] and they will not be harmed by anyone who will oppose them (by going on a different path) until Allah’s order (the Day of Judgement) is established. ” Another narration adds the words: “while they remain on the right path” to the end.

On one occasion, Mu’awiyah narrated this Hadeeth as he was delivering a sermon, after which he said: “Malik bin Yukhamur reported on the authority of Mu’adh who said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘And they are in ash-

Sham (the Levant). 'By this, he was urging the people of ash-Sham to challenge the people of al-'Iraq. "And indeed, the people of ash-Sham are the victorious sect over those who contested them" ; this is what prompted Mu'awiyah's justification in urging the people of ash-Sham to fight against the people of al-'Iraq.

Mu'awiyah performed the Hajj Pilgrimage in the fiftieth year of the Hijrah, and his son Yazeed performed it in the following year, during which, or just after it, he went on to invade the land of ar-Room (Anatolia and the Balkans), with a company of senior Companions. There, they laid siege to al-Qustanteeniyyah (Constantinople), about which the Saheeh verifies that: "The first army to invade alQustanteeniyyah will be forgiven of their sins. "

When Imam Ahmad was asked about what had happened between Mu'awiyah and 'Ali, he recited the Verse (which means): "That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do. " [al- Baqarah, 2:134]

Sa'eed bin 'Abdul-'Azeez narrated that when 'Uthman was murdered, the people had no military incursions to carry out until it reached the 'Aam ul-Jama'ah (the Year of the Party; Community). This was the year in which Mu'awiyah initiated sixteen expeditions against the land of ar-Room after having dispatched a military detachment in summer that subsequently spent the winter there. As they blockaded one place, they would move on to another, until Yazeed and a number of the Companions successfully undertook a series of invasions. It follows that Yazeed's army crossed into the Gulf and besieged alQustanteeniyyah (Constantinople) under Constantine IV, whereafter they commanded its people and

victoriously returned with them to ash-Sham. Accounts of the event maintain that the last thing

Mu'awiyah instructed them to do was, in his words, "Wring the neck of ar-Room. "

Az-Zuhri stated that Mu'awiyah led the Hajj Pilgrimage with the people twice during the era of his caliphate.

Al-'Utbi said that as 'Amr entered upon Mu'awiyah to notify him of the deaths of some of the Companions, he said the words: "Innalillahi wa innailaihi raji'oon (to Allah we belong and to Him we shall return). " 'Amr bin al-'As thereafter recited (in al-Wafir poetic rhyme):

"The righteous die whilst you remain alive
As if death has overlooked you and not caused
you to die. " Mu'awiyah replied (in al-Wafir
poetic meter):

"Do you wish me dead whilst you stay alive?

I will not die until you are dead. "

Ash-Sha'bi reported that the first time Mu'awiyah gave a sermon sitting down when he was very corpulent and had a big stomach.

Az-Zuhri said: "I asked Sa'eed bin Musayyab about the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said to me: 'Listen, O az-Zuhri. Whoever dies loving Abu Bakr, 'Umar, 'Uthman and 'Ali, testifying to the ten who were promised Paradise, and invoking mercy on Mu'awiyah, then it is his right that Allah does not dispute his account (on the Day of Judgement). '"

When Ibn Mubarak was asked about Mu'awiyah, he said: "What I say concerning someone is based on what the Messenger of

Allah (Peace and Blessings of Allah be upon him) said, which is: 'Allah hears who praises Him', followed by: 'To our Lord belongs all praise. '" It was said to him: "Who is better between him (Mu'awiyah) and 'Abdul- 'Azeez?" He replied: "According to the Messenger of Allah (Peace and Blessings of Allah be upon him), the dirt from Mu'awiyah's nostrils was better and more superior than Umar bin 'Abdul-'Azeez. "

Al-Mu'afa bin 'Imran was asked who was better out of Mu'awiyah and 'Abdul-'Azeez , upon which he got angry and said to the person who asked the question: "Do you liken the men from the Sahabah to the men from the Tabi'een (the second and third generations of pious followers) ?Mu'awiyah was the scribe and one who preserved Allah's Revelation and the Companion and relative-by-marriage of the Prophet (Peace and Blessings of Allah be upon him) who said: 'Make Du'a (supplication) for me, my Companions and my relatives. Whoever insults them incurs the curse of Allah, the Angels and all people.

”

A man from al-Madinah wrote a letter to Mu'awiyah bin Abi Sufyan (May Allah be pleased with him), which read:

"If men were to birth to their

sons, And their organs

outgrew,

And they got accustomed to its ailments,

*They would be like plants as harvest time
approached. "*

Mu'awiyah remarked: "He mourns me. "

Sources mention that towards the end of his life, Mu'awiyah took a turn for the worse after having caught a virus that affected him to the point that if he would cover or wrap himself up with something heavy it would pain him. For

this reason, he was made a Thawb (dress-like garment worn by men) from the feathers of a bird, which nevertheless still felt heavy on his body when put on and so he said to himself: "May you perish in confinement! You have ruled for forty years: as a commander for twenty of them and a caliph for the other twenty; and this is the condition of your fate? May the earth perish and all who love it! "

Muhammad bin 'Uqbah said that when death approached Mu'awiyah, he said: "I wish I were an ordinary man from the Quraish living in Dhu Tuwa and that I had never been invested with authority as caliph. "

Muhammad bin Seereen said: "When Mu'awiyah was on the brink of death, he began to mark out the floor. Then he turned his face and marked out another spot on the floor, after which he started to cry and say: 'O Allah! Indeed, You said in Your Book (what means): "Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives everything else to whom He wills. " [an-Nisa', 4:48]. Therefore, O Allah, make me amongst those You will forgive. '"

Al-'Utbi narrated from his father that when Mu'awiyah was dying, he quoted the following Verses to those present (in at- Taweel poetry):

"Death is inevitable because of what we are;

*Consciousness of what lies after death is much
more awful and lurid. "*

Then he said: "O Allah! Reduce my lapses, pardon the shortcomings and overlook my ignorance, for You are All- Forgiving. My mistakes are all my own and not attributable to You; only You can forgive me and grant me refuge. "

It is reported that he passed out and once he regained consciousness, he said to his family: "Fear Allah, for verily He safeguards whoever shows regard for something for His sake and

He does not safeguard whoever shows a disregard for something for His sake”, and upon uttering this he died (may Allah bestow His mercy on him).

There is consensus of opinion that he died in Dimashq (Damascus) in the month of Rajab of the sixtieth year. Some

have stated that it took place on a Thursday in mid-Rajab of the sixtieth year, whilst others claim it was on a Thursday, eight days before the end of Rajab in the sixtieth year.

His son, Yazeed, offered the prayer at his funeral and he ordered him to be buried dressed in the Thawb (dress or garment worn by men) that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to wear, which Mu'awiyah had put away especially for the day of his death. He also requested that the nail clippings and hair belonging to the Prophet (Peace and Blessings of Allah be upon him) that he had gathered be placed in his mouth, nose, eyes and ears.

Contrary to this, some have claimed that his son, Yazeed, was absent and so it was ad-Dahhak bin Qais who offered the prayer after the Zuhr (noon) prayer in the mosque located in Damascus. He was then buried, according to some, in the Dar ul-Imarah (the House of Authority, i. e. official headquarters), which was a particularly green and fertile place. Others maintain that he was buried in the Bab us-Sagheer (Gateway of the Young) graveyard with the general masses -- Allah knows best. He died at the age of seventy-eight, though it is also said that he passed away at the age of eighty and this latter opinion is the most popular.

Yazeed was in the town of Huwwareen and when they arrived at the mountain pass of al-'Uqab, he encountered the people bearing a great burden. It was there that the people gave him salutations for assuming power and paid

their condolences for the loss of his father all the way until he reached the Bab us- Sagheer graveyard where he dismounted his horse at the tomb of his father. He then entered and offered a prayer for his father after he had already been buried.

Muhammad bin 'Abdullah bin 'Abdul-Hakam said that he heard ash-Shafi'i say: "At the time when Mu'awiyah fell ill,

he sent a message to his son Yazeed, who upon receiving it said as he mounted his horse (in al-Baseet poetry):

*"A messenger arrived by horse with a
sheet of paper, The heart dreaded
what the paper contained;*

*We said to him: 'Woe! What is this paper
of yours?' He said: 'The caliph is sick
and bed-bound';*

*The earth then shook and almost caused
us to faint, As if one of its pillars had
collapsed or been uprooted;*

*We hastened to Khoos
Mudammarah, Where we speedily
traversed the mountain passes;*

*Not caring if death befell our mounts,
Or if we died from the wilderness due
to our own weaknesses.
"*

The Women He Married Who Bore His Sons and Daughters

He had a son named 'Abdur-Rahman, whose

name he adopted as his Kunyah (nickname; lit. "father of" or "mother of"), and a son named 'Abdullah who was known for being indecisive and weak-minded. Their mother was Fakhitah bint Qarazah and Mu'awiyah later married her sister, Kanood bin Qarazah, after he had divorced her. He was also married to Na'ilah bint 'Umarah al-Kalbiyyah, who he was very pleased with, and to Maisoon bint Bahdal who bore him his most popular child, Yazeed.

Ibn Jareer mentions that Maisoon also bore him a daughter who is said to have died at a young age and was a widow of 'Umar bin 'Uthman bin 'Affan. She lived in Dimashq by a fishing port facing ZuqaqurRumman.

Hind, the daughter of Mu'awiyah, was married to 'Abdullah bin 'Amir. It is said that as she entered upon him in al-Khadra' within the vicinity of the mosque, he started to come on to her (and wanted to sleep with her) but she outright refused and so he hit her, which caused her to scream. As a result, this drew the attention of the neighbours who began to shout and yell, at which point Mu'awiyah jumped up and rushed to see what all the noise was about. The neighbours said: "We heard the voice of our lady so we cried out. " Mu'awiyah therefore went to see Hind and to his surprise he found her crying, whereupon he turned to Ibn 'Amir and said: "Woe unto you for striking out like this on such a night! "Then he said to him: "Get out of here", and so he left Mu'awiyah and his daughter alone. Mu'awiyah then said to Hind: "O daughter! Whosoever marries you is he who Allah has made permissible to you; or have you not heard the saying of the poet concerning this (in atTaweel poetic meter)?

*"With bashful women, illicit experiences are
very hard to attain*

While in licit dealings, they are obedient. "

Mu'awiyah then left her and went out to her husband, to whom he said: "Go in now, as she has composed and prepared herself. " Then Ibn

'Amir went in to find that she had bettered her manners and bearing and so he fulfilled his need with her (May Allah have mercy upon them).

Chapter: Amongst Those Who Died in the Sixtieth Year:

Safwan bin al-Mu'attal Abu 'Amr was the first man to witness al-Muraisee' and was the one whom the slanderous people accused of being with Umm ul-Mu'mineen ('A'ishah), whose names were later cleared by 'Allah as to what had been said about them. He was a noble amongst the Muslims and it is said that he would sleep so deeply that the sun would come out and he would still not be woken by it. Thus, the Messenger of Allah (Peace and Blessings of Allah be upon him) would say to him: "If you wake up, then pray. " Safwan died as a martyr.

Abu Muslim 'Abdullah bin Thuwab al-Khawlani who was summoned by al-Aswad al-'Ansi to testify to the Messenger of Allah (Peace and Blessings of Allah be upon him) who therefore said to him: "Do you testify that I am the Messenger of Allah (Peace and Blessings of Allah be upon him) ?" He replied: "I cannot hear. I declare that Muhammad is the Messenger of Allah (Peace and Blessings of Allah be upon him). " So the false 'prophet' lit a fire and threw him in it, though it did not harm him for Allah saved him from it just as He saved Prophet Ibraheem al- Khaleel (the Friend, i. e. , the name given to him on account of his close relationship with Allah). He performed the Hijrah (migration) and upon his return, he found that the Prophet (Peace and Blessings of Allah be upon him) had died and so he went straight to asSiddeeq (i. e. , Abu Bakr). On that occasion, he sat between him and 'Umar, who said to him: "Praise be to Him Who has not caused me to die before witnessing someone from the Ummah (nation) of Muhammad (Peace and Blessings of Allah be upon him) do as

Ibraheem al-Khaleel did. " 'Umar then kissed him between the eyes.

The Leadership of Yazeed bin Mu'awiyah and the Events and Trials that Took Place During His Rule

He succeeded his father and was pledged allegiance as caliph in the month of Rajab of the sixtieth year. He was born in the twenty-sixth year, making him merely thirty-four years of age on the day that he ascended to power. He reinstated his father's delegates within the different provinces, and did not dismiss even one of them, which was thereafter seen as reflection of his intelligence and proficiency.

Al-Waqidi states: "Ibn 'Umar was not in al-Madinah when Mu'awiyah's mourners arrived; in fact, he and Ibn 'Abbas were in Makkah. As they were on their way, they encountered al-Husain and az-Zubair and said to them: "What business do you have?" Al-Husain and az-Zubair replied: "The death of Mu'awiyah and the pledging of allegiance to Yazeed bin Mu'awiyah. " At that point, Ibn 'Umar said to them both: "Fear Allah and do not divide the Muslim community", then he and Ibn 'Abbas made their way to alMadinah. Once the people of the major cities had pledged their allegiance, Ibn 'Umar gave his pledge too, but as for al-Husain and Ibn az- Zubair, they set out for Makkah where they found 'Amr bin Sa'eed bin al'As who startled them and to whom they said: "We have come to seek refuge in this house. "

In the month of Ramadan of this year, Yazeed bin Mu'awiyah discharged al-Waleed bin 'Utbah

from governorship of al- Madinah on account of his negligence, making 'Amr bin Sa'eed bin al-'As the deputy of Makkah. When he arrived in al-Madinah in Ramadan, and some say in the eleventh Islamic calendar month of Dhul-Qa'dah, he was proud and haughty so much so that he imposed a penalty on 'Amr bin azZubair - who was an enemy of his brother, 'Abdullah - by dispatching him with a military detachment into combat. 'Amr bin Sa'eed

later began to send out delegations to Makkah to wage war against 'Abdullah bin az-Zubair.

It is verified in the Saheehain that Abu Shuraih al-Khuza'i said to 'Amr bin Sa'eed as he sent out the troops to Makkah: "O chief! Allow me to tell you what the Prophet (Peace and Blessings of Allah be upon him) said on the day following the Conquest of Makkah. My ears and my heart comprehended, and I saw him with my own eyes when he said it. He (Peace and Blessings of Allah be upon him) glorified and praised Allah, and then said: 'Allah, and not the people, has made Makkah a sanctuary. So anybody who believes in Allah and the Last Day (i. e. , a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allah's Messenger (Peace and Blessings of Allah be upon him) did fight in Makkah, tell him that Allah gave permission to Allah's Messenger (Peace and Blessings of Allah be upon him), but He did not give it to you. Allah allowed me only for a few hours on that day (of the Conquest), and today (now) its sanctity is the same (valid) as it was before. It is incumbent upon those who are present to convey it (this information) to those who are absent. '"

In another narration it states: "If anybody argues that fighting is allowed in Makkah as Allah's Messenger (Peace and Blessings of Allah be upon him) did fight in Makkah, tell him that Allah permitted His Messenger and that He does not permit you. " Abu Shuraih was asked: "What was said to you?" So he said: "He ('Amr bin Sa'eed) said to me: 'O Abu Shuraih!

We know better than you (in this respect). Makkah does not give protection to one who disobeys Allah or pursues to commit murder or theft (and takes refuge in Makkah). ”

Al-Waqidi states that ‘Amr bin Sa‘eed appointed ‘Amr bin az- Zubair as his legal administrator in alMadinah. On one occasion, ‘Amr bin az- Zubair was followed by his brother’s associates and other zealots and so he gave them a severe

beating, to soon discover that he had beaten his brother, al- Mundhir bin azZubair, who was amongst them. Thus he told him that he must take his brother, 'Abdullah bin az-Zubair, in silver shackles to the caliph, after which he struck al-Mundhir bin az-Zubair, his son, Muhammad bin al-Mundhir, 'Abdur- Rahman bin al-Aswad bin 'Abd Yaghooth, 'Uthman bin 'Abdullah bin Hakeem bin Hizam, Khubaib bin 'Abdullah bin az-Zubair, Muhammad bin 'Ammar bin Yasir and others fifty to sixty lashes. In the midst of the fighting, however, 'Abdur- Rahman bin 'Uthman at-Tameemi and 'AbdurRahman bin 'Amr bin Sahl managed to escape to Makkah.

Meanwhile, Yazeed for 'Amr bin Sa'eed sent out summons for Ibn az-Zubair and demanded that he wanted Ibn az-Zubair brought to him in gold or silver shackles and hooded so that nobody would see him. Ibn az-Zubair, however, had prohibited al-Harith bin Khalid al-Makhzoomi from praying with the people of Makkah, as 'Amr bin Sa'eed's deputy was in charge of it. This consequently prompted 'Amr to deploy a military detachment to Makkah against Ibn az-Zubair, about which 'Amr bin Sa'eed had consulted 'Amr bin az-Zubair, to whom he said: "Who is best suited for us to send to Makkah to fight against him?" 'Amr bin az-Zubair told him: "Indeed, you will not be able to send someone who can cause more damage to him than me. " Thus, he was appointed chief of the military detachment and he assigned Unais bin 'Amr al-Aslami at the head of seven hundred combatants to form his vanguard.

Unais advanced, followed by 'Amr bin az-Zubair and the rest of the army (numbering around twothousand strong) until they halted at place called Abtah, while other accounts mention at his house near Mount as-Safa. Unais stationed the vanguard in Tuwa as 'Amr bin az-Zubair led the people in prayer, including his brother, 'Abdullah bin Zubair. 'Amr then sent a message to his brother saying: "Swear allegiance to the caliph and go to him with your neck in golden or silver

shackles. Do not allow the people to fight against one another and fear Allah for you are in the land of sanctuary. ”

‘Abdullah returned a message to his brother, saying: “Your appointment is at the mosque. ” ‘Abdullah bin Zubair then sent ‘Abdullah bin Safwan bin Umayyah with a military detachment to battle against ‘Amr bin Unais al-Aslami, whereby Unais was badly defeated. After this, ‘Amr bin az- Zubair’s associates dispersed, leaving him to flee alone to the house of Ibn ‘Alqamah. His other brother, ‘Ubaidah bin azZubair, turned him out and his brother, ‘Abdullah bin az- Zubair, reprimanded him. It is said that ‘Amr bin az-Zubair died by the whip – and Allah knows best.

The Story of al-Husain bin ‘Ali, the Reason for His Departure from Makkah to al-‘Iraq in Pursuit of Power and the Cause of His Death (May Allah be pleased with him)

Before elaborating on these aspects of his life, it is necessary to provide a brief biography first. His name was al-Husain bin ‘Ali bin Abi Talib bin ‘Abdul-Muttalib bin Hashim Abu ‘Abdullah al-Qurashi alHashimi, the son of the Prophet’s daughter, Fatimah az-Zahra’ (May Allah be pleased with her) who was the Raihan (sweet-smelling basil) of his world.

Al-Qatadah states that al-Husain was born six

years and five and half months after the Hijrah (migration). He was killed on a Friday on the day of Ashoora' (the tenth day of the Islamic month of Muharram) in the sixty-first year, aged fifty-four years and six and a half months (May Allah be pleased with him).

It is narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) invoked for him to be blessed with wisdom and experience and had rubbed his blessed saliva in

his mouth while supplicating for him. It was the Prophet (Peace and Blessings of Allah be upon him) who named him Husain.

Anas is reported to have said: "I was with Ibn Ziyad when the head of al-Husain was brought to him. Ibn Ziyad started poking at the nose and mouth of al-Husain with a stick, upon which he made some reference to his handsome features. So I said to him: "Al-Husain resembled the Prophet (Peace and Blessings of Allah be upon him) more than the others did. "

Al-Husain was a contemporary of the Messenger of Allah (Peace and Blessings of Allah be upon him) and despite being so young, he was a Companion whom the Prophet (Peace and Blessings of Allah be upon him) was pleased with until his death. After that, as-Siddeeq (i. e. , Abu Bakr) treated him the same way by honouring and respecting him, as did 'Umar and 'Uthman. He was a companion of his father, he would narrate Ahadeeth on his authority, and he participated in all the invasions with him, specifically in the battles of al-Jamal and Siffeen. As a result, when his brother gave up the caliphate and sought to reconcile matters with Mu'awiyah, al-Husain was greatly troubled and urged his brother to go to war with the people of ash-Sham. In spite of his reluctance, however, once Mu'awiyah assumed the caliphate, al-Husain would frequently visit Mu'awiyah with his brother and he would show them great hospitality and honour in return.

Following al-Hasan's death, al-Husain would

travel to see Mu'awiyah every year, who would generously present him with kind gestures and treat him with great esteem. He was in the army that invaded alQustanteeniyyah (Constantinople) under the commandership of Mu'awiyah's son, Yazeed, in the fiftyfirst year.

When Mu'awiyah died in the sixtieth year and allegiance was pledged to Yazeed, Ibn 'Abbas and Ibn 'Umar offered their

pledges and therefore resolved to dispute al-Husain and Ibn az-Zubair, who had left al-Madinah and went to reside in Makkah. There, the people devoted themselves to al-Husain by visiting him frequently, sitting around him and attentively listening to what he had to say about Mu'awiyah's death and Yazeed's assumption of power. As for Ibn az-Zubair, he would remain at his place of prayer by the Ka'bah, despite the fact that delegations and military detachments had been despatched to Makkah to capture him. Nonetheless, Allah granted him victory over them and defeated whoever else desired his death among the supporters of Yazeed, including his own brother, 'Umar, whom Ibn az-Zubair beat and imprisoned -- an act for which he later became renowned. However, in spite of all this, he was not heralded by the people in the same manner as al-Husain, for the simple reason that al-Husain was regarded as a noble due to his relation as the son of the Prophet's daughter. Even though during that time there was nobody on the face of the earth who was superior to al-Husain, or who could even be considered equal to him, the entire "Yazidite" state opposed him. In contrast, letters and messages came frequently from al-Iraq inviting al-Husain to go to them.

As the letters began to accumulate and the messengers continued to arrive, the people of al-'Iraq increasingly urged al-Husain to go to them so that they could pledge their allegiance to him in place of Yazeed bin Mu'awiyah, since they had not yet pledged allegiance to anyone. Eventually, al-Husain decided to send his

paternal cousin, Muslim bin 'Aqeel bin Abi Talib to al-'Iraq to determine the nature of the matter and its credibility. Upon departing from Makkah, Muslim passed through al-Madinah in order to obtain two witnesses to take with him on the desolate road. In the middle of their journey, however, one of the witnesses was lost and fled, while the other one died from the harsh conditions of the desert. In due course, Muslim arrived in al-Koofah alone, and

upon his arrival he allegedly stayed with a man called Muslim bin 'Awsajah al-Asadi.

Soon enough, word spread among the people of al-Koofah that Muslim had arrived and so they went to him, pledging their allegiance to al-Husain, as well as vowing to assist him by means of their own selves and their wealth. The number of people who agreed to pledge allegiance to him numbered approximately twelve thousand, which later increased to somewhere around eighteen thousand people. Accordingly, Muslim wrote to al-Husain affirming that he should come, assuring him of the validity of their allegiance and that he would make the necessary arrangements for his arrival in the meantime. Immediately, al-Husain embarked on the journey from Makkah to al-Koofah, which then became widespread knowledge that reached even the governor of al-Koofah, an-Nu'man bin Basheer, who in turn said: "I do not wage war against whoever does not wage war against me, nor do I ambush whoever does not ambush me. " On the other hand, 'Abdullah bin Muslim bin Shu'bah al-Hadrami went to an-Nu'man and said to him: "This course of action that you are pursuing, O leader, is the course of the weak and feeble. " He replied: "That is because I am weak in obedience to Allah; do you want me to be one of the strong and great in disobedience to Him?"

Upon hearing of an-Nu'man's response, Yazeed gave orders for his dismissal from al-Koofah, which he abruptly decided to merge with al-Basrah under the sole governorship of 'Ubaidullah bin Ziyad. This drastic move by

Yazeed was undertaken primarily for his own protection and security, and even though Yazeed hated 'Ubaidullah bin Ziyad who he originally planned to dismiss from al-Basrah, he ended up entrusting him with authority over both al-Basrah and al- Koofah, as was the Will of Allah.

Soon after, Yazeed wrote to Ibn Ziyad, saying: "When you arrive in al-Koofah, seek out Muslim bin 'Aqeel and suppress him by either killing or humiliating him. " Accordingly, Ibn Ziyad travelled from al-Basrah to al-Koofah where he resided at the royal palace. Once he had established his authority there, he then sent a slave called Ma'qil of the Banu Tameem tribe with three thousand Dirhams, destined for the city of Hims (in central Syria) so that Ma'qil could take the money to the house in which Muslim bin 'Aqeel was taking the pledges of allegiance from the people. He was to say that he had come to offer his pledge in order to gain access. On arriving there, Ma'qil offered his pledge and so was let in to see Muslim bin 'Aqeel, who subsequently kept him there for a number of days until he demonstrated his sincerity. After that, the slave left from there and returned to 'Ubaidullah and informed him of the whereabouts of the house and its occupiers.

Meanwhile, Muslim bin 'Aqeel moved to the house of Hani' bin 'Urwah al-Muradi, and then a second time to the house of Shareek bin al-A'war, one of the senior chiefs who had been informed that 'Ubaidullah was pursuing him. Upon hearing this he sent a message to Hani' saying: "Send Muslim bin 'Aqeel to me so that he may kill 'Ubaidullah in my house if he happens to come here looking for him. " Thus, he was sent to Shareek who said to Muslim: "Go and stay in the tent outside so that when 'Ubaidullah comes in, I will ask for some water to be fetched, which will be my cue to you to come in and kill him. " Sure enough,

'Ubaidullah arrived at the house of Shareek and sat down on his couch, at which point Shareek shouted: "Bring me some water to drink. " Reluctant to take action, Muslim backed down from killing him and as a slave girl entered the tent with a small jug for the water, she found Muslim in a nervous state and so quickly ran out. Shareek repeated his instruction three times, at which point 'Ubaidullah quickly realised that he was being set up and signalled to his guard that they should leave immediately,

which they did. It follows that Shareek said to Muslim: "What prevented you from coming in and killing him?" He said: "I heard a Hadeeth in which the Messenger (Peace and Blessings of Allah be upon him) said: 'Faith has prevented treacherous assassination. A believer does not commit treacherous assassination. ' Thus, I detested the idea of conniving to kill him in your house. " At this, Shareek said: "Even if you had killed him while sitting in the palace, nobody would have prepared him for that, but you would have settled al-Basrah's affairs. Had you killed him, you would have killed an insolent oppressor. "

It had been alleged by some that 'Ubaidullah went back to the house of Shareek bin al-A'war while Muslim bin 'Aqeel was there and attempted to kill him, although Hani' did not permit them to enter his house. The chiefs subsequently took Hani' bin 'Urwah before 'Ubaidullah bin Ziyad, upon which Ubaidullah turned to the judge, Shuraih, and quoted the saying of a poet (in al-Wafir poetry):

*"I want his life and he wants
my death, Your friend desires
that you excuse him. "*

After Hani' had greeted 'Ubaidullah, he said: "O Hani'! Where is Muslim bin 'Aqeel?" Hani' replied: "I do not know. " So 'Ubaidullah said: "Bring him to me. " Hani' replied: "By Allah! If he were under my feet I would not lift them up. " 'Ubaidullah then ordered his men to draw

Hani' near to him, which they did and then 'Ubaidullah struck him in the face with a spear until he gave him a head wound and a broken nose. Hani' then reached for the sword of 'Ubaidullah's guard to stab him with it but he was pushed away, at which point 'Ubaidullah said: "Allah has made your blood lawful to me because of your provocation. " Then he ordered his imprisonment.

When news of this reached Muslim bin 'Aqeel, he mounted his steed while shouting the war cry: "O Mansoor! Die! "In doing so, he rallied together some forty-thousand supporters from al-Koofah, including the likes of al-Mukhtar bin Abu 'Ubaid and 'Abdullah bin Nawfal bin al-Harith, who aligned themselves to his right and his left as they advanced against 'Ubaidullah. When Muslim arrived at the palace gates he stood before it with his army, as the tribal leaders who were with 'Ubaidullah in the palace looked out from the window urging their people (who had joined Muslim) to desist, and warned and threatened them if they did not.

Following this, 'Ubaidullah went out in the company of some of the leaders and commanded the people to return to al-Koofah and desert Muslim bin 'Aqeel, which they did. The people slowly started abandoning him, leaving him one by one until just five-hundred supporters remained, but soon even this number fell to three-hundred and then, in the end, a mere thirty men. As the Maghrib (sunset) prayer was due, Muslim went away to lead his remaining supporters in prayer, after which they were to set out in the direction of the palace gates. However, to Muslim's dismay, a further ten men withdrew, followed by a second lot of ten and then another, until he stood alone with no one to show him the way to the palace, which he was unable to find on his own.

As he came across a door, he entered and made his way down the path to find a woman, who it is said was called Taw'ah. He said to her: "I am

Muslim bin 'Aqeel. These people have lied and deceived me. " She replied: "Are you Muslim?" He answered: "Yes. " She said: "You may enter", as she led him into one of the rooms of her house. Her son, having seen her go in and out of the house numerous times, asked: "What is happening?" As he pleaded with her to tell him, she informed him of Muslim's presence after warning him not to tell anyone, upon which he went to lie down, not speaking to anyone until the next morning.

'Ubaidullah came out from the palace in the company of the leaders and noblemen to address the people to request them to seek out Muslim bin 'Aqeel and hand him over. That morning, when the son of the old lady in whose home Muslim had stayed saw 'Abdur-Rahman bin Muhammad bin al- Ash'ath, he revealed to him that Muslim bin 'Aqeel was staying at their house. Immediately, 'Abdur- Rahman went to his father who was sitting with Ibn Ziyad and said to him: "What is it that brings you here?" He then gave him the news, at which point Ibn Ziyad said, as he prodded him with his rod: "Get up and bring him to me within the next hour. "

At the same time, Ibn Ziyad sent out 'Amr bin Huraith al- Makhzoomi at the head of approximately seventy or eighty horsemen. Completely unaware that they were surrounding him, Muslim did not realise he was being attacked until they set the surrounding area of the house on fire. When they entered upon him, Muslim jumped up in bewilderment and as he went to draw his sword on them, he cut his own lips with it. As they launched rocks at him, he was able to withstand their attack and fought back remarkably, until he killed them all. Soon after that 'Abdur-Rahman arrived and offered him security as he stretched out his hand to him and mounted him on his mule after having disarmed him of his sword. When Muslim realised he was not carrying (his sword), he began to cry as at that point his death had become apparent to him. Giving up all hope, he said: "To Allah do we belong and to Him we shall return. "

Being certain of his impending death, Muslim turned to Muhammad bin al-Ash'ath and said: "If it is possible for you to send word on my behalf to al-Husain instructing him to go back, then do so. " Despite Muhammad bin al-Ash'ath complying with his request, al-Husain failed to believe the messenger even though he testified that everything he said was true.

As Muslim entered upon Ibn Ziyad, he did not offer greetings of peace, because of which al-Harasi said to him: "Do you not send peace on the Ameer (leader)?" He replied: "No. If he insists on killing me then there is no obligation on me to offer him greetings of peace, though if he does not want to kill me then I will send many salutations of peace upon him. " Ibn Ziyad then approached him and said: "Allah will surely kill me if I do not kill a murderer who no one in Islam has yet killed to keep him away from the people. " Muslim replied: "As for you, you have the most right in Islam to do what has not been done before. As for you, you cannot allow an evil murderer, a malicious example and an evil way that resembles the conduct of your forefathers and the ignorant to prevail. " At this, Ibn Ziyad began to vilify him, Husain and 'Ali, while Muslim stood in silence, without responding or recanting.

After completing his tirade against them, Ibn Ziyad said: "I will certainly kill you. " Muslim replied: "Is that so?" He said: "Yes. " So Muslim asked: "Then allow me to make some requests to some of my people. " Ibn Ziyad said: "Go ahead", at which point Muslim looked around at those who were sitting in his presence, amongst whom was 'Umar bin Sa'd bin Abi Waqqas. Muslim said to him: "You and I are related therefore I require something from you that is a private matter. I have a debt in al-Koofah amounting to seven-hundred Dirhams that I want you to repay for me. Take my body from Ibn Ziyad and bury me, then seek out al-Husain, as I have written to him informing him that the people here support him and so I am

certain that he will be determined to make his way here. " 'Umar then stood up and conveyed to Ibn Ziyad what had been said to him, upon which Ibn Ziyad authorised him to fulfill all of Muslim's requests.

Ibn Ziyad then ordered that Muslim bin 'Aqeel be taken up to the highest part of the palace, during which he kept extolling the greatness of Allah, saying the words "La ilaha illallah" (there is no one worthy of worship but Allah), glorifying and

seeking the forgiveness of Allah, and sending prayers and peace upon the Angels of Allah. Subsequently, Muslim was executed by beheading, supposedly at the hands of Bukair bin Humran who brutally threw his head followed by his body down to the lowest part of the palace. Hani' bin 'Urwah al- Madhhiji was also charged with the same sentence and was therefore beheaded publicly in the Sooq ul-Ghanam (Market of Sheep). Both their heads were sent to Yazeed bin Mu'awiyah in ash-Sham accompanied with a letter to explain what had happened.

Muslim bin 'Aqeel departed from al-Koofah on a Tuesday, eight days past of Dhul-Hijjah, while others state it happened on a Wednesday, nine days past of Dhul-Hijjah, coinciding with the Day of 'Arafat (9 Dhul Hijjah; the day pilgrims gather in the plains of Arafat during the rites of Hajj) of the sixtieth year. This occurred just one day after al-Husain had left Makkah for al-'Iraq, having left al-Madinah to go to Makkah on Sunday, two nights before the end of the month of Rajab of the sixtieth year. He entered Makkah on a Friday night, three days past Sha'ban, where he spent the rest of the month as well as that of Ramadan, Shawwal and Dhul-Qa'dah. Following this, he left Makkah eight days into the month of DhulHijjah on Tuesday, specifically on the Day of Tarwiyah (lit. 'watering'; 8 Dhul Hijjah, one of the days marking the rites of Hajj).

A Description of al-Husain's Departure and an Account of What Later Happened to Him

When al-Husain received a series of letters from the people of al-'Iraq, he began to correspond with them frequently until he finally resolved to leave Makkah during the days of Tarwiyah (watering) in order to go to them. The people of Makkah, however, were concerned for his safety and cautioned him against going, pleading with him to stay in Makkah. Ibn 'Abbas is reported to have said: "Al-Husain bin 'Ali sought my counsel concerning his departure, so I said to him: 'If it were not for people despising me for it, I would have held you by your head and stopped you from leaving. ' His reply to me was: 'To be killed in such and such a place is more beloved to me than being killed in Makkah. ' It was his response to what I had said that gave me some solace after that. "

Ibn 'Abbas then left as Ibn Zubair entered and said to him: "I do not know why you want to leave us for that nation when we are the sons of the Muhajireen (Emigrants) and they are without any leading personalities. Tell me, what is it that you want to do exactly?" Al-Husain said: "By Allah! I have been questioning myself over going to al-Koofah since my band of supporters started writing to me, and so I decided to honour them with my visit after performing Istikharah (guidance prayer; seeking the counsel of Allah through prayer and supplication). " Ibn Zubair replied: "If I had a band of supporters like yours, I would not want to give them such an honour. " Later that

evening, or the following day, Ibn 'Abbas went to see al-Husain once again and added: "O my paternal cousin! I want to have patience although I cannot endure it, for I certainly fear your death. Verily, the people of al-Iraq are a treacherous nation, therefore do not be deceived by them. Stay in this country until the people of al-'Iraq have expelled their enemies, then go to them; or if not, go to Yemen, as they too have a citadel and a nation, and they will not refuse to

support you. Keep your distance from the people of al-'Iraq, just write to them and let them know of your requests, as I believe if you do this then you will get what you want. " Al-Husain answered: "O my cousin! By Allah, I know that you are a compassionate and sympathetic advisor, however, I am determined to go. " Ibn 'Abbas said to him: "If it is necessary that you go then do not take your children and wives, as by Allah, I fear that you will be killed like 'Uthman, while his wives and children were watching him. " Ibn 'Abbas then asked: "Have you decided to appoint Ibn az-Zubair as your successor over al-Hijaz? For by Him besides Whom there is no deity worthy of worship, if I knew that you were going to do that I would have taken you by your hair and forelock and made sure we concurred that the people would obey me and that you put me in charge. " Once Ibn 'Abbas left al-Husain, he encountered Ibn az-Zubair to whom he said: "Your appointment has been determined, O Ibn az-Zubair", who said:

*"What is a skylark in a flourishing
place? You are free and safe to lay
eggs and tweet; Peck as you wish
and wherever you wish. "*

Ibn 'Umar stated that he was in Makkah when he heard that al-Husain bin 'Ali had left for al-'Iraq and so he went to catch up with him, which he did after having travelled for three whole nights. At that point, he said to him: "Where do you want to go?" Carrying some

scrolls and letters, al-Husain said: "Al-'Iraq. These are their scrolls and letters. " So Ibn 'Umar said: "Do not go to them", but al-Husain refused. Ibn 'Umar then said: "I will narrate a Hadeeth to you. Once, Jibreel came to the Prophet (Peace and Blessings of Allah be upon him) and made him choose between the world and the Hereafter, so he chose the Hereafter and to never return to the world. You are a part of the Messenger of Allah (Peace and

Blessings of Allah be upon him) and, by Allah, no one has ever neglected or resisted you and Allah has never dissuaded anyone from you (the family of the Messenger (Peace and Blessings of Allah be upon him)) except for that which was better for you. " Despite having said this, al-Husain still refused to go back. Ibn 'Umar said that after that, he hugged him and started to cry, saying: "I call on Allah to protect you from death. "

Bishr bin Ghalib is reported to have said that Ibn az-Zubair said to al-Husain: "Where do you want to go, to a nation who murdered your father and defamed your brother?" So he said: "To be killed in such and such a place is more beloved to me than to be deemed unlawful (i. e. in Makkah). "

Abu Sa'eed al-Khudri stated: "I was overwhelmed by al- Husain leaving so I said to him: 'Fear Allah for yourself, hold fast to your house (i. e. the family of the Prophet (Peace and Blessings of Allah be upon him)) and do not abandon your leadership. '"

Jabir bin 'Abdullah said: "When I spoke to al-Husain, I said to him: 'Fear Allah and do not allow the people to fight one another, for by Allah, you will not be commended for what you seek to do', so he renounced me. "

'Amrah bint 'Abdur-Rahman wrote to al-Husain out of concern for what he intended to do, enjoining him to be obedient and to stick by his community, informing him that if he were to go ahead with this then he would lead to his own destruction. She said: "I witnessed that 'A'ishah

(May Allah be pleased with her) said that she heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'Al- Husain will be killed in the land of Babel. "' When he read the letter, he said: "My destruction is therefore inevitable and will happen. "

Another account states that before al-Husain set off to al- Madinah, those people from the Banu AbdulMuttalib tribe who were to accompany him on his journey were sent ahead of him. They numbered nineteen men, women and children from his siblings, offspring and wives. Muhammad, the son of alHanafiyyah, followed them after meeting al-Husain in Makkah and warned him that he should not travel on that particular day; however, al-Husain refused to take his advice.

The people of al-'Iraq sent to al-Husain messengers and letters of invitation, upon which he, his family and sixty of his associates from al-Koofah set out to go to them. This took place on a Monday on the tenth day of Dhul-Hijjah. It follows that Marwan wrote to Ibn Ziyad stating: "Al-Husain bin 'Ali is on his way to you. He is al-Husain, the son of Fatimah, daughter of Messenger of Allah (Peace and Blessings of Allah be upon him) and, by Allah, He has not given anyone else more beloved to us than al-Husain. Be sure to prepare yourself to say and do the right thing, do not let the public forget him, and do not let him be the last to be mentioned or greeted. "

'Abdullah bin Sulaim al-Asadi and al-Madhri bin al- Mushma'll al-Asadi are reported to have said: "Al-

Husain circumambulated the House (Ka'bah), performed the seven circuits between as-Safa and alMarwah (two hills located in the Masjid al-Haram, the Holy Sanctuary in Makkah), cut his hair, completed his 'Umrah (minor Pilgrimage) and then headed for al-Koofah,

while the rest of us headed towards Mina.

Abu Mikhanaf narrates in his first account that al-Farazdaq encountered al-Husain while he was on the road, whereupon he offered him greetings of peace and said: "May Allah fulfil your wishes and aspirations, just as you want them to be. " Then al-Husain asked him about the affairs of the people and what was ahead of him, so he said: "The hearts of the people are with you, while their swords are with the Banu Umayyah

tribe. The decree will descend from the Heavens and Allah will do what He wills. " AlHusain replied: "You have spoken the truth. The matter is with Allah, before and after, He does what He wills and everyday our Lord is engaged in some affair. "

Twenty-seven days before his execution, Muslim had written to al-Husain stating that a leader should not tell a lie to his people, that the people of al-Koofah were with him and that he should set out upon reading his letter, which he closed by offering him salutations of peace. Qais bin Mus-hir as- Saidawi subsequently came forth with al-Husain's letter, whereupon he ascended the pulpit and began to praise and glorify Allah. He then said: "O people! Indeed, this is al- Husain bin 'Ali, the best of all Allah's creation. He is the son of Fatimah, the daughter of the Messenger of Allah (Peace and Blessings of Allah be upon him), and I am his messenger to you. " He then went on to say that al-Husain had departed from the centre of Dhur-Rummah in al-Hijaz, and that they should respond and listen to him and obey him. He then cursed 'Ubaidullah bin Ziyad and his father and sought forgiveness for 'Ali and al-Hasan. Following his address to the people, Ibn Ziyad ordered him to be taken to the top of the palace tower and beheaded. Other accounts state that he ordered his bones to be broken and to be left for dead. Afterwards, 'Abdul-Malik bin 'Umair al-Lakhmi stood over him and slit his throat, about which he said: "I wanted to relieve him from suffering any pain. "

'Abdullah bin Sulaim al-Asadi and al-Madhri bin

al- Mushma'ill al-Asadi are reported to have said: "Once we had completed our Hajj Pilgrimage, we had no other task to complete except to meet al-Husain and so we went to see him. Al-Husain had passed by a man from Banu Asad tribe whom he spoke to and asked questions before his departure. We later saw that man and so we started to ask him about the people, to which he said: 'By Allah! I did not leave al-Koofah until

Muslim bin 'Aqeel and Hani' bin 'Urwah had been executed, prior which I saw them running through the marketplace. ' When we met with al-Husain, we informed him of what the man had told us and so he remarked: "To Allah we belong and to Him we shall return. '" Some of al-Husain's companions turned to him and said: "By Allah! You are not like Muslim bin 'Aqeel, for if you had gone to al-Koofah the people would have got to you sooner. "

Thus, al-Husain continued on his journey until he reached Zarood (a village not far from Samarqand) where received news of the death of the messenger he had sent with his letter to the people of al-Koofah after he had set out from Makkah and arrived in Hajir. Husain proclaimed: "Our followers have disgraced us! Therefore whoever among you wishes to go back then you may do so and there will be no blame on the one who does so, as we cannot offer him protection. " At that point, the people began to disperse in all directions until only those companions who had set out with him from Makkah remained. It follows that just before daybreak, he ordered two of his servant boys to fetch him some water to drink and to fill up some to take with him on his journey, after which he embarked on his way until he came to the centre of al- 'Aqabah where he stationed himself.

Yazeed ar-Rishk narrated that someone who reported to have seen al-Husain said: "I saw a tent pitched in the ground within the waterless desert, so I said: 'To whom does this belong?' They said: 'This belongs to al-Husain. ' Then I

went to the tent where I found a Shaikh (old man) reciting the Qur'an with tears flowing down his cheeks and beard. I said: 'By my father and mother! O son of the daughter of the Messenger of Allah (Peace and Blessings of Allah be upon him)! What brings you to stay in this country and within this waterless desert in which no life exists?' He replied: 'These are the letters that the people of al-Koofah sent to me and it seems that I will not see them without being killed. However, if they choose to do

that then they will not invoke the sanctity of Allah except that it will be violated, as Allah will burden them with a ruler who will degrade and humiliate them until they become the scum of the Ummah (nation). ”It is also narrated that al-Husain said: “By Allah! They do not invite me other than to suck out the blood from inside me, and if they do this, Allah will certainly afflict them with a ruler who will make them the lowest scum of the Ummah. ” He was killed in Neenawa (Nineveh) on the day of ‘AShooora (the tenth day of the first Islamic holy month of Muharram) in the sixty-first year.

Shihab bin Khirash narrated on the authority of a man from his community who said: “I was assigned to the army that had been dispatched by Ibn Ziyad to fight against al-Husain. We were four-thousand strong and it was as we engaged in battle that I first encountered al-Husain for myself. He had black hair and a black beard, and I said to him: ‘Peace be upon you, O Abu ‘Abdullah! ‘He said: ‘Peace be upon you too’ in a kind of nasal tone, then he said: ‘Some mysterious people from amongst you have been with us since last night’, i. e. he was referring to thieves. ”

Abu Ma’shar reported on the authority of some of his elders that when al-Husain arrived in Karbala’, he said: “What is the name of this land?” They replied: “Karbala. ” He said: “‘Karb’ (suffering) and ‘bala’ (affliction). ”“Ubaidullah bin Ziyad sent out ‘Umar bin Sa’d against al-Husain who said to him: “O ‘Umar! Choose one of three options: either that you leave and go back to wherever you came from;

or if you refuse to do that then take me to Ibn Ziyad and put my hand in his and let him judge me according to what he sees; or if you refuse to do either of these things, then you leave me no choice but to fight you until my death. " At that point, 'Umar sent Shamir bin Dhul-Jawshan to Ibn Ziyad with the message, who then sent him back with his reply, saying: "There is no option other than for you to relinquish your rule. " Al-Husain remarked: "By Allah, I am not prepared to do that. "

Consequently, 'Umar steadily proceeded towards him with Shamir bin Dhul-Jawshan, to whom Ibn Ziyad had said: "Let 'Umar proceed to fight al-Husain, but if al-Husain kills him then you take his place and then you will be entrusted with leadership. " 'Umar was backed by almost thirty men comprising the prominent people of al-Koofah. At that point, al-Husain's associates said to them: "The son of the daughter of the Messenger of Allah (Peace and Blessings of Allah be upon him) has proposed three options to you, therefore will you not agree to any of them?" For this reason they decided to switch sides to fight alongside al-Husain.

Husain is reported to have said: "I was informed by Sa'd bin 'Ubaidah about the killing of al-Husain who said to me: 'I saw al-Husain wearing a loose Jubbah (long outer garment). A man, supposedly 'Amr bin Khalid at-Tuhawi, shot an arrow at him and as I looked to see where the arrow had struck, I saw that it was caught in al-Husain's Jubbah. '"

When al-Husain's head was brought to Ibn Ziyad it was placed between his hands, after which he started to prod at his nose with a stick and say: "Abu 'Abdullah, certainly you had hair that was a mixture of black and grey. " It is said that when al-Husain's wives, children and family were brought to Ibn Ziyad, he said: "The best thing that al-Husain did was to order them to reside in an isolated place to where he would send them their means of livelihood to pay for their expenses and clothing. "

The servant of Mu'awiyah bin Abu Sufyan is reported to have said: "When Yazeed came with alHusain's head and placed it in his hands, I saw Yazeed crying and he said: 'If there had been any relationship between Ibn Ziyad and al-Husain then he would not have done this (referring to Ibn Ziyad).
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Also in this year, 'Amr bin Sa'eed bin al-'As led the people on the Hajj Pilgrimage.

Upon Entering the Sixty-First Year

This year notably commenced with al-Husain bin 'Ali's journey to al-Koofah, where he was later killed on the day of 'AShoora' (the tenth day of the holy month of Muharram) also in this year.

A Description of His Murder

Based on the Accounts of the Communities Involved in this Affair, Not According to the Claims of those Bias Partisans who Lie and Make False Accusations

'Abdullah bin Sulaim al-Asadi and al-Madhri bin al- Mushma'll al-Asadi are reported to have said: "When al- Husain was due to embark on his journey, he told two of his servants just before dawn to fetch him some water to drink and to take with him for the road. They then set off at daybreak. "

Al-Husain took the road left until he decided to halt at his desired location where he gave orders for his tent to be pitched, and it was pitched accordingly. Soon after, a thousand horsemen led by al-Hurr bin Yazeed at-Tameemi, who formed the vanguard of Ibn Ziyad's army, arrived at al- Husain's location and stood facing him on the horizon. Al- Husain therefore ordered his companions to quench

their thirst and water their horses, including the horses of their enemies.

When the time for the Zuhr (noon) prayer commenced, al- Husain emerged from his tent wearing an Izar (lower body wrap-like garment), Rida' (upper body wrap-like garment)

and sandals to deliver a sermon to the people until the call to prayer was established. Then Husain said to al-Hurr and said: "Do you want to lead your companions in prayer?" He said: "No, I would rather you lead the prayer and we pray behind you. " Thus, al-Husain offered the prayer with them and then went back into his tent. When the time for 'Asr (afternoon) prayer arrived, al-Husain came out and led the people in prayer again, after which he was brought two saddle bags full of letters, which he spread out in his hands and read a number of them. At that point, Al-Hurr said: "We are not like those people who write to you concerning a matter. In fact, we were commanded to meet you in person and to not part from you until we have taken you to 'Ubaidullah bin Ziyad. " So al-Husain said: "Death is closer to you than that. " Al-Hurr therefore said to him: "I was not ordered to kill you but instead to not separate from you until I take you to Ibn Ziyad in al-Koofah. If you refuse, then you should take a road that neither leads you to al-Koofah nor takes you back to alMadinah. Then you may write to Yazeed yourself and I will write to Ibn Ziyad, and perhaps Allah will grant me livelihood and good health for undergoing something for your sake. "

Hence, al-Husain took the road left leading to al-'Adheeb and al-Qadisiyyah while al-Hurr bin Yazeed travelled alongside him as he said to him: "O Husain! I make you mindful of Allah, as I swear if you go into battle you will either kill or be killed. " So al-Husain said: "So it is death that you fear for me? Rather, I say that which the brother of al-Aws said to his paternal cousin

when he encountered him wanting to serve the Messenger of Allah (Peace and Blessings of Allah be upon him). His cousin asked him: "Where are you going, to be killed?" He replied (in at-Taweel poetry):

*"I will proceed; death is not shameful for a
young man If his intentions were truly to
be a Muslim warrior,*

He compared himself with righteous men

*And so detached himself from fear as he lived
and led the way. "*

When al-Hurr heard that from him, he decided to desist and led his associates in the direction of 'Udhaibul-Hijanat. There, they encountered four individuals who had arrived from al-Koofah having believed al-Husain based on the conviction of a man known as at-Tirimmah bin 'Adiyy, who had proclaimed aloud while riding his horse (in ar-Rajaz poetic meter):

*"O... my she-camel! Do not be afraid of my
suppression And be prepared
before the dawn*

*To carry the best travellers on the best
journey For you will be oriented towards
beneficent descent,*

*The noble, glorious and tolerant.
God has brought him to execute the
optimal deed May God protect him
forever and ever. "*

Upon hearing this, al-Hurr had wanted to come between them and al-Husain but al-Husain prevented him from doing so. The group of four then approached al-Husain who said to them:

“Tell me about the people you have come from.
” So Mujammi’ bin ‘Abdullah al-‘A’idhi, one of the four men, said: “As for the distinguished amongst them, they are the most mindful of you. With regard to the rest of the people, their hearts go out to you and their swords will tomorrow be a source of fame for you. ”

Following this, at-Tirmmah bin 'Adiyy said to al-Husain: "Look at what you have. I do not see that you have anyone except this insignificant small band of supporters and I see those people who agree with you being suited to those who are with you. Al-Koofah is replete with horses and armies, therefore how do you think you will fare with them? I implore by Allah that if it is possible for you to not go to them then do not, and if you want to stay in a land which Allah has made impenetrable until you have decided then come with me and I will take you to our impassable mountains. "

Al-Husain said to him: "May Allah reward you", however he did not take recourse to his advice and so at-Tirmmah bid him farewell and al-Husain departed. When it was night, he ordered his two servant boys to quench their thirst and then once he had relaxed, he set off while he was still drowsy and so he fell asleep. When he woke up, he said: "To Allah we belong and to Him we shall return. All praise belongs to Allah, the Lord of the Worlds. "

He took the left road in his journey until he came to Neenawa (Nineveh) where a riding man came towards al-Koofah with a bow on his shoulder. The man greeted al-Hurr bin Yazeed, although he did not greet al-Husain, and then presented al-Hurr with a letter from Ibn Ziyad which stated that he should divert al-Husain on his journey to al-'Iraq, to a town in which there was no fortress until Ibn Ziyad's associates and soldiers arrived. This took place on a Thursday on the second day of al-Muharram of the sixty-first year. The following day, 'Umar bin Sa'd bin

Abi Waqqas advanced with an army of four thousand men which Ibn Ziyad had previously assembled in ad-Dailam in the outskirts of al-Koofah. Ibn Ziyad had issued the instructions to them: "Advance towards al-Husain and once you have annihilated him then station yourselves in ad- Dailam. " At that point, 'Umar bin Sa'd attempted to submit his resignation to Ibn Ziyad, to which Ibn Ziyad responded: "If you wish, you may be excused and discharged from your

post in this land that has raised you. " He therefore said: "I need to contemplate on the matter some more. " 'Umar's nephew, Hamzah bin al-Mugheerah bin Shu'bah, later advised him: "Be wary of going to alHusain as you may disobey your Lord and sever your bonds of kinship. But, by Allah, renouncing the entire authority of the land is better for you than to meet Allah with al-Husain's blood on your hands. " So he said: "Indeed, I will do that if Allah wills. " Subsequent to that, 'Ubaidullah bin Ziyad warned and threatened him with dismissal and death, and this was the reason he was compelled to advance against alHusain.

To begin with, 'Umar bin Sa'd's associates denied water to al-Husain associates, a strategy that forced alHusain to propose a meeting with 'Umar bin Sa'd between the two armies. Thus, they both turned up with approximately twenty horsemen on each side and spoke for a long time until part of the night had passed, while nobody else knew what had been said. 'Umar then wrote to 'Ubaidullah regarding the meeting, about which he said: "Yes, I accept. " At that point, ash- Shamir bin Dhul-Jawshan stood up and protested: "No, by Allah! He and his associates seek to seize your office of power. " 'Ubaidullah therefore delegated ash-Shamir bin Dhul-Jawshan to the battlefield while saying to him: "Go and if al-Husain and his associates have come to claim my authority then command 'Umar bin Sa'd to battle against them and if he hesitates then decapitate him. If you do that then you will be made the commander of the people. "

When ash-Shamir bin Dhul-Jawshan presented 'Umar bin Sa'd with 'Ubaidullah bin Ziyad's letter, 'Umar said: "May Allah do away with your home and defile what you came here for. By Allah! I believe that you dissuaded 'Ubaidullah bin Ziyad from the three options al-Husain requested you to propose to him. " Following this, 'Umar bin Sa'd shouted to his army: "O horsemen of Allah, gallop and rejoice! Ride and

advance towards them after Salat ul-'Asr (afternoon prayer) on this day of ours! "

Meanwhile, al-Husain was sitting in front of his tent, reclining with his sword clutched in his hands. He had just started to doze off when his sister, Zainab, heard the shouting and so she hastened to wake him up. Once he became fully alert, he said: "I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) in my dream and he said to me: 'You are coming to us. ' Upon hearing this, Zainab struck her face in lamentation and said: "Woe to us! "He said: "There is no woe to you, O sister! Be at ease, the Most Merciful has compassion on you. " His brother, al-'Abbas bin 'Ali, then came to him and said: "O brother! The people have come for you. " He said: "Go and find out what you can from them. " So he went in the company of approximately twenty horsemen and said: "What do you want?" They said: "We have come by the order of the Ameer. Either you acknowledge his authority or we will wage war against you. " So he said: "Retreat so that I may go to Abu 'Abdullah and inform him about this. "

When al-'Abbas returned, al-Husain said to him: "Go back and deter them this evening so that we might pray, seek forgiveness and supplicate to our Lord tonight, for Allah knows that I love to pray to Him, recite His Book, seek His forgiveness and supplicate to Him. " Hence, al-Husain spent the first part of the night bequeathing his will to his family and delivering a sermon to his companions. He then praised and glorified Allah and sent the most eloquently

articulated prayers on the Prophet (Peace and Blessings of Allah be upon him), following which he said to his companions: "Whoever would like to return to his family on this night of his then he has my permission, for these people certainly want me. " They said in response: "Then the people will say that we abandoned our Shaikh (religious leader; elder), our master and the tribe of our great paternal uncles! We did not shoot arrows with them nor did we thrust spears with them nor did we strike

swords with them seeking the life of this world, so no, by Allah, we will not leave. On the contrary, we will assist you with our own selves, our wealth and our families, and we will fight with you until we return your rightful place to you. May Allah make living shameful and ugly once you are gone. "

'Ali bin al-Husain, "Zainul-'Abideen", is reported to have said: "I was one of those sitting down on the evening before my father was killed. As my paternal aunt, Zainab, was giving me medical treatment, my father and his companions withdrew into his tent all of a sudden. Huwayy, Abu Dharr al- Ghifari's servant, was in my father's presence as he mended and tended to his sword, when my father said:

"As time proceeds you are not befriended.

*How many friends, in the morning and
afternoon, Over those who pursue you,
do you really have?*

*Time is not satisfied with alternatives. Affairs
are nothing but complicated.*

All beings are to traverse this path. "

He repeated himself two or three times until I memorised it myself and understood what he wanted. The tears choked me whenever I repeated them and so I remained silent. I knew that some affliction was going to befall us and as for my aunt, she was overcome by sorrow

until she could not bear it anymore, then she said: 'He bereaves me by his death and deprives me of life today. Let my father and mother be sacrificed for you, O Abu Abdullah! Have you put your life at risk?' She then slapped her face in lamentation, tore the front of her garment as a sign of mourning and fell to the floor. Al-Husain therefore went up to her, poured water on her face and said: 'O sister! Fear Allah, be patient and console yourself

with the solace of Allah. 'He then forbade her from doing anything like that after his death. "

Once 'Umar bin Sa'd had finished praying as-Subh (the morning prayer) with his companions on the Friday -- while others maintain it was on Saturday -- on the day of 'AShoora' (the tenth day of Muharram), he got up and prepared for battle. At the same time, al-Husayn prayed with his companions, all together constituting thirty-two horsemen and forty foot-soldiers, who he subsequently organised into rows after they had set up their military base out of sight, as did 'Umar and his army. In addition, al-Husain ordered that his men dig a trench behind their base, toss firewood, timber and cane into it and then set it on fire to obstruct access to their base from behind; and these were the settings of this battle. Furthermore, al-Husain avoided entering the tent that had been pitched for him, except when he went in to wash from time to time, but he otherwise stayed clear of falling into the trap of being caught in there. He would also enter to scent himself with Misk (musk) quite frequently and others would do so after him.

It follows that al-Husain mounted his horse, took up a Mus- haf (Arabic copy of the Qur'an), in his hands and then approached the people with it raised high, calling: "O Allah! You are my trust during agonising times and my hope during every hardship. " He then said: "O people! Carry me off and return me to my asylum in the ground! "They said: "What prevents you from conceding to the authority of your paternal uncle's tribe?" He replied: "May

God grant me refuge from degrading myself to them or endorsing the avowal of a slave. Worshippers of Allah: "Moosa (Moses) said (what means): ['Verily, I seek refuge in my Lord and your Lord from every arrogant person who believes not in the Day of Reckoning! '"] [Ghafir, 40: 27]. His riding camel was then made to kneel down, after which 'Uqbah bin Sim'an ordered it to be strung up by the neck.

At that point, 'Umar bin Sa'd advanced with his bow and as he shot his arrow, he proclaimed: "Bear witness that I was first to shoot at the people. " Yasar, the servant of Ziyad, and Salim, the servant of 'Ubaidullah, then went out and shouted: "Who will meet in combat?" Upon obtaining al-Husain's permission, 'Ubaidullah bin 'Umair al-Kalbi then stepped forward and first killed Yasar followed by Salim, who managed to strike 'Ubaidullah a blow to the left hand that caused his fingers to fly off. That day, the two sides continued to contest against each other until al-Husain's companions beat the opposition and emerged victorious, primarily due to the strength of their archers and because they fought heroically with no defence other than their swords.

Next, Shamir bin Dhul-Jawshan led the left-wing of his army defended by an immense cavalry force towards al-Husain; the army successfully engaged in battle without Shamir's intervention. Following this, however, Shamir bin Dhul-Jawshan (may Allah disgrace him) went to the tent of al-Husain and said: "Bring me a torch so that I may blaze whoever dwells herein. " At that instant, the women began to scream and came running out and so al-Husain retorted: "You want to burn my family, so may Allah burn you in the Hellfire! "

The time for az-Zuhr (afternoon) prayer had come in and so al-Husain said: "Order them then refrain from battle until we pray. " A man from among the people of al-Koofah said: "It will not be accepted from you anyway. " So Habeeb bin Muzahir shouted back: "Woe unto

you! Are your prayers accepted and not those of the family of the Messenger (Peace and Blessings of Allah be upon him)?! "Infuriated, he said, "Will your prayers be accepted and will not the prayer be accepted from the family of Yasir?" He then attacked Habeeb so aggressively that he was killed amidst the fighting (May Allah have mercy upon them), after which his head was carried off to Ibn Ziyad.

Al-Husain then led his companions in offering the Salat ul- khawf (optional prayer of fear) before they commenced a brutal battle in which al-Husain's valiant companions went to magnificent lengths to defend him. As Shamir launched an attack on al-Husain's companions, he shouted:

"Leave God's enemies, leave Shamir

*Who strikes them with his sword without
fleeing the battlefield. "*

The chief member of the Banu Abi Talib tribe from al- Husain's family was his eldest son, 'Ali bin al-Husain bin 'Ali, whose mother was Laila bint Abu Murrah bin 'Urwah bin Mas'ood ath-Thaqafi. He was fatally stabbed by Murrah bin Munqidh bin an-Nu'man al-'Abdi because he tried to shield his father from being targeted, which caused 'Ali bin al-Husain to say:

"I am Ali bin al-Husain bin 'Ali,

*We and Allah's House are the closest to the
Prophet.*

*I swear by Allah that the son of deception will
not govern us You shall see how I will guard my
father today. "*

Once he had been stabbed by Murrah, his men surrounded him and began to cut him into pieces with their swords. Al-Husain invoked: "May Allah kill the people who killed you my son! They challenge Allah in their violation of

His injunctions! May ruin befall the world after you go! "Following his murder, 'Abdullah bin Muslim bin 'Aqeel, 'Awn and Muhammad, the sons of 'Abdullah bin Ja'far, were also killed.

Al-Husain remained alone for a whole day with no one approaching him as no one not wanted to be charged with his

murder, until a man from the Banu Badda' tribe, who it is said was Malik bin an-Nusair, came to him and struck him on the head with his sword causing it to bleed. He was wearing a cloak, which he tore to bandage his wounded head, although his band quickly filled with blood. So al-Husain said to him: "May you not eat nor drink therein (in Paradise) but may it be that Allah impounds you amidst the Zalimeen (oppressors; wrongdoers). "

As al-Husain's thirst intensified, he desperately tried to obtain some water from the River Euphrates to drink but to no avail. Soon afterwards, a man, supposedly Husain bin Numair, shot an arrow that struck al-Husain in his throat, although it did not kill him. Holding his neck to prevent the blood from gushing out of his it, he then raised his bloody hands to the sky and supplicated: "O Allah! Give them their retribution many times over, kill them wherever they may be and do not leave a single one of them on the earth! "He continued to supplicate in this manner.

Nobody else stepped forward to execute al-Husain's murder and so Shamir bin Dhul-Jawshan shouted: "Proceed! What are you waiting for? Do you want them to kill you and bereave your mothers of their sons?" Immediately, his men raced towards al-Husain and began to attack him from all angles. The man who actually stabbed al-Husain with a spear and caused him to fall to the ground was called Sinan bin Anas bin 'Amr an-Nakha'i, who then dismounted his horse, slit al-Husain's throat and pierced him through the head, which

he then severed and handed over to Khawali bin Yazeed. On the other hand, some sources indicate that was Shamir bin Dhul- Jawshan himself who murdered al-Husain.

They said that Sinan bin Anas went up to the entrance of 'Umar bin Sa'd's tent and shouted at the top of his voice:

"Overload my mount with silver and gold

*For it was I who killed the masked king
Who was the best fathered and mothered
amongst the people And who possessed the
best ancestry and lineage of all. "*

'Umar bin Sa'd shouted: "Enter", and when Sinan bin Anas went in, 'Umar flogged him with a whip and said: "Woe unto you, you crazy man! By Allah, if Ibn Ziyad were to hear what you are saying he would break your neck! "

Seventy-two of al-Husain's companions were killed in the battle and were buried by the people of alGhadirah (a neighbouring town of al-Koofah near to Karbala') belonging to the Banu Asad tribe a day after the onslaught (may Allah bestow His mercy and blessings on them).

Al-Hasan al-Basri is reported to have said: "Sixteen other men were killed with al-Husain, all of whom were from his Ahl ul- Bait (members of his family). It is said that 'Umar bin Sa'd commissioned ten horsemen to trample on al-Husain with their horses on the day of the battle until his body was stuck to the ground, while his head was sent with Khawali bin Yazeed al-Asbahi to Ibn Ziyad. It is said that he also took the heads of al-Husain's companions with him, which is in fact a widely recognised opinion. The number of heads therefore amounted to seventy-two and this figure does not include all those who were killed without having their heads' severed. Once the heads were delivered to Ibn Ziyad, he sent them to Yazeed bin Mu'awiyah in ash-

Sham (the Levant).

Anas is reported to have said: ""Ubaidullah bin Ziyad was brought the head of al-Husain and it was put in a tray. Ibn Ziyad started to play with it with a stick and commented on al-Husain's handsome features. So Anas said: 'Al-Husain resembled the Prophet (Peace and Blessings of Allah be upon him) more than the others did. 'Anas added: 'Al-Husain's hair was dyed with Wasmah (a kind of plant used as dye). ""

Anas is also reported to have said: "When al-Husain's head was brought to 'Ubaidullah bin Ziyad, he started to prod and play with al-Husain's nose and mouth with a stick and commented on his good looks. So I said: 'By Allah! Indeed, I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) kiss where you are poking your stick', which made 'Ubaidullah feel uneasy. "

In another tradition, at-Tirmidhi reports that 'Umarah bin 'Umair narrated: "When the heads of Ubaidullah bin Ziyad and his companions were brought, they were stacked in the mosque at ar-Rahbah.

So I went to see them and the people were saying: 'It has come, it has come! 'And behold there was a snake going between the heads, until it entered the nostrils of 'Ubaidullah bin Ziyad, and it remained there momentarily, then left and went until it had disappeared. The people then said again: 'It has come, it has come! ' So it did that two or three times" (Dha'eef, i. e. weak narration).

Qasim bin Bukhait is reported to have said: "When al-Husain's head was placed in Yazeed bin Mu'awiyah's hands, he started to play with his mouth with a stick. He then said: "Both this (i. e. the head) and us are like what al-Husain bin al-Humam al-Murri said in his poem (in at-Taweel poetic meter):

*"Women can bring the noses of venerated
men down, They were impious*

tyrants. "

Abu Barzah al-Aslami uttered to Yazeed: "By Allah! Perhaps you should take your stick away from him, for I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) kiss him there. " He then went on to say: "Will the Day of Resurrection not come when Muhammad (Peace and Blessings of Allah be upon him) will be his (al-Husain's)

intercessor and you will come for your intercession, O Ibn Ziyad?" He then stood up and walked away.

Al-Hasan said: "When al-Husain's head was brought, Yazeed started to ridicule it with a stick, singing the following verses:

*'Sumayyah's descendants are like stones in
number*

*While the daughter of the Messenger of Allah
(Peace and Blessings of Allah be upon him) is
barren. '*

As for the rest of al-Husain's family and wives, 'Umar bin Sa'd entrusted them to whoever would guard and protect them, after which he mounted them onto a group of riding camels and sent them off on their journey. When they passed by the battlefield on which al-Husain and his companions had fallen, the women began to cry and wail, while Zainab lamented over her brother, al-Husain, and his family. They travelled from Karbala' until they entered al-Koofah where they were received hospitably and offered provisions and clothing. Following this, they were made to travel once again but this time they were taken back to ash-Sham with Shamir bin Dhul-Jawshan and Muhaffiz bin Tha'labah al-'A'idhi from the tribe of Quraish. As the heads and women were presented to Yazeed, he called on the women and children to come and witness the gruesome sight, as he said: "May Allah revile Ibn Marjanah! If there had been any mercy between them and him, this would not have happened to them, nor

would you have been summoned for this very reason. ”

Yazeed then ordered an-Nu‘man bin Basheer to send a trustworthy man to accompany the women and alHusain’s younger son, ‘Ali bin al-Husain, on their journey to al- Madinah and to assign guards and horsemen for their protection. The women were then taken to Yazeed’s Hareem (private quarters for women) situated in the house of the caliph where they were received by the women of

Mu'awiyah's family who cried and grieved for al-Husain. They stayed there for a period of three days during which Yazeed would eat neither dinner nor supper except in the company of 'Ali bin al-Husain and his brother, 'Amr bin al- Husain.

Yazeed provided them with provisions by giving them a generous amount of money as well as clothing before sending them away under the protection of his ambassador to whom Yazeed said: "Write to me informing me of every move you make. " He then set out with them as he took the desolate road in order to avert any interception and he continued to remain in their service until they arrived in al-Madinah.

Chapter

Al-Husain's murder took place on a Friday on the day of 'AShooora' (tenth day of Muharram) of the sixtyfirst year in place known as at-Tuff in Karbala', al-'Iraq. He was aged fifty-eight or so when he died.

'Abdullah bin Nujayy narrated that his father said that he was travelling with 'Ali (May Allah be pleased with him) on their way to Neenawa (Nineveh) when they saw al-Husain heading in the direction of Siffeen. 'Ali (May Allah be pleased with him) therefore shouted out to him: "Patience, Abu 'Abdullah! Patience, Abu 'Abdullah! By the banks of the Euphrates! "So I said: "What do you mean?" He said: "I entered upon the Prophet (Peace and Blessings of Allah be upon him) one day and saw that his eyes were flowing with tears, so I said: 'O

Messenger of Allah! Has somebody upset you? Are your eyes bothering you?'He said: 'No. Jibreel was just with me and he told me that al-Husain will be killed by the banks of the Euphrates. 'Then he asked me: 'Do you want to smell its earth?'I replied in the affirmative and so he stretched out his hand, grabbed a handful of the dust and then gave it to me, while I could not hold back my tears. "

The Shee'ah have exaggerated the events of the day of 'AShoora' and have accordingly fabricated a great deal of narrations based on absurd claims and allegations, none of which can be verified as true. As for narrations pertaining to the events and conflicts surrounding al-Husain's murder in the Ahadeeth, these are mostly correct. It later emerged that those who survived after killing him were either afflicted with some disease or turmoil in the world, while the majority of them lost their senses.

The Rafidah (Dissenters; Rafidites, a Shee'ah sect) in the state of the Banu Buwaih tribe within Baghdad exceeded all bounds by beating and striking themselves out of remorse on the day of 'AShoora' in addition to scattering ashes and straw in the streets and marketplaces while crying. Many of them even deny themselves water to evoke the state of thirst in which al-Husain died. The women strike their faces with their hands out of lamentation, as they wail and beat their chests while walking barefooted through the marketplaces, along with other horrific innovations and practices.

In fact, the Rafidah and Shee'ah have contradicted and greatly deviated from the practices of their ancestors in ash-Sham on the day of 'AShoora. ' It is reported that they used to cook grain, bathe, apply perfume and wear their finest clothes and instead celebrated that day with a feast by making a variety of dishes, thus regarding it as a day to rejoice and be happy as their way of opposing the dissenters.

Such disastrous practices have been best addressed in a narration by 'Ali bin al-Husain, on the authority of his grandfather, the Messenger of Allah (Peace and Blessings of Allah be upon him) who said: "Whoever is stricken with a calamity and when he remembers it says: 'inna lillahi wa inna ilaihi raji'oon' ('To Allah we belong and to Him we shall return'), even though it happened a long time ago, Allah will record for him a reward like that of the day it befell him. "

As for al-Husain's grave, many people later believed that he was buried at the place of 'Ali's shrine in atTuff by the River of Karbala. 'It is said that the shrine was venerated on top of his grave -- Allah knows best.

With regard to al-Husain's head, a popular opinion amongst historians and biographers is that Ibn Ziyad sent it to Yazeed bin Mu'awiyah, while others deny this view. I consider the first opinion to be more credible and Allah knows best.

Furthermore, there is a difference of opinion concerning the place in which his head was buried. Muhammad bin Sa'd reported that al-Husain's head was sent to 'Amr bin Sa'eed, the deputy of alMadinah, who buried it with al-Husain's mother in al-Baqee' (a fertile patch of land in al-Madinah where other members of the Prophet's family were buried).

Ibn Abi Dunya mentions that the head was no longer in Yazeed bin Mu'awiyah's coffer when he died. It is believed that it was therefore taken from his coffer and wrapped and buried within the Bab ul-Faradees in the city of Dimashq (Damascus).

A Chapter Mentioning Some of His Virtues

Abu Nu'aim is reported to have said: "I heard 'Abdullah bin 'Umar saying that a man from the people of al-'Iraq asked him about the blood of housefly. Ibn 'Umar said: 'Where are you from?' The man replied: 'From al-'Iraq. 'Ibn 'Umar said: 'Look at that! He is asking me about the blood of a housefly while they (the people of al-'Iraq) have killed the grandson of the Prophet (Peace and Blessings of Allah be upon him). 'Ibn 'Umar added: 'I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: 'They (Hasan and Husain) are my two sweet-smelling flowers in this world. '"

Muhammad bin Abu Ya'qoob is reported to have said that a man from the people of al-'Iraq asked 'Umar about the blood of a housefly staining the clothes. Ibn 'Umar said: 'Look at that! He is asking me about the blood of a housefly while they (the people of al-'Iraq) have killed the grandson of the Prophet (Peace and Blessings of Allah be upon him). '

Abu Hurairah is reported to have said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The one who loves them, loves me, and who hates them, then surely he hates me. " Ya'la bin Murrah reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "AlHusain is from me and I am from al-Husain, therefore whoever loves Allah loves al-Husain; he is Sibti among the Asbat (from a great tribe, lineage). "

Abu Sa'eed is reported to have said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Al- Hasan and al- Husain are masters over the youth in Paradise except over the two sons of alKhalah (maternal aunt), Yahya and 'Eesa (John and Jesus (Peace be upon him)). "

Hudhaifah reported that he went to the Prophet (Peace and Blessings of Allah be upon him) to seek forgiveness for

himself and his mother, about which he said: "I went to the Prophet (Peace and Blessings of Allah be upon him) and after performing the Zuhr, 'Asr, Maghrib and 'Isha' prayers with him, I turned and followed him. Upon hearing my voice, the Prophet (Peace and Blessings of Allah be upon him) said: 'Who is this? Hudhaifah?' I said: 'Yes.' He said: 'What is your need, may Allah forgive you and your mother?' He said: 'Indeed, this is an angel that never descended to the earth before tonight. He sought permission from his Lord to greet me and give me glad tidings that Fatimah is the chief of the women of Paradise, and that al-Hasan and al-Husain are the chiefs of the youth of Paradise. 'So Hudhaifah said: 'I seek forgiveness for me and my mother. 'He (Peace and Blessings of Allah be upon him) said: 'Allah has forgiven you, O Hudhaifah, and your mother. '"

Abu Hurairah is reported to have said: "We were praying al- 'Isha' (the evening prayer) with the Messenger of Allah (Peace and Blessings of Allah be upon him) and whenever he prostrated, al-Hasan and al-Husain pounced on his back, and whenever he raised his head, they would wrap their arms around him from behind and pull his head back. He would put them down on the ground and when he started again they would repeat the same thing until he had completed the whole prayer. After this, he sat them on his lap and I went to sit next to him and said: 'O Messenger of Allah (Peace and Blessings of Allah be upon him) ! Whenever you put them down, lightning struck. 'So he said to them: 'Stay by your mother. 'The lightning

continued to strike until they went in. ”

‘Ali is reported to have said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) came in to see me while I was sleeping. He gave al-Hasan and al-Husain something to drink and then he got up and began to milk one of our uncultivable sheep, which thereafter produced an abundant flow of milk. After he had finished, another one came to him, however the Prophet (Peace and Blessings of Allah be upon

him) pushed it aside. Fatimah then said: 'O Messenger of Allah! It is as if they love you. 'He said: 'No, it is because it quenched its thirst in front of the other. 'Then he said: 'Verily, me, you, these two (al-Hasan and al-Husain) and the one who is asleep will all be in one place on the Day of Resurrection. '" Sulaiman bin al-Haitham is reported to have said: "Al-Husain bin 'Ali was circumambulating the House (Ka'bah) and he wanted to overtake the people but there was no space to do so. As al-Farazdaq bin Ghalib was looking at him, a man said to him: 'O Abu Firas! Who is that?' So al-Farazdaq replied (in al-Baseet poetic meter):

*"The gravity of his tread is realised by
the valley And he is known by the
dwelling, domicile and sacred
places.*

*This is the son of the best of all Allah's
worshippers.*

This is the pious, pure and chaste soul.

*The stone (al-Hateem) would touch
his palm Out of gratitude when he
would go to greet it. '"*

It is well known that al-Farazdaq would call al-Husain "'Ali bin al-Husain ('Ali, the son of al-Husain') " in jest, and not the son of his father due to the fact that he resembled him so much.

Some Poetry Eulogising Al-Husain

According to 'Abdullah bin Ibraheem, one poet to have eulogised al-Husain bin 'Ali bin Abu Talib (May Allah be pleased with them) in his poems was Abu Bakr bin Kamil. He wrote:

*"Sing about the Creator's creation,
So that you may discern the liar and the
honest one; Ask the Most-Gracious for
His grace,
None other than the Lord grants
sustenance. Who thinks that
people provide livelihood? Does
one not trust the Most-Gracious?
Or does he think that his money is of benefit to
him?
If so, you are surely mistaken. "*

According to al-A'mash, al-Husain bin 'Ali once said:

*"The more money its possessors have The
more their worries increase.
We have fathomed you, O embittering life!
O dwelling of all mortals and ephemeral beings!*

An ascetic would not be serene

If he were burdened with offspring. ”

Az-Zubair bin Bakkar recited poetry about al-Husain's wife, ar-Rabab bint Unaif, while others say she was the daughter of Imra'ul-Qais bin 'Adiyy bin Aws al-Kalbi. She was the

mother of al-Husain's daughter, Sukainah bint al-Husain. He said:

"By your life! I love the

house Where Sukainah

and Rabab dwell.

I love them and on them I am willing to

spend my wealth So that my Admonisher will

not have reason to blame me.

And even if they blame me, I will not be

compelled Throughout my entire lifetime until

I am entombed. "

Ar-Rabab's father embraced Islam at the hands of 'Umar bin al-Khattab, after which 'Umar made him chief of his people. Once 'Umar had left, 'Ali bin Abi Talib approached him to offer either al-Hasan or alHusain's hand in marriage to any of his daughters. Thus, al-Hasan married his daughter Salma and alHusain married his other daughter, ar-Rabab, while 'Ali himself married his third daughter, al-Muhayyah bint Imra'ul- Qais all within the same hour. Al-Husain deeply loved his wife, ar-Rabab, which is evident from the way he used to recite poetry about her.

After al-Husain's death, many of the Quraish's nobles sought her hand in marriage. Her response was: "I would not have any other

(grand) father-in-law after the Messenger of Allah (Peace and Blessings of Allah be upon him) nor would I ever cohabit with another man after al-Husain. ”

Of the many events that took place following al-Husain's murder in this year (i. e. , the sixty-first year), was Yazeed bin Mu'awiyah's appointment of Salm bin Ziyad, who was just twenty-four years of age at the time, over Sijistan and Khurasan. The first task he embarked on was the appointment and selection of prominent personalities and horsemen by

promoting Jihad (fighting for Allah's Cause). He then set out with his legion on an expedition against the Turks, taking his wife, Umm Muhammad bint 'Abdullah bin 'Uthman bin Abul-'As, with him and in that way making her the first 'Arab woman to have crossed over the river into that land.

Prior to this, the Muslims had never spent the winter in that country and so Salm bin Ziyad was the first to do so. He sent al-Muhallab bin Abu Sufrah to the Turk city of Khuwarizm and laid siege to it until they agreed to reconcile matters at a sum of twenty million or so.

When news of al-Husain's murder reached az-Zubair, he stood up and began address the people, upon which he denounced the death of al-Husain and his companions and cursed those who killed him. He displayed his contempt at Yazeed bin Mu'awiyah and further incited the people to turn against the Banu Umayyah tribe, urging them to put up opposition and depose Yazeed as caliphate. In consequence to his stance, many people offered their pledge of allegiance to Ibn az-Zubair, saying: "With regard to the killing of al- Husain, not a single one of us are in disagreement with Ibn az-Zubair. " When Yazeed heard what the people were saying, he was extremely troubled by it and so it was said to him: "If you permit it, 'Amr bin Sa'eed can bring you back the head of Ibn az-Zubair or otherwise he can lay siege to him until he leaves the Haram (Holy Sanctuary in Makkah). " 'Amr was delegated to begin with, but was soon afterwards dismissed and replaced by al-Waleed bin 'Utbah in this year.

Yazeed made him swear that Ibn az-Zubair would be brought to him in silver shackles.

Abu Ma'shar states that no biographer has contested the view that al-Waleed bin 'Utbah was the Ameer of the Haramain (Custodian of the Two Sanctuaries) and that he performed the Hajj Pilgrimage with the people in this year.

Amongst the Prominent People who Died in this Year

Al-Husain bin 'Ali (May Allah be pleased with them) along with scores of his family members were all were killed in Karbala. '

Jabir bin 'Ateek bin Qais, Abu 'Abdullah al-Ansari, who participated in the Battle of Badr and the events following it also died.

Hamzah bin 'Amr al-Aslami, an honourable Companion, about whom it is verified in the Saheehain that 'A'ishah said: "Hamzah bin 'Amr asked the Prophet (Peace and Blessings of Allah be upon him): 'Should I observe Sawm (fasting) while travelling?'The Prophet (Peace and Blessings of Allah be upon him) answered: 'You may observe Sawm if you wish and you may not observe Sawm if you wish. '" In his atTareekh [History], al-Bukhari classifies this report by Hamzah as having a "Jayyid (good) " chain of narration.

Shaibah bin 'Uthman bin Abu Talhah al-'Abdari al-Hajabi, the possessor of the keys to the Ka'bah (House in Makkah) also died. On the authority of his religious guides and mentors, al-Waqidi said that Shaibah used to say: "By Allah! Even if all the people believed in Muhammad, I would not have believed in him. Upon the conquest of Makkah, I went out with those who left to the Hawazin hoping to seize an opportunity to take revenge on all who belonged to the Quraish. On that day, the people were all mixed amongst each other and so when the Prophet (Peace and Blessings of

Allah be upon him) dismounted his mule, I drew close to him and unleashed my sword to strike him. At that point, a flame emerged that almost burned me, so I turned to the Messenger of Allah (Peace and Blessings of Allah be upon him) who said to me: 'O Shaibah! Come close to me. ' I did so and then he put his hand on my chest and said: 'O Allah! Grant him refuge

from the Shaitan (Satan; Devil). ' And by Allah! That day, he did not move his hand except that he became dearer to me than my own hearing and vision. After that, he said: 'Go and battle. 'So I advanced towards the enemy and, by Allah, if I had encountered my own father I would have killed him. Then once the people had retreated, the Prophet (Peace and Blessings of Allah be upon him) said to me: 'O Shaibah, Allah willed more good for you than you wanted for yourself! 'Then he told me of all my thoughts and feelings that could not have been known to anyone but Allah, the Majestic. It was at that point that I declared my faith and said: 'I seek the forgiveness of Allah. 'So the Prophet (Peace and Blessings of Allah be upon him) said: 'Allah has forgiven you. '"

Amongst those who died was 'Abdul-Muttalib bin Rabee'ah bin al-Harith, an honourable Companion, who moved to Damascus and owned a house there.

Al-Waleed bin 'Uqbah bin Abi Mu'ait, Abu Wahb al-Qurashi al-'Abshami, was the half-brother of 'Uthman bin 'Affan through their mother. He submitted to Islam on the day of the Conquest. 'Umar had entrusted him with the Sadaqat (legally prescribed alms tax) of the Banu Taghlib tribe and 'Uthman had deputed him over al-Koofah. On one occasion, he had consumed Khamr (wine; alcohol) and then prayed with his associates during which he stumbled and fell to the floor. As a result, 'Uthman flogged him and accordingly dismissed him from the post in al-Koofah. Hence, when 'Ali arrived in al- 'Iraq, al-Waleed went to ar-

Raqqah and bought an estate to remain in seclusion during the course of wars that were being fought between 'Ali and Mu'awiyah and the events that followed them. Al-Waleed died later this year while still residing there and it also became the place where he was buried.

Umm Salamah, Umm ul-Mu'mineen Hind bint Abu Umayyah, was first married to her paternal cousin Abu

Salamah bin 'Abdul-Asad who left her a widow. As a result, the Messenger of Allah (Peace and Blessings of Allah be upon him) married her, and their marriage was consummated in the month of Shawwal in the second year after the Battle of Badr. She had heard her first husband, Abu Salamah, narrate a Hadeeth from the Messenger of Allah (Peace and Blessings of Allah be upon him) who said: "The Messenger of Allah (Peace and Blessings of Allah be upon him) said: "There is no Muslim who is stricken with a calamity and says what is enjoined - 'Inna lillahi wa inna ilaihi raji'oon. Allahuma'jurni fi museebati wa akhlif li khairan minha' ('Verily, to Allah we belong and to Him we shall return. O Allah! Reward me for my affliction and compensate me with something better') - but Allah will compensate him with something better. '" She went on to say: "When Abu Salamah passed away, I said exactly that and then I asked myself: "Who is better than Abu Salamah, the first man to have made the Hijrah (migration)

?At that point, Allah resolved what I had said by giving me someone better in his place, the Messenger of Allah (Peace and Blessings of Allah be upon him). " She was one of the finest of women and slaves of Allah.

Upon Entering the Sixty-Second Year

It is alleged that a delegation of people from al-Madinah was commissioned to go to Yazeed bin Mu'awiyah who received them hospitably and bestowed upon them offerings and gifts. Taking the gifts with them, they then left Yazeed and

decided to renounce him, appointing 'Abdullah bin Hanzalah alGhaseel as their authority. It was because of this incident that Yazeed dispatched a band of troops the following year to al-Madinah in retaliation; a major event that we shall come to in the next chapter by the will of Allah, the Sublime.

Yazeed dismissed 'Amr bin Sa'eed bin al-'As from the Hijaz and appointed al-Waleed bin 'Utbah bin Abu Sufyan in his place, who upon entering al-Madinah attended to matters of

finance, revenue and property. He also rounded up the three hundred slaves who had previously belonged to 'Amr bin Sa'eed and imprisoned them. Consequently, 'Amr made arrangements with Yazeed for his slaves to be released from prison by sending word for them to travel to him on the camels he had made ready for their journey. Thus, they successfully broke out of prison but did not meet 'Amr until he reached Yazeed, who in turn honoured, esteemed and warmly welcomed him.

Soon after, Yazeed summoned 'Amr to his council wherein he reprimanded him for failing to deal with the issue of Ibn az-Zubair, to which argued: "O Ameerul-Mu'mineen! A spectator sees what the absent does not. The majority of the people of Makkah and the Hijaz admire az-Zubair and have joined forces with him against us. Even if I wanted to offer resistance, he is wary and on his guard against me, and his army is stronger than mine. This is the reason why I acted extremely courteously and in a friendly manner towards him so that I might stay close and keep an eye on him; in this way I restricted and prohibited him from many doing things. I even implemented a system that requires anyone who wants to enter Makkah to write down their name and the name of their father, state which country he comes from and for what reason he wants to enter. Only if he has associates or people who can confirm his claims is he then permitted to continue on his journey, otherwise he is rejected and made to return. After that, you put alWaleed in charge and, if Allah wills, he will come to you from his office and perhaps notify you of the extent of my good

efforts or endeavours that might then appease you. By Allah! He is working for you and he writes to your enemies. " So Yazeed said: "You are more loyal to me than the one you were discharged for and I have more confidence in you. I wanted to appoint him to fix any flaws, discover any discrepancies, execute any important tasks and so forth" and he carried on listing things in this manner.

As for al-Waleed bin 'Utbah, he remained in the Hijaz and on several occasions attempted to attack 'Abdullah bin az-Zubair who he perceived as a threat that needed to be suppressed. Another man by the name of Najdah bin 'Amir al-Hanafa had also stirred up emotions in al-Yamamah when al-Husain was killed. He opposed Yazeed bin Mu'awiyah and supported Ibn az-Zubair, despite them remaining separate and having their own band of followers. As such, on the night of Arafat, al-Waleed bin 'Utbah incited the masses to oust the supporters of Ibn az-Zubair and Najdah, but instead he ended up rousing greater emotion for each of the factions. Following that, Najdah wrote to Yazeed, saying: "Indeed, you assigned a clumsy man to us who has no direction for guiding the matter nor was he able to attend to it wisely. If you had sent us a man with a soft and gentle nature, you might have hoped for him to settle matters down by smoothing out any differences. If you bear that in mind then there might be some reform between us by the Will of Allah, the Sublime. " Al-Waleed was therefore discharged from duty in the Hijaz and replaced by 'Uthman bin Muhammad bin Abu Sufyan, who carried the people's hopes in spite of his inexperience and naivety concerning matters of leadership.

Having established his authority in al-Madinah, 'Uthman sent out a delegation to Yazeed which included the likes of 'Abdullah bin Hanzalah al-Ghaseel al-Ansari, 'Abdullah bin Abi 'Amr bin Hafs bin alMugheerah al-Makhzoomi, al-Mundhir bin az-Zubair and many other noblemen from al- Madinah. Yazeed received

them hospitably and presented them with the best offerings and gifts, after which they departed and returned to al-Madinah -- all except Mundhir bin az-Zubair. Instead, he travelled to see his companion, 'Ubaidullah bin Ziyad, in al-Basrah after having been granted one hundred thousand Dirhams by Yazeed like the rest of the delegation.

Upon their return to al-Madinah, the delegation began to openly vilify and defame Yazeed by saying: "We went to see a man who has no Deen (Islam), who drinks Khamr (wine; alcohol) and who entertains himself with songstresses and stringed instruments. We testify to you that we have renounced him. " As such, the people followed their example by also renouncing him and instead pledged their allegiance to 'Abdullah bin Hanzalah al-Ghaseel until his death, because of which 'Abdullah bin 'Umar bin al-Khattab disapproved of them. By this time, al-Mundhir bin az-Zubair had returned from al-Basrah and so he too joined the others in renouncing Yazeed who he confirmed drank Khamr and got intoxicated to point of abandoning his prayers. In fact, al-Mundhir degraded Yazeed more than any of the others had.

When news of this reached Yazeed, he said: "O Allah! Verily, I bestowed my favours on the delegation and honoured it, yet it did what I had anticipated! "In turn, Yazeed retaliated by sending an-Nu'man bin Basheer to warn the people of al- Madinah against what they were doing and of the definite consequences of their action. He further demanded that they revert to "hearing and obeying" him and conform to the community. After an-Nu'man had delivered Yazeed's instructions and conditions, he threatened them with fear of Fitnah (trial and tribulation) by which he said to them: "Verily, Fitnah is disastrous. " He then went on to say: "You have no power over the people of ash-Sham", to which 'Abdullah bin Mutee' responded: "What interest do you have in our

community's disunity and our corrupt affair that has not yet been rectified by Allah?" An-Nu'man replied: "By Allah, if I were with you, I would have done what you have been calling for. I would have brought those men who seek to divide you to their knees, confronted them with the sword and unleashed my fury on them until their deaths. If I were with you I would have slapped the side of your mule and sent it on its way to Makkah and left those poor people from the Ansar (Helpers) killing each other in the streets, mosques and in

their own doorways. " In spite of what he said, the people still chose to disobey him and refused to listen to his advice, and so he withdrew. There is no doubt, however, that the situation escalated to as bad as he said it would.

Amongst Those Prominent People who Died in This Year:

Buraidah bin al-Husaib al-Aslami:He embraced Islam after crossing paths with the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was emigrating to al-Madinah in a place called Kura'ul-Ghameem. He went out to participate in the invasion of Khurasan where he died in Marw (Merv; a town in Turkmen S. S. R) during the caliphate of Yazeed bin Mu'awiyah.

Ar-Rabee' bin Khuthaim, Abu Yazeed ath-Thawri al- Koofi:He was one of the companions of Ibn Mas'ood who said to ar-Rabee': "I do not see you except that I am reminded of the Mukhbiteen (those who are humble before Allah) and if the Messenger of Allah (Peace and Blessings of Allah be upon him) would have seen you, he would have loved you. " Ibn Mas'ood would often commend and dignify him in this way.

'Alqamah bin Qais, Abu Shibl an-Nakha'i al-Koofi:He was of one of Ibn Mas'ood's senior companions and scholars.

'Uqbah bin Nafi' al-Fihri:He was sent by Mu'awiyah to Africa with an army of ten

thousand men to conquer it, which he did, in addition to planning the city of al-Qairawan (Kairouan in NE Tunisia). He carried out military expeditions against the Berber nations and the people of ar-Room. He (May Allah be pleased with him) also died as a martyr.

'Amr bin Hazm: He was an honourable Companion and was deputed by the Messenger of Allah (Peace and Blessings of

Allah be upon him) over Najran when he was just seventeen years old and he remained there for some time. He passed away during the days of Yazeed bin Mu'awiyah.

Maslamah bin Mukhallad al-Ansari: He participated in the conquest of Egypt where he appointed the soldiers to both Mu'awiyah and Yazeed's armies.

Nawfal bin Mu'awiyah ad-Deeli: He was an honourable Companion who spent sixty years of his life in Jahiliyyah (Ignorance) and about the same amount of time in Islam.

Also passing away this year was ar-Rabab bint Imra'ul-Qais, the wife of al-Husain bin 'Ali.

Upon Entering the Sixty-Third Year

The Battle of al-Harrah took place in this year due to the events described previously, relating to the people of al-Madinah renouncing Yazeed and alternatively appointing 'Abdullah bin Mutee' over the Quraish, as well as 'Abdullah bin Hanzalah bin Abi 'Amir over the Ansar (Helpers) and Ma'qil bin Sinan al-Ashja'iover the Muhajireen (Emigrants) as his replacement. It was at the beginning of this year that this became manifest, after which they decided upon removing Yazeed from their midst altogether. As a result, the Banu Umayyah tribe, who were almost a thousand strong, convened in the house of Marwan bin al-Hakam and it was at that point that the people of al-Madinah seized the opportunity to surround

and besiege them. 'Ali bin al-Husain (Zainul-'Abideen), on the other hand, chose to dissociate himself from the conflict and likewise, 'Abdullah bin 'Umar bin al-Khattab did not renounce Yazeed nor did any other member of his family. Similarly, no one from the Banu 'Abdul-Muttalib tribe renounced Yazeed.

The Banu Umayyah tribe subsequently wrote to Yazeed concerning the siege, the abuse, the hunger and thirst, which deeply stirred Yazeed when he read the letter. He then summoned 'Amr bin Sa'eed bin al-As to read it and advise him accordingly in terms of who he should send to their aid. However, 'Amr refused to go himself, saying: "O Ameer ul- Mu'mineen! I was dismissed at a time when the affair was under control and matters were being regulated. As for now, while the blood of the Quraish is being shed on the earth, I do not want to resume power over them. Therefore, he who is distanced from them and from me should be put in charge to manage the affair. " Thus, a message was sent to Muslim bin 'Uqbah al-Murri, who was a feeble, elderly man, notifying him that he had been entrusted to carry out the task and that Yazeed would summon ten thousand horsemen to go with him, while others claim it was twelve thousand. Yazeed's public announcer in Damascus therefore instructed the horsemen to collect their wage of forty Deenar that Yazeed had promised to each of them.

Al-Mada'ini states that 'Abdullah bin Mas'adah al-Fazari had been instated over Dimashq, Husain bin Numair as-Sakooni over Hims. Hubaish bin Dulajah al-Qaini over the people of Jordan, Rawh bin Zinba' al-Judhami and Shareek al-Kinani over the people of Palestine, Tareef bin al-Hashas al-Hilali over the people of Qinnasreen, and as chief governor, he instated Muslim bin 'Uqbah al-Murri from Ghatafan.

With regard to the matter, 'Abdullah bin Ja'far

said to Yazeed: "Do you reckon that if they return in obedience it will be accepted from them?" He said: "They will, as there is nothing keeping them from doing so. " Then Yazeed said to Muslim bin 'Uqbah: "If you arrive in al-Madinah and you are not forced out and they listen and obey you, then do not confront any one of them but instead proceed straight to the deviant Ibn az-Zubair. "

Yazeed had previously written to ‘Ubaidullah bin Ziyad instructing him to pay a visit to Ibn az-Zubair in Makkah and lay siege to him there. However, ‘Ubaidullah refused to comply and said: “By Allah! I would never join forces with the immoral in pursuing the murder of the grandson of the Messenger of Allah (Peace and Blessings of Allah be upon him) nor would I invade the Bait ul-Haram (the Sacred House in Makkah) ! ” ‘Ubaidullah’s mother was named Marjanah and when al-Husain was murdered she said to her son: “Woe unto you! What have you done?! What sin have you committed?! ” In fact, she strongly rebuked him for it.

It is reported that Muslim travelled with his army to al- Madinah where they were met by the Banu Umayyah tribe. He attempted to make enquires about the events that had happened, but his task was made difficult when everyone remained silent. He therefore stationed in al-Harrah, east of al-Madinah, where he called on the people for a period of three days but it was to no avail as the people refused to comply with him. On the contrary, war broke out between the two sides that resulted in the killing of scores of nobles and prestigious figures, including ‘Abdullah bin Mutee’ and his seven sons, ‘Abdullah bin Hanzalah al-Ghaseel and his half- brother, Muhammad bin Thabit bin Shammash, and Muhammad bin ‘Amr bin Hazm. As for the latter, Marwan passed him while he was down on the ground and said: “May Allah have mercy on you! How many a room witnessed you spend long periods of time standing and prostrating in prayer! ”

It follows that Muslim bin 'Uqbah - or as the Salaf (Pious Forebears) call him, Musrif bin 'Uqbah, may Allah revile him

- decided to warrant the slaughter of many of the respected figures and dignitaries in alMadinah for three days under the order of Yazeed, may Allah grant him no reward whatsoever, while seizing a significant amount of wealth and possessions.

'Ali bin al-Husain was then summoned to Muslim and so he entered into his presence in the company of Marwan bin al-Hakam and his son, 'Abdul-Malik, who acted as his guards as 'Ali bin al-Husain did believe that Yazeed had consented to what Muslim had done. However, Muslim then said to him: "If it were not for the Ameer ul-Mu'mineen ordering me to do this, I would have had you beheaded. " Then he said: "This might cause your family to flee out of fear. " So 'Ali said: "Yes, by Allah. " Then he ordered that he be mounted on his riding animal and carried away respectfully until he arrived back home. Muslim then summoned 'Amr bin 'Uthman bin 'Affan, who did not come out with the rest of the Banu Umayyah tribe, to whom Muslim said: "When you stand before the people of al-Madinah you say, 'I am with you'; and when you stand before the people of ash-Sham you say, 'I am the son of the Ameer ul-Mu'mineen. '" At that point, Muslim ordered his beard to be tweezed out in front of him.

Al-Mada'ini states that Muslim bin 'Uqbah warranted authority over al-Madinah for three days, killing the people and seizing the wealth. Additionally, Su'da bint 'Awf sent word of her disapproval to Muslim bin Uqbah, saying: "I am the daughter of your paternal uncle. Order your associates to not exploit our camels in such and such a place. " For this reason, Muslim said to his associates: "Make it a priority to seize her camels in particular. " Similarly, a woman came to Muslim and said: "I am your slave and my son is in your captivity. " So he commanded his men: "Bring him to her quickly", and then stood him before her as he beheaded him. After

giving her his head, he then said to her: "Are you not satisfied that your son was not killed until you spoke on his behalf?" It is also said that he had sexual intercourse with so many women that he impregnated a thousand women in those days outside of marriage.

A group of nobles amongst the Companions of the Prophet (Peace and Blessings of Allah be upon him) had gone missing,

one of whom was Jabir bin ‘Abdullah, while Abu Sa‘eed al- Khudri had made off and taken refuge in a cave somewhere in the mountains. He was found by a man from the people of as-Sham, about whom Abu Sa‘eed al-Khudri said: “When I saw him, I unsheathed my sword and so he went for me and as he saw me, he was determined to kill me but I surrendered my sword and said (what means): “Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zalimoon (wrongdoers; sinful)]” [al-Ma‘idah, 5:29]. He therefore said to him: “Who are you?” Abu Sa‘eed said: “I am Abu Sa‘eed al-Khudri. ” So he said: “The Companion of the Messenger of Allah (Peace and Blessings of Allah be upon him) ?” I said: “Yes”, and so he let me be.

Al-Mada’ini said: “Sa‘eed bin al-Musayyib was brought to Muslim who said to him: ‘Pledge your allegiance. ’ So he said: ‘I pledge allegiance to the path of Abu Bakr and ‘Umar. ’ So he was ordered to be executed by beheading and his order was just about to be carried out when a man testified to his insanity, on which grounds he was left alone.

Yazeed committed a grave mistake by authorising Muslim bin Uqbah to exercise his control over alMadinah for three days. This was because during those three days, Muslim carried out the most unspeakable and indescribable atrocities to ever be witnessed by the Prophetic land of al-Madinah, whose severity is known by Allah alone.

Sa'd bin Abi Waqqas is reported to have said: "I heard the Prophet (Peace and Blessings of Allah be upon him) saying: 'None plots against the people of al-Madinah but that he will be dissolved (destroyed) like salt is dissolves in water. "

Muslim narrates on the authority of Sa'd bin Abi Waqqas that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The Messenger of Allah (Peace and Blessings of

Allah be upon him) said: 'No one intends ill towards the people of al-Madinah but Allah will melt him in the Hellfire like lead, or like salt dissolving in water. "

Muhammad and 'Abdur-Rahman, the sons of Jabir bin 'Abdullah, said: "We went out with our father (after he had lost his sight) on the day of al-Harrah and he said to us: 'Wretched are those who caused the Prophet (Peace and Blessings of Allah be upon him) fear. 'We said: "O father! Did anyone cause the Prophet (Peace and Blessings of Allah be upon him) fear?! 'He said: 'I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'Whosoever causes the Ansar (Helpers) people of this region to fear them will be caused to fear what lies between these two' (then he placed the palms of his hands on his sides). "

Ad-Daraqutni said: "Sa'eed bin 'Abdul-Hameed draws on the content of this narration and its chain of transmission, given that it is narrated by Ahmad bin Hanbal, as evidence that justifies the cursing of Yazeed bin Mu'awiyah. This opinion is also adopted by al-Khallal, Abu Bakr 'Abdul-Azeez, the judge Abu Ya'la and his son, the judge Abul-Husain. On these grounds, Abul-Faraj Ibn al-Jawzi permits the cursing of Yazeed.

In contrast, others have prohibited the act of cursing Yazeed based on the view that cursing him is a means of cursing his father and others among the Companions by considering Yazeed's misconduct as attributable to his shortcomings and mistakes. They further

maintain that although he was a sinful Imam (leader), and in the view of the 'Ulama' (scholars) even an Imam is not exempt from the penalty of his sins. Nevertheless, it is not permissible to insult and defame him since that would only serve to incite Fitnah (trial, tribulation; discord) and unease between people, and in this manner instigate unlawful bloodshed, plunder of wealth and

committing corrupt acts with women in accordance with such immoral behaviour.

The number of eminent Companions and others who died in this year due to the al-Harrah incident is so extensive that it would take too long to name them all. However, to mention just a few prominent figures: Abdullah bin Hanzalah, the commander of al-Madinah at the time of the battle of al-Harrah, Ma'qil bin Sinan, 'Ubaidullah bin Zaid bin 'Asim (May Allah be pleased with them) and Masrooq bin al-Ajda'.

Upon Entering the Sixty Fourth Year

In the first sacred month of this year (Muharram), Muslim bin 'Uqbah travelled to Makkah, having relieved himself of his business in al-Madinah, with the intention of killing az-Zubair. Upon arriving in Thaniyyat Harsha (in a place high up on the road to Makkah, not far from al-Juhfah), he convened a meeting with his chief soldiers. He addressed them saying: "Verily, the Ameer ul-Mu'mineen has enjoined on me that in the event of my death Husain bin Numair as-Sakooni shall be my successor, and by Allah, given the choice, I would not have done the same! "He then compliantly summoned him and said: "Look, O son of Barda'atal-Himar (the donkey's saddle) ! Uphold that which you have been endowed with", upon which he instructed him to attack Ibn Zubair within the first three days of arriving in Makkah. He then said: "O Allah!

After my testimony: "La ilaha illallah wa anna MuhammadarRasoolullah" (There is no god worthy of worship but Allah and Muhammad is His Messenger), I would love to carry out no other act than to kill the people of al-Madinah and reap my reward in the Hereafter. Although if I were to enter the Hellfire after doing so, then I would certainly be one of the wretched. " He died not long after saying this (may Allah revile him) and according to al-Waqidi he was buried in alMushallal.

Allah then caused his death to be followed by that of Yazeed bin Mu'awiyah which took place fifteen or sixteen days before the end of the month of Rabee'ul-Awwal and thus, Allah granted them both nothing of the enjoyment of this life they had sought and hoped for. On the contrary, al-Qahir (the Conqueror; one of the ninety-nine Names of Allah) willed that they be defeated by His servants, deprived of their domains and separated from al-Mulk (the Kingdom).

Husain bin Numair advanced with his army towards Makkah and camped at a station just outside of it. On Saturday, three days into the month of Rabee'ul-Awwal of the sixty-fourth year, Ibn az-Zubair and the people of Makkah assembled their army and marched outwards until both sides clashed in a brutal engagement. According to al-Waqidi, on that same Saturday, the Sacred House, i. e. the Ka'bah, caught fire from the fire cannons launched amidst the fighting that caused its walls to burn down. The people said (in al-Kamil poetry):

*"Its shots replicate like a strutting
camel Which are cast on the walls of
this mosque. " 'Amr bin Hawtah as-
Sadoosi began to exclaim:*

*"What do you reckon of the Umm Farwah
cannons*

That are engulfed between the mountains of

as-Safa and al- Marwah?"

Umm Farwah was the name given to the catapult, or others say it was the name of the fire, since the people of the mosque ignited the fire while they stood around the Ka'bah. Because of this, some material from the cover of the Ka'bah caught fire that rapidly spread to its wooden planks and roof. It is said that the cause of the Ka'bah burning down was because Ibn az-Zubair heard the sound of "Takbeer" (the exclamation "Allah is the Greatest! ") being shouted from somewhere in

the mountains in the dark of the night. Assuming that it could be the people of ash-Sham, he quickly lit a torch by the Ka'bah in order to see where it was coming from. The wind, however, caused the torch to set fire to the black sheets on the right-hand corner of the Ka'bah, which set alight the wooden planks and roof, eventually causing the entire structure to split in three.

The siege continued until the beginning of Rabee'ul-Akhir, following which the people lamented the death of Yazeed bin Mu'awiyah who died on the fourteenth day of Rabee'ul-Awwal of the sixty-fourth year at the young age of thirty-five (or it is said thirty-eight, or -nine years). His period in office lasted for three years and six or eight months. Thus, the people of ash-Sham were defeated as a result of that battle and were made to return humiliated. In this respect, the war served to extinguish the flames of Fitnah (trial; tribulation) within the Ummah.

It is mentioned that Ibn az-Zubair requested Husain bin Numair to meet him between the two rows of their armies and so they came into close contact until their horses crossed heads. Numair's horse began to neigh and he slapped it, which caused Ibn az-Zubair to remark: "What is wrong with you?" He replied: "Verily the pigeon ate dung from underneath my horse's feet and I would hate for it to kill it in the sacred land. " So he said: "You do this even while you kill the Muslims?" Husain replied: "Allow us to circumambulate the Ka'bah and then we shall return to our country", which az-

Zubair allowed them to do. Ibn Jareer mentions in his account that Husain and Ibn az-Zubair postponed their meeting until another night, upon which they met outside Makkah and in the course of their conversation Husain said to Ibn az-Zubair: "If this man (Yazeed) dies then you are the most deserving of this matter after him. Now then come! Travel with me to ash-Sham as, by Allah, neither of the two of you will differ on this. "

It is said that due to Ibn az-Zubair's lack of trust in Ibn Numair, he used rude language towards him that caused him to walk away in a huff. Ibn Numair later remarked: "I summon him to the caliphate and he speaks rudely to me?! "In fact, the Banu Umayyah tribe embarked with the army towards ash- Sham, and upon their arrival there they discovered that Mu'awiyah bin Yazeed bin Mu'awiyah had already been appointed as the hereditary successor of his father in Damascus - and Allah knows best whether this is correct.

The Biography of Yazeed bin Mu'awiyah

His name was Yazeed bin Mu'awiyah bin Abu Sufyan Sakhr bin Harb bin Umayyah bin 'Abd Shams, Ameer ul- Mu'mineen Abu Khalid al-Umawi. He was born in either the twenty-fifth, -sixth or -seventh year in a place known as al-

Matiroon. According to some, he was born in the Bait Ra's (located in ashSham near Dimashq; the name given to one of the two holy cities there, while the other is the Bait ulMaqdis,

i. e. Jerusalem). He received the pledge of allegiance as the heir to the caliphate during his father's lifetime, which he then assumed after the death of his father in mid-Rajab of the sixtieth year. He remained in office until his death on 14 Rabee'ul-Awwal of the sixty-fourth year. His mother was Maisoon bint Bahdal bin Unaif bin Duljah bin Qunafah bin 'Adiyy bin Zuhair bin Harithah al-Kalbi.

Mu'awiyah narrated the Hadeeth on the authority of his father in a sermon of his: "I heard Allah's Messenger (Peace and Blessings of Allah be upon him) saying. 'If Allah wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'an and Sunnah (tradition) of the Prophet Muhammad (Peace and Blessings of Allah be upon him)]. '" Another Hadeeth was also narrated on his authority on the subject of ablution by his son, Khalid, and by 'Abdul-Malik bin Marwan. Abu Zur'ah ad-Dimashqi mentions in his at-Tabqah [Classification] on the Sahabah that Yazeed bin Mu'awiyah had a fleshy body, large physique, lots of hair, a big head and that he was tall in stature and good-looking. It has additionally been mentioned that he had broad fingers that had visible chicken pox scarring on them.

His father had divorced his mother while she was pregnant with him and in relation to this it

is reported that his mother saw his father taking the moon from her in a dream. As such, she related her vision to her mother who said: "If your vision is true, then you will bear one who will be pledged allegiance to for the caliphate. " One day, when he was just a young boy, his mother, Maisoon, sat combing his hair while his father, Mu'awiyah, was with his concubine wife, Fakhitah bint Qarazah, in the sitting room. After she had finished combing his hair, his mother looked at him and, pleased by what she

saw, she kissed him between the eyes. At this, Mu'awiyah said:

*"If he dies, Muzainah will no longer
prosper. O Muzainah! Then hang
an amulet on him. "*

As Yazeed got up and walked out, Fakhitah followed him with her eyes until he left the room, at which point she said: "May Allah curse your mother's black legs! "So Mu'awiyah said: "Actually, by Allah, he is better than your son, 'Abdullah (his other son born by her who was known for being imprudent) ! "So she said: "No, by Allah, he is not! It is just that you favour Yazeed more. " He then said: "I will show that he is before you leave this sitting room. "

He called on his son, 'Abdullah and said: "It appears that I should give you whatever you ask from me here in this sitting room of mine. " So 'Abdullah said: "I want you to buy me a fast dog and a donkey. " So Mu'awiyah said: "O my son! You are a donkey and you want me to buy you one?! Get up and leave! "Mu'awiyah then said to 'Abdullah's mother: "Did you see that?" He then called on his son, Yazeed, and said to him: "It appears that I should give you whatever you ask of me here in this sitting room of mine, so ask me for what you want. " Yazeed then fell to the ground in prostration and once he lifted his head, he said: "Praise be to Allah Who has raised the Ameer ul-Mu'mineen to his station of rank for a period of time. I had envisioned this earlier, and so I

beseech that you make me your hereditary heir after you. I further request that you put me in general command of the Muslims during the summer period. I also ask that you permit me to perform the Hajj Pilgrimage upon your return and appoint me as leader during the Pilgrimage season. Additionally, increase the maintenance of every man among the people of ash-Sham by ten Deenar on my account and fulfil the rights of the orphans within the Banu Jumah, Banu Sahm and Banu 'Adiyy tribes.

" At that point, Mu'awiyah interrupted: "What is with you and the Banu 'Adiyy orphans?" Yazeed replied: "It is because they gave me their oaths and moved into my home. " So Mu'awiyah said: "I will comply with all your requests. "

'Ata' bin as-Sa'ib and others have reported that Mu'awiyah once got angry with his son, Yazeed, and therefore chose to disown him. As a result, Al-Ahnaf bin Qais said to Mu'awiyah: "O Ameer ulMu'mineen! Verily they are our children, the fruits of our hearts and the pillars of our backs, just as we are their sheltering sky and safe haven. Therefore, if they get angry, please them and if they ask for something then give it to them. Do not be heavy on them so that they grow tired with your life and desire your death. " So Mu'awiyah said: "How excellent are you, O Abu Bahr! O boy! Go to Yazeed, offer him greetings of peace from me and tell him: 'Indeed, the Ameer ul-Mu'mineen has commanded that you receive one hundred thousand Dirhams and a hundred Thawbs (garments). '"Upon hearing this, Yazeed said: "Who was with the Ameer ul-Mu'mineen?" So he said: "Al-Ahnaf. " Then Yazeed said: "Of course! I will distribute it! "He then sent to Al-Ahnaf fifty-thousand Dirhams and fifty Thawbs.

Yazeed was the first to invade the city of Qustanteeniyah (Constantinople) in the forty-ninth year according to the account of Ya'qoob bin Sufyan; on the other hand, Khaleefah bin Khayyat reports that this took place in the fiftieth year. Yazeed further performed the Hajj Pilgrimage with the people in this same year

upon his return from this military expedition in the land of ar-Room.

It is verified in a Hadeeth that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The first army amongst my followers that will invade Qaisar's city will be forgiven their sins. " He was part of the second army that the Prophet (Peace and Blessings of Allah be upon him) had seen

while he was sleeping in the house of Umm Haram who said: "O Messenger of Allah (Peace and Blessings of Allah be upon him)! Invoke that Allah makes me one of them! "He said: "You are among the first" , referring to the army of Mu'awiyah when they invaded Qubrus (Cyprus) and conquered it in the twentyseventh year during the caliphate of 'Uthman bin 'Affan. Umm Haram was with them and she died in Qubrus. Yazeed bin Mu'awiyah was the commander of the second army, although Umm Haram was not part of it. These events are among the greatest signs of the prophethood of the Messenger of Allah (Peace and Blessings of Allah be upon him).

Abu Bakr bin 'Ayyash said: "Yazeed bin Mu'awiyah led the Hajj Pilgrimage with the people in the fiftyfirst, -second and -third year of the Hijrah. "

Yazeed possessed praiseworthy qualities in terms of his respect, insight, understanding and eloquent speech, ability to recite poetry, courage and sound opinion. He was particularly handsome and demonstrated good social skills, though he was also weak in the face of temptation and he would sometimes be neglectful of praying his prayers on time and so often offered them late.

Imam Ahmad reported on the authority of Abu Sa'eed al- Khudri that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: "There will be successors to the caliphate after sixty years who will stray from the prayers and follow lusts and desires; they

will be in error. Then there will be successors after this who will read the Qur'an but will not practise the implementation of its injunctions. Those who read the Qur'an are of three types: the Believer, the Hypocrite and the Insolent. " Basheer said: "I said to al-Waleed: 'Who are these three?' He replied: 'The Munafiq conceals its truth, the Fajir seeks to ruin it and the Mu'min believes in it. '" (Ahmad).

Al-Hasan bin Abul-Hasan said: "There are no two affairs more corrupt than: 1) the day when 'Amr bin al'As signalled to Mu'awiyah to raise the Masahif (Qur'an manuscripts) during the Battle of Siffeen, upon which he ordered for them be propped up on spearheads. The Khawarij (Dissenters) therefore ruled by saying: "There is no authority other than Allah! " This judgement will continue to have an effect until the Day of Resurrection. ; and 2) the incident involving al- Mugheerah bin Shu'bah who was Mu'awiyah's designated official over al-Koofah. Mu'awiyah wrote to him saying: "Upon reading this letter you are dismissed. " Eventually, al- Mugheerah went to Mu'awiyah, who said to him upon his overdue arrival: "What delayed you from coming here?" He replied: "An affair with which I have been preoccupied. " He said: "And what is that?" Al-Mugheerah said: "Yazeed's Bai'ah (pledge of allegiance) after you. " Mu'awiyah said: "And have you arranged it?" He replied in the affirmative and so Mu'awiyah said: "Resume your work. " Once al- Mugheerah had left his presence, his associates said to him: "What have you done?" He said: "I have caught Mu'awiyah's foot in a leather stirrup of error that will remain that way until the Day of Resurrection. " Al-Hasan said: "It was because of this that the pledged allegiance passed on to their sons, i. e. the caliphate became hereditary, which would have otherwise remained as appointment through Shoora (consultation) between the Muslims until the Day of Resurrection. "

It is said that Yazeed rejoiced when news of al-

Husain's death first reached him, though he later regretted it. Abu 'Ubaidah Ma'mar bin al-Muthanna said that Yoonus bin Habeeb al-Jarmi informed him that when Ibn Ziyad killed al-Husain and his men, he sent their heads to Yazeed who was pleased about their deaths. This had served to improve his standing with Ibn Ziyad but it was not long before he regretted what he had done. "

When the people of al-Madinah renounced their obedience and dissociated themselves from Yazeed, they appointed Ibn Mutee' and Ibn Hanzalah as their leaders, as they represented two of the staunchest rivals of Yazeed. Other than stating that he drank Khamr (wine; alcohol) and engaged in some other impure acts, they did not go as far as to accuse him of atheism as some of the Rawafid (Rafidites, a Shi'ite sect; lit. Renegades) did. Yazeed was a certainly a sinner but it is still not permissible to depose a leader on these grounds, the reason for which is evident from the disorder and Fitnah (trials; tribulations) that erupted because of what happened in the case of al-Harrah.

It follows that Yazeed delegated someone to request that they resume obedience to him, upon which he granted them three days to do so; however, when they did not comply with his order, he fought against them. Battling against the people of al-Harrah might have served as sufficient rectification of the matter had the army commander not warranted his authority over al-Madinah for a period of three days, which resulted in some unspeakable crimes and acts of corruption committed against the people of al-Madinah.

Nafi' is reported to have said: "When the people abandoned the leadership of Yazeed bin Mu'awiyah, Ibn 'Umar gathered his children and family together, after which he declared his faith in Allah and His Messenger (Peace and Blessings of Allah be upon him) then said: 'We have pledged our allegiance to a man in

keeping with our covenant with Allah and His Messenger (Peace and Blessings of Allah be upon him). Indeed, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'A flag will be fixed on the Day of Resurrection for ever betrayer (and perfidious person) and it will be announced (publicly in front of everybody) that 'This is the betrayal (perfidy) of so-and-so, the son of soand-so'. Certainly, the greatest betrayal, apart from associating partners with Allah, is committed by a man

who pledges his allegiance to a man for the sake of Allah and His Messenger (Peace and Blessings of Allah be upon him) but who then violates and breaks that pledge. Yazeed has not abandoned a single one of you nor has he been immoderate with any of you in dealing with this matter and therefore the feud between us and him is forbidden. ”

Zaid bin Aslam is reported to have said on the authority of his father that Ibn ‘Umar entered upon Ibn Mutee’ while he was with him. When he entered, he said: “Welcome to you, Abu ‘Abdur-Rahman”, as they lay down cushions for him to sit on. He then said: “I have come to you to inform you about a Hadeeth that I heard from the Messenger of Allah (Peace and Blessings of Allah be upon him). He said: ‘Whoever withdraws his hand from obedience then he will stand alone (without any authoritative source) on the Day of Resurrection and whoever dies having disunited himself from the community then he has died in Jahiliyyah (Ignorance). ”

Yazeed died in Huwwareen, a town in Damascus on 14 Rabee‘ul-Awwal, which is said to have been on a Thursday in the middle of the sixty-fourth year. He assumed power following the death of his father in mid-Rajab of the sixtieth year. He was born in the twenty-fifth year, while others say in the twenty-sixth or -seventh year, and due to this uncertainly there are differences of opinion regarding his age upon his succession to the Khilafah. To relate these very limited differences of opinion would nevertheless suffice to reveal their dubious and

obscure nature. There are those who claim he was over forty years of age when he died – and Allah knows best. In any case, his body was carried to Damascus where he was buried in the Bab us-Sagheer graveyard. During his rule, the river that he named after himself was expanded to reach as far as the foot of Mount Qasiyoon having previously been just a small stream. His expansion of it successfully enhanced the flow of water therein.

Yazeed bin Mu'awiyah's Offspring

Amongst them was Mu'awiyah bin Yazeed bin Mu'awiyah, whose patronymic nickname was Abu Laila; Khalid bin Yazeed, whose nickname was Abu Hashim and about whom it is said was knowledgeable in the field of Chemistry; 'Abdullah bin Yazeed who was known Al- Uswar for his proficiency in archery as one of the most skilled archers among the 'Arabs; 'Abdullah al-'Asghar; Abu Bakr; 'Utbah; 'AbdurRahman; ar-Rabee' and Muhammad, all of whom were born to different women.

The Leadership of Mu'awiyah bin Yazeed bin Mu'awiyah

Abu 'Abdur-Rahman, also known as Abu Yazeed and Abu Laila al-Qurashi al-Umawi, was a pious and honest man whose occupancy as Khaleefah did not last for very long. In fact, it is said that he reigned sovereign for just forty days.

During this time, Mu'awiyah bin Yazeed took so ill that he was unable to go to the people and as a result, ad-Dahhak bin Qais led the people in prayer and attended to their affairs on his behalf. Eventually, Mu'awiyah bin Yazeed passed away at the age of just twenty-one, while others have reported aged twenty-three years and eighteen days, while yet others have stated at the age of just nineteen or twenty. It has also been claimed that he was just fifteen when he died -- Allah knows best.

It is narrated that Mu'awiyah bin Yazeed would publicly exclaim: "As-Salat (prayer) is a daily

communion! "He would subsequently assemble the people together and say: "O people! Indeed, I have been entrusted with your affairs while I am weak and unable. I would therefore like for you to concede leadership to a man of strength in the same manner that as-Siddeeq (i. e. 'Abu Bakr) endowed 'Umar. If you will,

then appoint a committee for consultation comprised of six persons from amongst you as 'Umar bin al-Khattab did; for just one of you cannot be right concerning it. And so, I have bequeathed your affairs to yourselves, therefore you should appoint the one that is most fitting to undertake leadership over you. " He then stepped down and entered his house, and did not come out until he had died. It is believed that he was either poisoned or stabbed.

The Leadership of 'Abdullah bin az-Zubair (May Allah be pleased with him) According to Ibn Hazm and a Sect who Heralded Him as the Ameer ulMu'mineen

We have previously mentioned that when Yazeed died, his army under the commandership of Husain bin Numair as-Sakooni pulled out of Makkah, after having laid siege to Ibn az-Zubair within the house in which he had taken refuge, and returned to ash-Sham. From that point onwards, the situation deteriorated for Ibn az-Zubair as matters got out of control in the land of al-Hijaz to the point of chaos. It turned out that the people had pledged their allegiance to him even though Yazeed had already received a public pledge there, and so, upon learning this, Ibn az-Zubair decided to appoint his brother, 'Ubaidah bin azZubair, as the deputy of al-Madinah and to thereafter undertake the task of exiling the Banu Umayyah tribe. Upon doing so, the Banu

Umayyah travelled to ash-Sham, amongst whom was Marwan bin alHakam and his son, 'Abdul-Malik. In the meantime, the people of al-Basrah had turned to Ibn az-Zubair after having undergone much civil strife and turmoil over a long and complex period, not to mention that they had been subjected to four different rulers over the duration of just six months. Having made the journey to Ibn az-Zubayr in Makkah because of their state of

unrest as a result of their own actions, Ibn az-Zubair wrote to Anas bin Malik to lead them in prayer.

In addition to this, he sent 'Abdullah bin Yazeed al-Ansari to the people of al-Koofah to perform the prayer and Ibraheem bin Muhammad bin Talhah bin 'Ubaidullah to administer the Kharaj (land tax) and to monitor and examine the affairs of both major cities. He was also sent to the people of Egypt who paid homage to him, after which 'Abdur-Rahman bin Jahdar was deputed over them, who later yielded the compliance of the people of al-Jazeerah (the Arabian Peninsula).

Al-Harith bin 'Abdullah bin Rabee'ah was instated over al-Basrah and then sent to the people of Yemen and Khurasan where he received their pledge of allegiance, and to al-Dahhak bin Qais in ash-Sham who also pledged his allegiance. However, it said that the people of Damascus and its officials based in Jordan did not offer their pledge of allegiance for the reason that they had already given a pledge to Marwan bin al-Hakam at the time when al-Husain bin Numair returned to ash-Sham from Makkah. A group of the Khawarij (sect of Dissenters) had rallied around 'Abdullah bin az-Zubair in his defense, including Nafi' bin al-Azraq, 'Abdullah bin Ibad and a group of their chiefs. Once he had established his claim to the caliph, they said amongst themselves: "You (lot) have certainly made a mistake because you previously fought alongside this man while you did not know his views concerning 'Uthman bin 'Affan (who they loathed) ", upon which they

gathered around him in order to question him about 'Uthman. As such, he answered their questions concerning him, though they were displeased by his mentioning of 'Uthman's virtuous characteristics, pure faith, honesty, loyalty, justice and his good deeds, upright conduct and fidelity to the truth when it was put before him. As they listened to him, they began to turn away until they dissociated themselves from him completely and instead headed for al- 'Iraq and Khurasan where it is said they became divided in all

aspects of their religion, sect and way of life on every possible level. The reason for their fragmentation was due to ignorance and egotistic pursuits that were grounded in a corrupt doctrine of belief. Despite this, they were still able capture a great number of cities and towns that later sought to challenge them, as we shall come to narrate in the forthcoming chapters by the will of Allah, the Sublime.

The Bai'ah (Pledge of Allegiance) of Marwan bin al-Hakam

When Husain bin Numair returned from the land of al-Hijaz and 'Ubaidullah bin Ziyad travelled from al-Basrah to ash-Sham, the Banu Umayyah tribe moved from al-Madinah to ash-Sham and met with Marwan bin al-Hakam following the death of Mu'awiyah bin Yazeed who had resolved to pledge allegiance to Ibn az-Zubair in Damascus. However, the people of Damascus had pledged their allegiance to ad-Dahhak bin Qais in order that he rectify matters between them and maintain their affairs until they united as the community of Muhammad (Peace and Blessings of Allah be upon him). At the same time, ad-Dahhak wanted to pledge allegiance to Ibn az-Zubair just like an-Nu'man bin Basheer in Hims, Zufar bin al-Harith al-Kilabi in Qinnasreen and Natil bin Qais in Palestine from where Rawh bin Zinba' alJudhami had been exiled. 'Ubaidullah bin Ziyad and al-Husain bin Numair continued to press for Marwan bin al-Hakam's ascension to power until they changed his mind and made

him cautious of Ibn az-Zubair assuming authority and setting up dominion in ash-Sham. Thus, they said to him: "You are the Shaikh (leader; elder) and chief of the Quraish and therefore you have the most right to pursue this matter. " All his people from the Banu Umayyah tribe, along with the people of Yemen, rallied around him until he eventually agreed with them and began to say: "It is not too late. "

On the other hand, Hassan bin Malik bin Bahdal al-Kalbi wrote to ad-Dahhak bin Qais in an attempt to deter him from offering allegiance to Ibn az-Zubair on the grounds that he possessed control and influence over the Banu Umayyah tribe who had done much good towards him, and he went on to speak of their honour and prestige. Hassan bin Malik had received the pledged allegiance from the Banu Umayyah tribe in Jordan at the time when he was calling them to his sister's son, Khalid bin Yazeed bin Mu'awiyah bin Abu Sufyan. He therefore sent a letter to ad-Dahhak concerning it in which he ordered him to read the letter before the people of Damascus from the pulpit during Jumu'ah (Friday prayer). It is said that the man who delivered the letter to him was called Naghidah bin Kuraib at-Tabikhi, who was supposedly from the Banu Kalb tribe, and to whom it was said: "If he does not read the letter to the people then read it to them yourself. " Accordingly, he was given his own copy of the letter upon which he travelled to ad-Dahhak and ordered him to read the letter, although when ad-Dahhak refused, Naghidah stood before the people and read it to them. Only a group of chiefs believed what he told them, while the rest believed he was a liar and as a result this caused great Fitnah (discord) to break out between the people. Amidst the conflict, Khalid bin Yazeed bin Mu'awiyah who was just a young man at the time, stood up on the second step of the Minbar and was able to appease and silence the people, which therefore allowed ad-Dahhak to descend from the Minbar and lead the people in the Jumu'ah prayer.

Subsequently, ad-Dahhak bin Qais sentenced those who had believed Naghidah to prison, although this agitated their respective tribes who rebelled against his decision, thereby prompting their release. AdDahhak's actions had further caused the people of Damascus to become anxious about Ibn az-Zubair and the Banu Umayyah and so after the Jumu'ah prayer, the congregation went to stand before the door of

Jairoon, which is why this day came to be known as the "Day of Jairoon. "

Al-Mada'ini says: "The people wanted al-Waleed bin 'Utbah bin Abi Sufyan to be put in charge over them, although he refused and died during those nights. When ad-Dahhak bin Qais ascended the Minbar of the mosque, he delivered a sermon to inform them of what had happened and thereafter defamed Yazeed bin Mu'awiyah. At that point, a young man from the Banu Kalb tribe stood up and began to beat him with a stick that he had been carrying for that very purpose. The people who were sitting in their rows consequently turned on one another such that a huge fight broke out within the Masjid. Hence, Qais and his supporters called for Ibn az- Zubair and championed ad-Dahhak bin Qais whilst the Banu Kalb tribe called for the Banu Umayyah tribe to pledge allegiance to Khalid bin Yazeed bin Mu'awiyah and formed a coalition of zealots in support of Yazeed and his Ahl al-Bait (members of his family).

Following this, ad-Dahhak got up and went into the Dar ul- 'Imarah (similar to the official government headquarters), shut the door and remained therein, without coming out to the people until the Fajr (dawn) prayer on Saturday. He then sent a message to the Banu Umayyah tribe who convened together and entered upon him in the Dar ul-'Imarah, amongst whom was Marwan bin al-Hakam, 'Amr bin Sa'eed bin al-'As, and Khalid and 'Abdullah, the two sons of Yazeed bin Mu'awiyah. "

Al-Mada'ini goes on to say: "Ad-Dahhak apologised to those who went to see him and agreed that he would go along with them to see Hassan bin Malik al-Kalbi. After that, they came to an agreement over who they all considered suitable from amongst the Banu Umayyah to lead them and then embarked on their journey together. While they were travelling to al-Jabiyah on their way to Hassan, they were encountered by

Thawr bin Ma'n bin al-Akhnas to whose tribe Qais belonged. Thawr said to ad-Dahhak: "Verily, you invited us to pledge allegiance to Ibn az-Zubair and so we gave you our answer while you are now on your way to this nomad so that he may appoint his sister's son, Khalid bin Yazeed bin Mu'awiyah, as his successor. " Ad-Dahhak said: "So what do you think?" He replied: "I think that we should disclose what we have been hiding and that we should call for obedience to Ibn az-Zubair while fighting against whoever opposes this view. "

At that point, ad-Dahhak was favourably disposed to what he had said and so returned to Damascus where he settled along with those members of his army including Qais and his supporters. He then summoned his army chiefs and thereafter the people pledged their allegiance to Ibn az-Zubair; accordingly, he wrote to Ibn az-Zubair to inform him of it. In turn, Ibn az-Zubair mentioned what ad-Dahhak had done to the people of Makkah, thanked him for his good deed and then wrote to him regarding the deputyship of ashSham. Contrary to this account, it has been claimed by some that ad-Dahhak afterwards vowed to establish the caliphate for himself, although Allah knows best whether that was actually the case.

Therefore, according to al-Mada'ini's account, ad-Dahhak first advocated pledging allegiance to Ibn azZubair but he was then urged by 'Ubaidullah bin Ziyad to pursue allegiance for himself, which Ibn Ziyad did in an attempt to double-cross Ibn az-Zubair and squash his opposition. Thus, ad-Dahhak invited the people

to pledge allegiance to himself for three whole days, which caused the people to detest and insult him, saying: "You urged us to pledge to allegiance to a man and so we pledged allegiance to him. Then you go and renounce him for no reason whatsoever after which you call on us to pledge allegiance to yourself?!" After they said this, he decided to reaffirm his allegiance to Ibn az-Zubair but the people rejected him just as Ibn Ziyad had planned.

Having already made an agreement with Marwan, ad-Dahhak conceded with 'Ubaidullah bin Ziyad who managed to persuade him to push for his own pledge of allegiance. Ibn Ziyad then had him impeached for breaking his allegiance and in doing so deceived ad-Dahhak who was in Damascus at that time and during which Ibn Ziyad would pay him a visit every day. Ibn Ziyad later advised ad-Dahhak to leave Damascus and move to the desert, while in the meantime he would dispatch an army to join him there. It follows that ad-Dahhak travelled to Marj Rahit, a desolate region in the desert outskirts, where he remained with his band of troops. At the same time, the Banu Umayyah tribe assembled with its adherents in Jordan who had already joined forces with Hassan bin Malik's people belonging to the Banu Kalb tribe.

When Marwan bin al-Hakam perceived what had ensued in the developments surrounding Ibn azZubair's pledge of allegiance and the possibility of his dominion, he resolved to embark on a journey to him with the intention of offering him his allegiance in return for the security of the Banu Umayyah tribe. He therefore travelled until he reached Adhri'at where he came across Ibn Ziyad as he was on his way back from al- 'Iraq. At their meeting, Ibn Ziyad disparaged and dissuaded him from going ahead. Instead, 'Amr bin Sa'eed al-'As, Husain bin Numair, Ibn Ziyad and the people of the Yemen offered to join in association with Marwan to whom they said: "You are an elder and chief of the Quraish, whereas Khalid bin Yazeed is just a young man and 'Abdullah bin

az-Zubair is a middle-aged man. You must therefore strike while the iron is hot and dispense of them. We pledge our allegiance to you and if you accept then extend your hand to us. " He then put his hand out and there, in al-Jabiyah, they pledged allegiance to Marwan on Wednesday, three days into the month Dhul-Qa'dah in the sixty-fourth year.

Marj Rahit and the Murder of ad-Dahhak bin Qais al-Fihri (May Allah be pleased with him)

It has been previously mentioned that ad-Dahhak was the deputy of Damascus under Mu'awiyah bin Abi Sufyan's administration, and would lead the prayer on his behalf, uphold the law and attend to matters of state owing to Mu'awiyah's illness. When Mu'awiyah passed away, he had taken care of all the formalities attached to his son Yazeed's succession and pledge of allegiance, and in the same manner, when Yazeed died, the people pledged their allegiance to his son, Mu'awiyah bin Yazeed. It was after his death, however, that the people of Damascus changed the manner of succession and instead pledged allegiance to ad-Dahhak until they were able to reach an alternative agreement, whereby they extended their allegiance to Ibn az-Zubair and ad-Dahhak did the same.

One day when ad-Dahhak was delivering a public sermon, he spoke of Yazeed bin Mu'awiyah in a criticising and admonishing manner. The people began to argue with one another because of it so much so that they turned their swords on each other within the mosque. Ad-Dahhak managed to calm the people down, after which he went into the Dar ul-Imarah (similar to the official government headquarters) and closed the door behind him. It was after this incident that he decided to concur with the Banu Umayyah and so he agreed to travel with them to Hassan bin Malik bin Bahdal who was in Jordan. Once they

reached him, they considered and decided upon who was suitable for leadership from amongst their own people. Hassan wanted to pledge allegiance to his sister's son, Khalid bin Yazeed (Yazeed was the son of Maisoon who was the daughter of Bahdal and therefore the sister of Hassan). Having embarked on the journey with them, ad-Dahhak shortly afterwards left most of his army in the lurch and instead returned to Damascus but he was denied

entry. He therefore sent his chief troops to pledge allegiance to Ibn azZubair on his behalf.

The Banu Umayyah, which included Marwan, 'Amr bin Sa'eed, and Khalid and 'Abdullah, the two sons of Yazeed bin Mu'awiyah, advanced on their journey until they met with Hassan bin Malik in al-Jabiyah, though they neither possessed power nor magnanimity in the view of ad-Dahhak bin Qais. Marwan decided to go to Ibn az-Zubair to pledge allegiance to him in return for his protection of the Banu Umayyah and so he accordingly arranged for them to be escorted out of al- Madinah. Marwan then set off until he reached Adhri'at where he met with 'Ubaidullah bin Ziyad as he was on his way back from al'Iraq and there he joined forces with him along with Husain bin Numair and 'Amr bin Sa'eed bin al- 'As who subsequently urged him to pursue his own pledge of allegiance. They maintained that he had more right to it on the grounds that Ibn az-Zubair had disunited the community and abandoned three of the caliphs before him. They would not leave Marwan alone and insisted that he comply with them in that respect. 'Ubaidullah bin Ziyad proposed to him: "I will go to ad-Dahhak for you in Damascus and dissociate from him and abandon his affairs on your behalf. " In doing so, he said that would pay him a visit every day and treat him with kind companionship so that he might advise him to pursue the pledge of allegiance for himself and desert Ibn az-Zubair by saying to him: "You have more right to it than he does, as obedience to you can ensure peace and security whereas Ibn az-Zubair is detached from the

people. ”

As a result, ad-Dahhak called the people to pledge allegiance to himself for a period of three days, however, his campaign was completely rejected. This caused ad-Dahhak to revert to advocating allegiance to Ibn az-Zubair but this too diminished him in the eyes of the people. Ibn Ziyad said to him: “Verily, whoever pursues your aim does not remain in the cities or fortresses but he should stay in the desert and advocate his

claim through the use of soldiers", and so ad-Dahhak moved to the desert where he called on the people to pay homage to himself through his soldiers. It was for this reason that adDahhak stationed himself in Marj Rahit where he decided to stay, while Ibn Ziyad was located in Damascus, Marwan and the Banu Umayyah tribe in Tadmur, and Khalid and 'Abdullah with their maternal uncle, Hassan, in al-Jabiyah.

It follows that Ibn Ziyad wrote to Marwan instructing him to announce his claim to the Khilafah publicly, which he did. In addition to this, he married the mother of Khalid bin Yazeed, who was also the mother of Hashim and the daughter of Hashim bin 'Utbah bin Rabee'ah and in doing so established his status.

Following this, the people pledged their allegiance to him and joined forces with him as they advanced towards Marj Rahit where ad-Dahhak bin Qais was stationed. At the same time that 'Ubaidullah bin Ziyad and his brother 'Abbad bin Ziyad were on their way to ad-Dahhak, they met Marwan with his army of thirteen thousand men, in addition to having Yazeed bin Abi an-Nims on his side in Damascus. As one of ad- Dahhak's delegates was on his way back from there, he crossed paths with Marwan and witnessed the degree of his weaponry, manpower and fortitude. It is said that at that time, 'Abdur-Rahman, the son of Ummul-Hakam, was Marwan's deputy in Damascus and that Marwan had appointed 'Ubaidullah bin Ziyad over the right wing of his army and 'Amr bin Sa'eed bin al-'As as

commander of the left wing.

Ad-Dahhak sent for reinforcements to an-Nu'man bin Basheer who extended the people of Hims to him under the commandership of Shurahbeel bin Dhul-Kala', whilst Zufar bin al-Harith al-Kilabi made his way to him with the people of Qinnasreen. On account of his allies, ad-Dahhak's army comprised of thirty thousand men, with Ziyad bin 'Amr al-'Uqaili assigned over the right wing and Zakariyya bin

Shamir al-Hilali over the left. Eventually, the two armies clashed in the Battle of Marj Rahit that lasted for a period of twenty days and during which they engaged in brutal combat every day. Once the battle had ended, 'Ubaidullah bin Ziyad signalled Marwan to use a ploy to beguile the opposition into going to al-Muwada'ah by telling him: "Indeed, war is based on deceit. You and your companions are on the true course while they are on the false one; you must therefore convey this to the people. " Marwan and his men were then able to trap them into a vulnerable position upon which they carried out their onslaught. Despite the ability of ad-Dahhak and his associates to withstand the attack, ad-Dahhak bin Qais was nevertheless killed as a result of it. The man who allegedly stabbed him with a spear was called Zuhmah bin 'Abdullah from the Bani Kalb tribe who was unaware of who he was stabbing at the time of impact. Marwan and his associates continued to fight until the opposition had completely fled from the battlefield, at which point he shouted: "Do not follow a schemer! "He was later brought the head of ad-Dahhak and it is said that the first person to inform him of his death was Rawh bin Zinba' al-Judhami. In this way, Marwan bin al-Hakam was able to secure his seat of power in ash-Sham. It is further narrated that Marwan cried to himself on the day of Marj Rahit, saying: "Is it that after having become both great and weak I have been reduced to killing with the sword over the dominion?"

Ad-Dahhak bin Qais was one of the Sahabah (Companions of the Prophet (Peace and

Blessings of Allah be upon him)) according to authentic narrations. He narrated a number of Ahadeeth from the Prophet (Peace and Blessings of Allah be upon him) and he was amongst those who participated in the conquest of Damascus, where he eventually settled.

Imam Ahmad narrated on the authority of al-Hasan that ad-Dahhak bin Qais wrote a letter to al-Haitham at the time of Yazeed bin Mu'awiyah's death, which read: "Peace be upon

you. It follows that I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: 'Between the two hands of the clock lies Fitnah (trial, tribulation) like the twilight of a dark night, Fitnah like smoke which causes the heart of man to die just as his body dies. A man may wake up a believer yet be a disbeliever by the evening, or he may spend the evening as a believer and the morning as a disbeliever. Indeed, nations sell their principles and faith for a small worldly price'. Yazeed bin Mu'awiyah has died and you are our brothers and brethren, therefore do not contest us until we have resolved the matter for ourselves. "

This year also witnessed the killing of an-Nu'man bin Basheer al-Ansari who was the first infant to be born in al-Madinah following the Hijrah (migration) to the Ansar (Helpers). At his birth, his mother carried him in her arms and took him to the Messenger of Allah (Peace and Blessings of Allah be upon him) who supplicated for him to be bestowed with wisdom and gave his mother the good news that he would live a praiseworthy life, die a martyr and enter Paradise. He therefore lived a comfortable life in the course of which he was deputed over al-Koofah by Mu'awiyah for nine months. He later went to live in ash-Sham where he occupied the office of district judge and legislator following Fadalah bin 'Ubaid.

An-Nu'man had provided ad-Dahhak bin Qais' army with reinforcements from the people of Hims on the occasion of Marj Rahit and it is said that following the death of ad-Dahhak bin Qais, an-Nu'man was killed in a village called

Baireen by a man named Khalid bin Khaliyy al-Kala'i from amongst them.

One of the things that an-Nu'man bin Basheer (May Allah be pleased with him) said was: "Ruin is the work of evil deeds in times of affliction. " Al-Haitham bin Malik at-Ta'i reported that he heard anNu'man bin Basheer saying as he stood on the

pulpit: "I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: 'Satan has snares and traps, amongst which is showing ingratitude to Allah's blessings, pride concerning His sustenance, arrogance towards His servants and chasing desires other than for His sake. '"

From amongst the Hasan (good) and Saheeh (authentic) Ahadeeth narrated by an-Nu'man is that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: "Both the lawful and unlawful are evident but in between them there are doubtful (unclear) matters and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to cross into it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His unlawful (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart. " (alBukhari and Muslim)

The death of al-Miswar bin Makhramah bin Nawfal, a young Sahabi also occurred in this year after he was injured with az- Zubair by the fire cannons as he was standing in prayer in the Hijr.

In this year, that is, the sixty-fourth year of

Hijrah, numerous wars and tribulations took place and spread across the eastern lands. A sect of the Shree'ah was formed by Sulaiman bin Surad in al-Koofah who threatened to take revenge for al- Husain bin 'Ali bin Abi Talib (May Allah be pleased with him) following his murder in Karbala' on the day of 'AShoora', the 10th al-Muharram, in the sixty-first year. They felt remorse towards the ones who had gone to al-Husain but who later betrayed and abandoned him instead of

championing his cause upon his arrival in their land. About this they said:

“You strove to hold on but to no avail. ”

The Destruction and Reconstruction of the Ka’bah during the Days of Ibn azZubair

Abu Ja’far bin Jareer said: “Ibn az-Zubair’s destruction of the Ka’bah took place in this year from a fire caused by the torches that were used during the ballista attack. This quickly spread to the structure’s walls and even to the foundations of Ibraheem (May Allah be pleased with him) as the people were circumambulating and praying behind it. The Black Stone was subsequently placed in a chest lined with silk fabric and as for the ornaments, garments and other fineries that had been in the Ka’bah, they were stored away in a safe until Ibn az-Zubair had finished rebuilding it in accordance with the way that the Messenger (Peace and Blessings of Allah be upon him) had wanted it.

Ibn az-Zubair’s reconstruction of the Ka’bah, in accordance with what is stated in the Saheehain and other compilations of narrations, is based on the authority of ‘A’ishah, Umm ul- Mu’mineen who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to her: “Were your people not close to the period of Ignorance, I would have demolished the Ka’bah, and would have included in it alHijr, that your people (Quraish) ran short of money (so they could not include it inside the building

of

Ka'bah) ; I would have made for it one door towards the east and the other towards the west, the people would have entered in it from one side and from the other side they would have come out, and I would have made its door at a level with the ground and your people raised its door high door to admit into it whomever they liked and to prevent whomever they liked. " Thus, Ibn az-Zubair rebuilt it in the way that his maternal

aunt, 'A'ishah, Umm ul-Mu'mineen informed him that the Messenger of Allah (Peace and Blessings of Allah be upon him) wanted it - may Allah reward him.

Ibn Jareer says: “‘Abdullah bin az-Zubair led the Hajj Pilgrimage with the people in this year. He deputed his brother, 'Ubaidah over al-Madinah, 'Abdullah bin Yazeed al- Khatmi over al-Koofah and Sa'eed bin Nimran as its district judge and legislator-- given that Shuraih refused to occupy the post during times of Fitnah (tribulation; discord) --'Umar bin Ubaidullah bin Ma'mar at-Taimi over al-Basrah and Hisham bin Hubairah as its judge and legislator; and 'Abdullah bin Khazim over Khurasan. The aforementioned events of Marj Rahit took place towards the end of this year, resulting in Marwan bin al-Hakam bin Abul'As securing the dominion of ash-Sham after gaining victory over al-Dahhak and killing him. It is further said that Marwan entered Egypt and seized it from its deputy, namely, 'Abdur-Rahman bin Jahdam, who was assigned by Ibn az-Zubair, thereby allowing Marwan and his associates to assume power over both ash-Sham and Egypt.

Upon Entering the Sixty-Fifth Year

Approximately 17, 000 people joined in association with Sulaiman bin Surad, all of whom sought to take revenge on whoever had killed al-Husain. Sulaiman had delivered a sermon to them upon their departure from al-Koofah in the month of Rabee'ul-Awwal of this year in Nukhailah, wherein he urged them to undertake Jihad (fighting for Allah's Cause) by

saying: "Whoever goes out seeking the gold and silk of this world then we having nothing to offer him. Instead, we bear swords around our necks, spears in our fists and provisions that will suffice us until we meet our enemy. " His supporters therefore agreed to "hear and obey" under those circumstances, after which Suliman bin Surad instructed some of them to target 'Ubaidullah bin Ziyad and others to

attack the heads of the tribes who had killed al-Husain in alKoofah, such as 'Umar bin Sa'd bin Abi Waqqas and the like. However, Sulaiman later retracted these orders and instead told his army that they should target nobody other than 'Ubaidullah bin Ziyad, as it was he who assembled and dispatched the armies against al-Husain and incited the people to conspire against him. He further refused to negotiate or accept any requests made by Ibn Ziyad, saying: "Grant him nothing but the sword", and it was upon declaring this that he advanced towards him from ash-Sham to al-'Iraq with the people behind him.

It is worth noting here that if this resolution and assembly had been made before al-Husain ended up in the state that he did, they could have assisted and benefitted him when he needed it the most, instead of attempting to do so after four years.

In any case, prior to their departure, everybody refused to march forth until had they visited al-Husain's grave and invoked mercy on him, which led to a crowding of the masses more than the crowds around the Black Stone. Following this, they set off towards ash-Sham and as they passed through Qarqeesiya, Zufar bin al-Harith fortified his position against them, upon which Sulaiman sent him a message saying: "I do not intend fighting you, therefore come out to us so that we might stay with you for a day or so. " Thus, he complied with Sulaiman bin Surad's wishes and said to him: "I was informed that the people of ashSham had organised an immensely powerful army in

conjunction with Husain bin Numair, Shurahbeel bin Dhul-Kala', Adham bin Muhriz al-Bahali, Rabee'ah bin Mukhariq al-Ghanawi and Jabalah bin 'Abdullah al-Khath'ami. " So Sulaiman bin Surad said: "In Allah we trust as do the Mutawakkiloon (those who depend and trust in Allah) ", after which Zufar proposed that they either enter his city or remain at its border so that should anyone approach them, they would stand up to them. However, they refused to accept anything that he said, saying:

“Someone from our own country proposed the same thing to us and we refused him.” He said: “If you refused that then hasten to ‘Ain ul-Wardah where the water, city and markets are all behind you. There is no business between us and you; you are safe here.” Then he assured them of his dependability during wartime whereby he greatly commended Sulaiman bin Surad and his associates for their efforts and then left. Hence, Sulaiman bin Surad set off on his journey to ‘Ain ul-Wardah until he reached its western territories where he stopped and camped for five days before the arrival of his enemies.

The Event of ‘Ain ul-Wardah

Sulaiman bin Surad and his associates had spent a short period of respite in ‘Ain ul-Wardah but as the people of ash-Sham drew nearer, Sulaiman delivered a sermon to his associates in which he exhorted them towards the Hereafter, disdained their pleasure in the World and commended the merits of Jihad (fighting for Allah’s cause). He continued to say: “In the event that I get killed, your nominated Ameer (Commander) will be al-Musayyab bin Najabah; if he is killed then it is ‘Abdullah bin Sa’d bin Nufail; if he is killed then it is ‘Abdullah bin Wal; and if he is killed then it is Rifa’ah bin Shaddad.” He then dispatched al-Musayyab bin Najabah with an army of five-hundred horsemen to attack the army of Ibn Dhul-Kala, ‘ who being unaware of their advance, were caught off-guard. The outcome was that a small number of them were killed and the rest wounded. ‘Ubaidullah bin Ziyad

subsequently received news of this and so he immediately dispatched al-Husain bin Numair to take the field. Accordingly, Sulaiman bin Surad and his army encountered him the following morning standing with an army of twelve thousand men behind him. It was on a Wednesday, eight days before the end of the month of Jumadal-Oola, when both sides eventually agreed to reconcile. The Shamiyyoon (those from ash-Sham) invited the associates of Sulaiman to submit in obedience to Marwan bin al-Hakam, while at the same time, the associates of

Sulaiman called on the Shamiyyoon to surrender 'Ubaidullah bin Ziyad for the murder of al-Husain. In spite of this, both sides refused to comply with the other's demands and a grave battle took place that lasted all day and all night.

By this point, the 'Iraqiyyoon (those from al-'Iraq) were completely surrounded by the Shamiyyeen and so when Ibn Dhul-Kala'got up the following day, he discovered that eighteen thousand horsemen had arrived in his midst. Ibn Ziyad had vilified and reprimanded him and so on this day the people clashed in a bitter battle the likes of which no one had ever witnessed before, not breaking except during prayer times until the night. When the fighting resumed on the third day, Adham bin Muhriz had provided assistance to the Shamiyyeen with ten thousand others and so the battle commenced on Friday whereby both sides clashed in a severe battle that lasted until the time of Dhuha (mid-morning prayer).

Next, the people of ash-Sham turned on the people of al-'Iraq until they surrounded them from every angle. At that point, Sulaiman bin Surad addressed his people and incited them to undertake Jihad and an intense battle broke out. He then dismounted his horse and unsheathed his sword, shouting: "O servants of Allah! Whoever amongst you wants to go to Paradise, to have his sins pardoned and die by his covenant then step forth! "At that instant, masses of people dismounted their riding animals and unsheathed their swords as he had, they then marched on foot until they had

fully penetrated the opposition and both sides had become completely drenched in each other's blood. Sulaiman bin Surad was then killed by Yazeed bin al-Husain who shot several arrows that hit him, then missed him, then hit him and so forth until he died. Upon his death, al-Musayyab bin Najabah raised the banner of war and waged a brutal attack against the opposition whilst shouting:

*"The might of the beasts has
become apparent It is clear in
times of turmoil and war
I am braver than the predator that
leaps And seizes its prey from every
possible angle. "*

He was subsequently killed in the attack and therefore his son carried out his father's will and honoured his comrades by giving the banner of war to 'Abdullah bin Sa'd bin Nufail. He charged against the opponents with it, saying: "May Allah bestow His mercy on my brothers, of whom some fulfilled their oaths while others are waiting to, and they will take recourse on that for anything! "At that point, Rabee'ah bin Mukhariq launched a dreadful attack against the people of al- 'Iraq in which he and 'Abdullah bin Sa'd bin Nufail contended, although the duel came to a draw. Rabee'ah's nephew therefore stepped in to assist his uncle and launched an attack against 'Abdullah bin Sa'd that resulted in his death. Upon his death, 'Abdullah bin Wal - who was actually an official Mufti (authorised to draw and issue Islamic legal rulings) of jurisprudence - took up the flag, just after they had observed the 'Asr (late afternoon) prayer of that day, whilst inciting the people to Jihad and shouting: "Proceed to Jannah! "He then organised an attack with his army, however, the men who were supposed to have defended him split and this exposed him to the sword of Adham bin Mahriz al-Bahili, the

commander of the Shamiyyeen army, who succeeded in killing him. Rifa'ah bin Shaddad was the next to take up the flag, although he opted to keep his men in seclusion until darkness emerged and the Shamiyyoon had returned to their station, while he planned for his remaining soldiers to return with him to his country.

When the Shamiyyoon prepared for battle the next morning, they soon discovered that the 'Iraqiyyoon had retreated and

returned to their country, neither leaving behind anyone nor making any requests from them. Rifa'ah cut across al- Khaboor and passed through Qarqeesiya with those who were with him where he received food, fodder for the animals and medical supplies sent by Zufar bin al-Harith. He remained there for three days during which they recovered and rested before setting off on their journey again. When they came to Heet (an area located by the River Euphrates close to Baghdad), they found that Sa'd bin Hudhaifah bin al-Yaman had already departed with those inhabitants of al-Mada'in to provide reinforcements and assistance to their army. Sa'd had heard of their ordeal and of what happened to their army and so he mourned the death of their companions, invoked blessings on them, asked for their forgiveness and cried for their brothers, after which he set out with the people of al- Mada'in towards them, whilst the people of al-Koofah returned to their land. A considerable number of the people of alMada'in were subsequently killed at war.

Al-Mukhtar bin Abu 'Ubaid remained in prison and it was from there that he wrote to Rifa'ah bin Shaddad to pay his condolences for the men he had lost, invoking mercy on them, commending those who had upheld their testimonies and gained immense reward in return. In his letter, he said: "Salutations upon them whose reward Allah has magnified and with whom He is surely pleased. By Allah! Not a single one of them took a step except that Allah granted him a reward greater than the world itself and everything in it. Indeed,

Sulaiman was rewarded as Allah caused him to die and took up his soul to be with the souls of the Prophets "Assalam-o- Alaikum"the martyrs and the righteous men and women. It follows that I am the leader al- Ma'moon, fighter against the cowards and corrupters by the Will of Allah and therefore return, prepare and rejoice because of it. I call you to the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him) by demanding [recompense

for] the blood of the Ahl ul-Bait (family of the Prophet (Peace and Blessings of Allah be upon him)). ”

Much has been said regarding what he meant by this and some maintain that before their army had proceeded, he informed the people of their death and destruction according to a vision that had been revealed to him by the devils. In fact, he claimed that a devil had gone to him and revealed a vision similar to the one that was revealed by a devil to Musailimah. Sulaiman bin Surad’s army later became known as the “Army of the Repentants. ”

In brief, Sulaiman bin Surad al-Khazraji Abu Mutarrif al- Koofi, was a noble, prestigious, devout and spiritual Sahabi. He narrated Ahadeeth on the authority of the Messenger of Allah (Peace and Blessings of Allah be upon him) that appear in the Saheehain and other related books. He also participated in the Battle of Siffeen alongside ‘Ali.

As for al-Musayyab bin Najabah bin Rabee’ah al-Fazari, he set out with Khalid bin Waleed from al-‘Iraq and took part in the conquest of Damascus. He then returned to al-‘Iraq and participated with ‘Ali in the Battle of Siffeen and other events. He was also one of the senior members who went out to claim requital for the blood of al-Husain (May Allah be pleased with him).

In this year, Marwan bin al-Hakam and ‘Amr bin Sa’eed al- Ashdaq entered Egypt and seized it from the deputy appointed by ‘Abdullah bin

az-Zubair, namely, 'Abdur-Rahman bin Jahdam.

Marwan further mobilised two armies in this year, the first for Hubaish bin Dulajah al-Qaini to take to al-

Madinah and the other for 'Ubaidullah bin Ziyad to take to al- 'Iraq to challenge the deputyship of Ibn azZubair. While they were on the road, they encountered the "Army of the

Repentants” who had been with Sulaiman bin Surad pursuing the aforementioned affair at ‘Ain al-Wardah.

Marwan died in the month of Ramadan, the reason for which was due to his marriage to Umm Khalid, a former wife of Yazeed bin Mu‘awiyah, who was known as Umm Hashim and was the daughter of Hashim bin ‘Utbah bin Rabee‘ah. Marwan initially wanted to marry her with the intention of shaming her son, Khalid, in the eyes of the people, as many people thought that he would attempt to assume power in succession of his brother, Mu‘awiyah. Marwan therefore strategically married Khalid’s mother as a means of undermining him. It so happened that one day, he entered upon Marwan who was talking about him within his gathering of companions. Upon taking a seat, Marwan addressed Khalid by saying: “O son of the succulent backside! ”At that instant, Khalid left and went straight to his mother to inform her of what he had said, to which she said: “Keep quiet and do not let him know that you have told me about it. ” As Marwan entered upon her later on, he asked: “Has Khalid said anything bad about me to you today?” She replied: “What reason would he have to say anything bad about you when he loves you and looks up to you?” , at which Marwan went to sleep in bed next to her unaware of the truth. Once he had fallen into a deep sleep, she picked up a pillow, put it over his face, then put all her weight on it until she eventually smothered him, and caused him to die from suffocation. This happened on the third day of Ramadan of the sixty-fifth year in

Damascus while Marwan was aged sixty-three, or as some have maintained, aged sixty-one or even eighty-one. His occupancy of the tenure lasted just nine months, while others say it was three days short of ten months.

The Biography of Marwan bin al-Hakam, the Patriarch of the Bani Umayyah (Umayyad) Caliphate that Ruled Thereafter

His name was Marwan bin al-Hakam bin Abul-'As bin Umayyah bin 'Abd Shams and he was affiliated with many sects given that he was born in the lifetime of the Prophet (Peace and Blessings of Allah be upon him). He is mentioned in the Hadeeth about the Treaty of al-Hudaibiyah, which is narrated in Saheeh al-Bukhari on the authority of Marwan and al-Miswar bin Makhramah who heard it from a group of Sahabah in its entirety.

'Uthman bin 'Affan used to honour and show Marwan great respect so much so that he appointed him as a legal scribe under his rule. It was during his time in office and because of him that the affair of ad-Dar (the House) took place during which 'Uthman bin 'Affan was put under siege. The people insisted that Marwan surrender him, however, 'Uthman outright prohibited him from doing so. Because of that, Marwan fought a tough fight on the day of ad-Dar in which he killed a number of the Khawarij (Dissenters). He fought on the left wing of the army in the Battle of Jamal and it is said that he shot the arrow at Talhah's knee that ultimately led to his death -- Allah knows best.

Hanbal said on the authority of Imam Ahmad that Marwan supposedly occupied a post in the administration of the law, specifically, during 'Umar bin al-Khattab's caliphate. Ibn Wahb said: "I once heard a ruler talking about

Marwan and he mentioned that Marwan had said: 'I have been reading the Book of Allah for forty years to then become involved in the spilling of blood and this affair. '"

Ash-Shafi'i said: "Hatim bin Isma'eel informed us on the authority of Ja'far bin Muhammad who heard it from his father that al-Hasan and al-Husain prayed behind Marwan,

though they did not repeat it and they classed it as a valid prayer. "

Tariq bin Shihab is reported to have said: "The first person to precede the prayer on the day of 'Eed (Festival) with the sermon was Marwan and upon doing so a man said to him: 'You have contradicted the Sunnah'. Marwan therefore replied: "It had already been abandoned. " Abu Sa'eed then said: "Regarding this, he has judged the matter accordingly. I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'Whoever sees something disliked by Allah then he should change it with his hand; if he is unable to do that then he should change it with his tongue and if he is still unable to do that then he should hate it in his heart, and that is the weakest form of Eeman. '"

It is said that when he was the deputy of al-Madinah, the Sahabah would gather around whenever a problem arose and he would take counsel from them accordingly. It was Marwan who implemented the rule of See'an (two-fold dry measure) as a fairer judgement, which is why it became known as Sa'Marwan (the measure of Marwan).

Marwan's father, al-Hakam, had been one the Prophet's staunchest enemies. Nevertheless, he entered the fold of Islam on the day of the Conquest, after which he moved to al-Madinah, however, the Prophet (Peace and Blessings of Allah be upon him) had him expelled to at-Ta'if where he died. Marwan played a fundamental role in the siege of 'Uthman due to his forging

of a letter that he then sent to Egypt in 'Uthman's name regarding the murder of the delegation. When Marwan was appointed to a position of authority in al- Madinah by Mu'awiyah, he would insult 'Ali every Friday on the pulpit to the point that al-Hasan bin 'Ali said: "Allah has cursed your father, al-Hakam, and his progeny. In the words of the Prophet (Peace and Blessings of Allah be upon him):

‘Allah has cursed al-Hakam and his offspring’”--
Allah knows best.

‘Abdullah bin Abu Madh’oor said: “Some of the people of knowledge told me that the last thing Marwan ever said was: ‘Paradise is obligatory on whoever fears the Hellfire’. Engraved on his ring were the words: ‘All power and might belongs to Allah. ’”

He died in Damascus at the age of sixty-one, or others say sixty-three years. On the other hand, Abu Ma’shar and others said that at the time of his death he was eighty-one years old.

The Caliphate of ‘Abdul-Malik bin Marwan

He received the pledge of allegiance during his father’s lifetime and so when his father passed away on the third day of Ramadan in the sixty-fifth year, the pledge of allegiance to him was reaffirmed by the officials of Damascus and Egypt. In this way, he was able to secure the seat of power that was previously held by his father who had dispatched two delegations prior to his death. One of these delegations was sent with ‘Ubaidullah bin Ziyad to al-‘Iraq to dispute the deputyship of Ibn az-Zubair. On its way there, they encountered the “Army of the Repentants” who had been with Sulaiman bin Surad at ‘AinulWardah, but who at that point were pursuing the man who had defeated and killed their commander and many others amongst them. The second delegation was sent with Hubaish bin Dulajah to al-Madinah to

eliminate whoever represented Ibn az-Zubair therein.

After the delegation arrived in al-Madinah, they discovered that Ibn az-Zubair's deputy, Jabir bin al-

Aswad bin 'Awf, the son of 'Abdur-Rahman bin 'Awf's brother, had already fled. The deputy of al-Basrah, namely, al-Harith bin 'Abdullah bin Rabe'ah, had dispatched an army

from al-Basrah on behalf of Ibn az-Zubair to advance against Hubaish bin Dulajah and exile him from al-Madinah. Thus, when Habaish bin Dulajah heard of their advance, he decided to go to them himself. In the meantime, Ibn azZubair posted 'Abbas bin Sahl bin Sa'd as the deputy of al-Madinah and ordered him to make enquiries about Hubaish and his army, which he did and was therefore able to precede their arrival to ar-Rabadhah. There, Yazeed bin Siyah shot an arrow at Hubaish that proved fatal, in addition to killing some of Hubaish's associates, routing the others and laying siege to five-hundred of them in al-Madinah. After this, they fell subject to the rule of 'Abbas bin Sahl who took solace in killing them and returning the scattered remnants of their army to ash-Sham.

Ibn Jareer says: "In this year, the might of the Khawarij intensified in al-Basrah. " Nafi' bin al-Azraq, the chief of the Khawarij and the chief of the people of al-Basrah, killed Muslim bin 'Ubais, the "Knight of the People of al-Basrah. " Nafi' was subsequently killed by Rabee'ah as-Saleeti, during which clash they killed approximately five other commanders between them, including Qurrah bin Iyas al-Muzani, the father of Mu'awiyah and he was a Sahabi. When Nafi' bin Azraq was killed, the Khawarij assigned 'Ubaidullah bin Mahooz as their leader who subsequently travelled with them to al-Mada'in and killed its inhabitants, overthrowing the Ahwaz and others while seizing the wealth and resources from al-Yamamah and al-Bahrain. They then went forth to Asfahan under the commandership of 'Attab bin Warqa' arRiyahi where they engaged and

routed their armies. When the Ameer of the Khawarij, Ibn Mahooz was killed, which we shall elaborate on in more detail, they appointed Qatari bin al- Fuja'ah as their next Ameer.

The story of their battle with the people of al-Basrah at a place called Doolab (a place near al-Ahwaz) has been documented by Ibn Jareer. The Khawarij state was constituted by virtue of

the people of 'al-Basrah, who in turn feared the Khawarij's infiltration of their city. As such, Ibn az-Zubair sent a message stipulating the replacement of its deputy, 'Abdullah bin al-Harith, who was renowned in Babbah, with alHarith bin 'Abdullah bin Abu Rabee'ah who was renowned in al-Quba', in addition to delegating alMuhallab bin Abi Sufrah al-Azdi as his official in Khurasan. Hence, when he arrived in al- Basrah, the people said to al-Muhallab: "Fighting the Khawarij is benefiting nobody but yourself. " So he replied: "Verily, the Ameer ul-Mu'mineen sent me to Khurasan so I did not disobey his order. " The solution of the people of al- Basrah was that their former Ameer, al-Harith bin 'Abdullah bin Abu Rabee'ah, should forge a letter to al-Muhallab in Ibn az-Zubair's name, ordering him to approach the Khawarij in order to dissuade them from entering al-Basrah. When the letter was subsequently read to him, he commanded that the people of al-Basrah provide financial assistance to his army at the expense of their Bait ul-Mal (public treasury) so that his wealth would exceed that of the Khawarij whenever they decided to make their attack. It is said that they also wrote to Ibn az-Zubair concerning it, who endorsed their decision and authorised them to do so. Thus, al-Muhallab courageously and heroically went out to combat the Khawarij, who responded to him by equipping themselves with unparalleled quantities of armour, horses and weaponry.

The Khawarij advanced with great bravery and might into the turmoil of battle without showing any sign of retreat or weakness of any sort. Once the location of the battlefield had

been mutually determined, which they supposedly fixed at a place called Silla or Sillibra, both sides engaged in a lengthy and vicious battle that they endured with immense perseverance and fortitude. Al-Muhallab's army consisted of approximately three thousand men and it said that the Khawarij carried out a massive campaign against them, in which a father neither showed regard for his son nor did anyone turn around to assist another. The remnants of their

beleaguered army were later returned to al-Basrah while al- Muhallab was able to get ahead of them to a place high up, upon which he shouted to them: "Come, O servants of Allah! " At this point, the three thousand valiant horsemen from his army gathered before him as he addressed them, saying: "O people! It might be that Allah, the Sublime, has entrusted many groups with the ability to defeat their enemy and so only by bestowing victory on the lesser group were they allowed to gain the upper-hand. I have never in my life thought any less of you; you are the horsemen of the metropolis and the people of victory, and therefore I would never exchange a single defeated soldier from amongst you for anyone else. I would not change you except out of madness! "He then said: "I have decided that every man amongst you should take nothing other than ten stones with him and march forward with us towards their military base. They are now safe and so their horsemen have gone out in pursuit of your brothers. By Allah! I do not want their horsemen to return until you have appropriated their military base and killed their leader! "

Thus, al-Muhallab bin Abu Sufrah marched with his army towards the Khawarij and succeeded in killing a great number of them, that is, approximately seven thousand people. 'Ubaidullah bin al-Mahooz killed numerous members of al- Azariqah (the name of their particular Khawarij branch), gaining possession of much of their wealth, while al- Muhallab had set aside horses for himself and those who had returned from their quest to retrieve the

defeated soldiers. In this way they were able to recover some of their defeated soldiers and the remnants of their army, that were thereafter taken to Karman and the land of Asbahan. Al-Muhallab remained in al-Ahwaz until Mus'ab bin az-Zubair had arrived in al-Basrah and deposed alHarith bin 'Abdullah bin Abu Rabee'ah therein.

Ibn Jareer says: "Before his death, Marwan bin al-Hakam instructed his son, Muhammad, to go to alJazeerah -- that was

before he had embarked on his journey to Egypt. " Muhammad bin Marwan was the father of Marwan al-Himar, namely, Marwan bin Muhammad bin Marwan, the last caliph of the Banu Umayyah tribe during whose rule the caliphate was seized by Abbasiyyoon (Abbasids), which we shall come to at a later point.

Ibn Jareer goes on to say: "In this year, Ibn az-Zubair dismissed his brother, 'Ubaidullah, from holding office in al- Madinah and appointed it to his other brother, Mus'ab. On that occasion, 'Ubaidullah gave a speech to the people, in which he said: 'Have you not seen what Allah did with the people of Salih (upon whom be peace) concerning the she- camel worth five-hundred Dirhams?' When his brother heard of this, he said: 'Verily, this is vain talk' and then he dismissed him. For this reason, Ibn az-Zubair was attributed the name: Muqawwimun-Naqah (Rectifier of the She-Camel). "

Ibn Jareer also says: "At the end of the year, Ibn az-Zubair dismissed 'Abdullah bin Yazeed al-Khatmi from al-Koofah and appointed 'Abdullah bin Mutee' who was the Ameer of the Emigrants on the day of al-Harrah after they dissociated themselves from Yazeed. "

According to Ibn Jareer: "Al-Basrah witnessed a lethal outbreak of the plague in this year. " In contrast to this view, Ibn al-Jawzi says in al-Muntazam [The Methodology] that this happened in the sixty-fourth year and it was also said that this happened in the sixty-ninth year, according to the famous scholar

adhDhahabi and others, they similarly state that the epidemic mostly effected al-Basrah.

Ibn Jareer says: "In this year, 'Abdullah bin az-Zubair built the Ka'bah al-Bait al-Haram (the Sacred House), i. e. he completed its construction, and in doing so, he inset the Hija and gave it two doors, one for entering and the other for exiting. "

Upon Entering the Sixty-Sixth Year

Al-Mukhtar bin Abu 'Ubaid ath-Thaqafi al-Kadhdhab launched an attack in al-Koofah as revenge for alHusain bin 'Ali -- it is alleged -- expelling 'Abdullah bin Mutee' in the process. The reason for this was that when Sulaiman bin Surad's associates returned to al-Koofah defeated, they found al-Mukhtar bin Abu 'Ubaid had been imprisoned. As such, he wrote to them to offer his condolences in addition to promising them the materialisation of their hopes based on nothing other than the deception of the Shaitan. In his secret letter to them, he wrote: "Rejoice, for if I had been let out to you, I would have unleashed the sword on every one of your enemies who existed between the east and the west and amassed them together with the permission of Allah, upon which I would have exterminated them one by one. May Allah take care of those who are near to you and make them righteous, as He does not dissociate anyone except for the disobedient and rebellious. "

His letter was read in secret and they replied: "Verily, we want the same thing as you; therefore when do you want us to help you break out of prison?" At the same time, he detested the idea of them getting him out in the face of subjugation to the deputyship of al-Koofah. Thus, he attempted to mitigate matters by writing to 'Abdullah bin 'Umar bin al-Khattab, the husband of his sister, Safiyyah, who was a righteous woman, requesting him to appeal for his release from prison to the deputies of al-Koofah, 'Abdullah bin Yazeed al-

Khatmi and Ibraheem bin Muhammad bin Talhah. Accordingly, Ibn 'Umar wrote to them on his behalf, although they unable to reply to his letter in which he wrote: "You are both aware of the compassion and love that exists between al-Mukhtar and I based on our family ties and affiliations. I am prepared to vouch on his behalf before you if you were to set him on his way. Peace be unto you both. "

Thereupon, they summoned al-Mukhtar in the presence of a group of his associates for his own security, and 'Abdullah bin Yazeed exacted an oath from him that if he treated the Muslims unjustly or put them to any kind of danger, it would become incumbent on him to slaughter a thousand camels in the direction of the Ka'bah; all of his possessions (comprising of slaves and free workers) would thereafter fall under their possession and he would be confined within his own house. Upon hearing their terms, he started to say: "May Allah damn them both! As for swearing by Allah, I do not do that as I consider everything other than taking an oath of disbelief to be better than that and I will do better than that. With regard to my slaughtering a thousand camels, I comply. As for forfeiting my property, I request to be relieved of this charge as I do not own a single possession. "

The Shee'ah (band of adherents) gathered around him until the number of his associates had increased significantly, at which point they all pledged their allegiance to him in secret. Five of his associates in particular had been pursuing his interests on his behalf and urging the people to give him their oaths. These were: as-Sa'ib bin Malik al-Ash'ari, Yazeed bin Anas, Ahmad bin Sumait, Rifa'ah bin Shaddad and 'Abdullah bin Shaddad al-Jushami. The affair continued to intensify and grow so momentous that Abdullah bin az-Zubair was forced to dismiss 'Abdullah bin Yazeed and Ibraheem bin Muhammad bin Talhah from al-Koofah. He alternatively assigned 'Abdullah bin Mutee' as its next deputy, while alHarith bin 'Abdullah bin

Abu Rabee'ah was posted as the deputy of al-Basrah.

When 'Abdullah bin Mutee' al-Makhzoomi entered al-Koofah in the month of Ramadan of the sixty-fifth year, he addressed the people in a speech in which he said: "Indeed, the Ameer ul-Mu'mineen is 'Abdullah bin az-Zubair, who ordered me to deal with you according to the way of 'Umar bin al-Khattab and 'Uthman bin 'Affan. " At that point, as-

Sa'ib bin Malik al-'Ash'ari stood up and said to him: "We are not satisfied except with the way of 'Ali bin Abi Talib to be adopted in our country. We are neither interested in the way of 'Uthman nor the way of 'Umar and by this, the people desire nothing other than the best. " As such, he began to believe in what some of the Shee'ah leaders had said and so he replied: "I will attend to you in the way that you desire. " At this point the law administrator, Iyas bin Mudarib al'Ijli, went up to Ibn Mutee' and said to him : "Is this your reply to the chiefs among al-Mukhtar's associates? You are not safe from al-Mukhtar, therefore summon him and return him to prison, as my assistants have informed me that he has amassed forces as if he is planning to launch an attack on a major city. " 'Abdullah bin Mutee' therefore sent Za'idah bin Qadamah along with another leader to al-Mukhtar to whom they said as they entered upon him: "The Ameer requires you", and so they instructed him to get dressed, saddle his animal and prepare to be taken away by them. Za'idah bin Qadamah then read the Verse from the Qur'an (which means): "And remember when the Disbelievers plotted against you (O Muhammad (Peace and Blessings of Allah be upon him)) to imprison you, or to kill you, or to persecute you from your home (i. e. Makkah). " [al-Anfal, 8:30]

At that point, al-Mukhtar fell to the floor and ordered that a velvet sheet be placed on him pretending to be sick, saying: "Inform the Ameer of my condition. " Following this, they returned to Ibn Mutee' and gave him his excuses, which Mutee' believed and accepted.

In the month of al-Muharram of this year, it is alleged al- Mukhtar decided to embark in pursuit of revenge for al- Husain's murder. His followers advised him against leaving at that particular time and instead a band of them went forth to Muhammad Ibn al-Hanafiyyah to enquire about al-Mukhtar and what he had called them to do. In brief, he said to them at their meeting: "Indeed, we do not hate that Allah should grant

us victory through whoever He wills amongst His creation. " Al-Mukhtar found out about their visit to Muhammad bin al- Hanafiyyah, which extremely displeased him for fear that Muhammad bin al-Hanafiyyah would lie in what he said about him. In fact, it is alleged that Muhammad Ibn al-Hanafiyyah did not permit them to leave without first provoking and inciting them in the manner of a soothsayer. When they returned, they informed al-Mukhtar of what Ibn al- Hanafiyyah had said and this served to fuel his followers' zealously to set out with al-Mukhtar bin Abu 'Ubaid.

Abu Mikhnaf narrates that al-Mukhtar's chief followers said to him: "Know that all of al-Koofah's chiefs on the side of 'Abdullah bin Mutee' are hostile towards us, though should Ibraheem bin al-Ashtar an-Nakha'i alone pledge allegiance to you, then he is sufficient for us with regard to all the others. " Accordingly, al-Mukhtar sent a delegation out to invite Ibraheem bin al-Ashtar to join them in taking revenge for al- Husain by which they reminded him of his father's preference of 'Ali (May Allah be pleased with him). Ibraheem bin al- Ashtar replied: "My response to the proposal you put forward to me is that I should be assigned as head of your affairs. " In turn, they said: "That is not possible because the Mahdi (guided one) who is in charge of this affair has already sent al-Mukhtar to us as a minister and we are accountable to him", to which he made no comment. They then returned to al- Mukhtar and informed him of what happened and so after three days of deliberating the matter, al-Mukhtar set out on his way to him with a

delegation of his chief associates. When al-Mukhtar entered upon Ibraheem bin al-Ashtar he met him with respect, honoured him and then sat down beside him. He then invited him to join in association with them, upon which he took out a letter that he ascribed to Ibn al-Hanafiyyah calling him to form an alliance with his friends among the Shee'ah in order to uphold and assist the family of the Prophet (Peace and Blessings of Allah be upon him) by taking revenge for al-Husain. Ibraheem bin alAshtar therefore said:

"Muhammad bin al-Hanafiyyah's letters have already come to me but of the same nature. " Al-Mukhtar remarked: "That was then and this is now. " So Ibraheem bin al-Ashtar said: "Who can testify that this is really his letter?" At that point, a group of al-Mukhtar's associates stepped forward to declare it, following which Ibraheem bin al-Ashtar stood up within the gathering, told al-Mukhtar to remain seated and then pledged his allegiance to him. To toast the event, he then ordered that fruits and a honey drink be brought in his honour.

Ash-Sha'bi (who was present along with his father at the meeting) said: "When al-Mukhtar left, Ibraheem bin al-Ashtar said to me: 'O Sha'bi! What do think about those who testified to the letter?' I said: 'They recite the Qur'an, they are the chiefs and representatives of their people and I do not believe that they would testify to other than what they know was true'. So he said: 'I have been concealing what really concerns me about them, but nevertheless I want them to go out and exact revenge for al-Husain in keeping with the opinion of the nation. '" Soon afterwards, Ibraheem began to differ with al-Mukhtar at his house and with those who complied with him among his people, after which they agreed upon the view of the Shree'ah that they should set out on Thursday night, over fourteen nights of Rabee'ul-Awwal of the sixty-sixth year.

Ibn al-Mutee' had been notified of the people's concerns upon having sought his counsel, because of which he decided to dispatch law enforcement leaders to every part of al-Koofah

and enjoined on every leader the task of preventing anyone from leaving his vicinity. It happened that on Tuesday night, Ibraheem bin al-Ashtar set out with the intention of paying al-Mukhtar a visit at his house with a hundred of his men clad in armour worn underneath their garments. However, on his way there he encountered Iyas bin Mudarib who asked him: "Where do you want to go, O Ibraheem bin al-Ashtar, at this hour? Your affair arouses much suspicion and so, by Allah, I cannot allow you leave without taking you to the Ameer first

so that he can judge what you are up to for himself. " At that point, Ibraheem bin al-Ashtar snatched a spear out of one of the men's hands standing close by and pierced it through his throat, causing him to fall to the ground. He then ordered one of his men to sever his head and so he went to meet al- Mukhtar with it in his hands, upon which al-Mukhtar said to him: "Allah has given you glad tidings. Godspeed! " Ibraheem then requested al-Mukhtar that he set out on that very night and so al-Mukhtar gave orders for a fire to be lit and his associates pronounced the slogans: "O the victorious who died! O revenge of alHusain! "

Following their announcement, Shabath bin Rib'i advanced against al-Mukhtar in his house, that resulted in a battle breaking out and al-Mukhtar being put under siege therein until Ibraheem bin al-Ashtar arrived and got him out. Shabath then returned to Ibn Mutee' and proposed that he should call a meeting with the leaders and take action, given that al- Mukhtar had become a serious threat and the situation was complicated. Meanwhile, close to four thousand Shee'ah partisans from all directions had gone to join alMukhtar who assembled his army the following day after leading them in the morning prayer in which he recited the Verses (which mean):

"By those (angels) who pull out (the
souls of the Disbelievers and the
wicked) with great violence"

[anNazi'at, 79:1], and in the second unit: " (The
Prophet
r) frowned and turned away. " ['Abasa,

80:1]

Some of those who heard it said: "I have never heard an Imam (leader of prayer) with a more impeccable pronunciation than his. "

At the same time, Ibn Mutee' had assembled an army three thousand strong under the commandship of Shabath bin Rib'i and another army of four thousand with Rashid bin Iyas

bin Mudarib at its head. On the other side, al-Mukhtar sent Ibraheem bin al-Ashtar amidst six hundred horsemen and six hundred footmen in the direction of Rashid bin Iyas, while he sent Nu'aim bin Hubairah with three hundred horsemen and six hundred footmen towards Shabath bin Rib'i. As for Ibraheem bin al-Ashtar, he routed the army of his opponent, Rashid bin Iyas, who he also killed and then sent news of it to al-Mukhtar to convey to him the good news. As Nu'aim bin Hubairah came into contact with Shabath bin Rib'i, however, Shabath was able to defeat and kill him, after which he pursued al-Mukhtar and succeeded in blockading him. On his way to al-Mukhtar, Ibraheem bin al-Ashtar was intercepted by Hassan bin Fa'id al-'Abasi with his army of approximately two thousand horsemen from one of Ibn Mutee's defence detachments, subsequent to which they clashed in battle for up to an hour. The outcome was Ibraheem's victory over Hassan and so he proceeded on his way upon towards al-Mukhtar to soon discover that Shabath bin Rib'i had laid siege to him and his army. This continued to be the case until Ibraheem was eventually able to oust them out and force them to retreat. Thus, Ibraheem reached al-Mukhtar and they subsequently travelled from their location to somewhere outside al-Koofah, whereupon Ibraheem said to al-Mukhtar: "Allow us to go to the palace of governorship. " Since nobody disputed him, they then loaded up their things for the journey to sit in the company of the Masha'ikh (Shaykhs, i. e. elders, religious leaders) and men.

Al-Mukhtar appointed Abu 'Uthman an-Nahdi as his successor over those who were present there and then dispatched Ibraheem bin al-Ashtar ahead of him. In the meantime, al-Mukhtar mobilised his army as before and marched towards the palace. In response to that, Ibn Mutee' sent out 'Amr bin alHajjaj with two thousand men, at which point al-Mukhtardispatched Yazeed bin Anas to deal with him, while he and Ibraheem bin al-Ashtar went ahead of him until they entered al-Koofah from the al-Kunasah gateway. In

addition to that, Ibn Mutee' sent out Shamir bin Dhul- Jawshan (al-Husain's murderer) with two thousand others, while al-Mukhtar sent out Sa'eed bin Munqidh al-Hamadani. Al-Mukhtar then pursued Shabath's path to find Nawfal bin Musahiq bin 'Abdullah bin Makhramah waiting with five thousand others. Ibn Mutee' subsequently came out of the palace to the people and appointed Shabath bin Rib'i as his successor, at which point Ibraheem made an advancement against the army of Nawfal bin Musahiq that proved victorious. He then took up the reins of Ibn Musahiq's riding animal that he was especially fond of and let it go with the intention of spiting Ibn Musahiq so that he would never forget the name Ibn al-Ashtar.

It follows that al-Mukhtar advanced with his army towards al-Kunasah where they laid siege to Ibn Mutee' within his palace for three days, along with other nobles like 'Amr bin Huraith who were with him. Thus, he was confined within his house and once Ibn Mutee' and his associates were unable to bear it any longer, they began to consult one another. Shabath bin Rib'i proposed that Ibn Mutee' take a guarantee of security for himself and them from al-Mukhtar, regarding which Ibn Mutee' said: "I cannot do this while the Ameer ul- Mu'mineen is subject to the authority of al-Hijaz and al-Basrah. " Shabath therefore suggested: "I think that you should go into hiding by yourself until you catch up with your friend, and when you do, tell him about what is happening and that we are pursuing his victory and the establishment of his state. "

As darkness emerged, Ibn Mutee' departed in secret until he entered the house of Abu Moosa al-Ash'ari and, as they had planned, when the people got up the following day, the leaders took a guarantee for them from Ibn al-Ashtar who gave them his word. At that point, they came out of the palace and went to alMukhtar to whom they pledged their allegiance. Al-Mukhtar then went and entered the palace where he spent

the night while the people waited in the mosque and at the gates of the palace for him to make his appearance. Accordingly, he went out to the mosque, climbed the pulpit and delivered an eloquent sermon to the people, following which he called them to pledge their allegiance, saying: "By Him who made the sky a canopy for all without exception and the land a road with many directions. You have not pledged a more rightly-guided allegiance since your pledge to Ali", following which he descended the Minbar and the people began to enter in allegiance to him based on the Book of Allah, the Sunnah (Prophetic traditions) of His Messenger and taking vengeance for al-Husain and the Ahl al-Bait (family of the Prophet (Peace and Blessings of Allah be upon him)). A man then approached al-Mukhtar and informed him that Ibn Mutee' was in the house of Abu Moosa, I think he did not hear what he said, upon which the man repeated himself three times, but every time al-Mukhtar appeared not to hear his speech so the man fell silent. That night, al-Mukhtar sent to Ibn Mutee' a hundred-thousand Dirhams and he said: "Go, for I have taken your place", which he did as an act of mercy because they had been friends prior to this ordeal, and so Ibn Mutee' decided to go to al-Basrah since he despised the idea of returning to Ibn az-Zubair having been beaten.

Al-Mukhtar gained popularity amongst the people by means of his good conduct and also because he had granted those members of his army who fought in battle alongside him a great deal of wealth from the nine million Dirhams he had in the Bait al-Mal (Public

Treasury). He employed 'Abdullah bin Kamil ashShakiri at the head of law enforcement and he further brought the nobles and people of high-standing together by organising meetings and gatherings, which provided reassurance to the patrons who assisted him and pursued his victory. They said to Abu 'Amrah Kaisan, the protector and assistant of 'Urainah: "Proceed, by Allah, Abu Ishaq is an 'Arab and he has abandoned us! "Abu 'Amrah informed him of that, to which he remarked: "On the contrary!

They are from me (my people) and I am from them (their people). ” Then he said (what means): “Verily, We shall exact retribution from the Mujrimoon (criminals , disbelievers, polytheists and sinners). ” [As-Sajdah, 32:22]

So Abu ‘Amrah said to them: “Rejoice, as verily he will kill them and bring you all together”, which pleased them and so they quietened down.

It follows that al-Mukhtar sent leaders to all corners, cities, regions and districts of the lands of al-‘Iraq and Khurasan, raised the flags and banners, determined governorships and states therein and sat with the people every morning and evening legislating between them. After having done this for some time, he then appointed Shuraih as judge over the people, whereupon a sect of the Shee‘ah demanded an explanation from him concerning his credibility, saying: “He testified to Hujr bin ‘Adiyy, he did not meet the requests sent by Hani’ bin ‘Urwah and ‘Ali bin Abu Talib discharged him from legislative duty. ” Upon hearing this, Shuraih fell ill and remained in seclusion within his house, which is why al- Mukhtar alternatively appointed ‘Abdullah bin ‘Utbah bin Mas‘ood in his place. He then dismissed him and appointed ‘Abdullah bin Malik at-Ta’i as a judge instead.

Chapter

Al-Mukhtar made it his mission to search for al-Husain's murderer high and low in pursuit of his death. The reason for this was that 'Ubaidullah bin Ziyad had been deployed by Marwan from Damascus to penetrate al-Koofah and if he proved successful then he was to seize it for three days. Ibn Ziyad therefore embarked on the journey to al-Koofah during which time he encountered the "Army of the Repentants" in 'Ain ul-Wardah, as we previously mentioned. It follows that he continued on his travels until he reached al-Jazeerah (the Arabian Peninsula) where he found Qais 'Ailan who were the defeated supporters of Ibn az-Zubair from the battles of Marj Rahit and for this reason resented Marwan and his son, 'Abdul-Malik, after him. Ibn Ziyad was detained for an entire year because of this encounter, being besieged by Ibn azZubair's helpers in al-Jazeerah, subsequent to which he went to al-Mawsil

(Mosul). Upon his arrival, its deputy in-charge left for Takreet, immediately after which he wrote to al-Mukhtar to inform him about it. In response, al-Mukhtar commissioned Yazeed bin Anas with three thousand other soldiers of his choice to deal with him, saying: "I will help

you with men upon men. " Yazeed replied: "Do not help me except by prayer. "

When news of their departure from al-Koofah reached 'Ubaidullah bin Ziyad, he mobilised two military detachments: three thousand under Rabee'ah bin Mukhariq and three thousand under 'Abdullah bin Hamlah. He said: "Whichever one of you precedes then he will become the Ameer (Commander) and if you both arrive at the same time then the choice of Ameer is at the people's discretion. " As such, Rabee'ah bin Mukhariq went ahead to Yazeed bin Anas who he met within the outskirts of al-Mawsil near al-Koofah where they halted with their armies. Yazeed bin Anas had fallen seriously ill but, in spite of this, he continued to urge his people to accomplish Jihad (fighting for Allah's cause) and he even made a visit to the residential areas on the back of a donkey, whilst in a terribly feeble state, chanting: "O lawenforcers of Allah! Be patient and work in the service of Allah! Fight your enemies and be triumphant! "

Afterwards, both the right and left wings of their respective armies underwent a brutal engagement. Warqa' then launched an attack on the cavalry unit of the Sham army, which resulted in their defeat, the fleeing of the Shamiyyoon from the battlefield and the death of their commander, Rabee'ah bin Mukhariq. As al-Mukhtar's army plundered their military base, those deserters who had run away returned with a new Ameer, namely, 'Abdullah bin Hamlah, who had said to them: "What has happened to you?" When they told him,

however, he made them go back with him towards Yazeed bin Anas, who they arrived at later that evening. Thus, they spent the night there in isolation and it was on the following morning that both sides got up and assembled their armies; this happened on the day of al-Adha (Sacrifice) in the sixty-sixth year. The battle was then fought and the outcome was the defeat of the Shamiyyoon by al-Mukhtar's army, who further succeeded in killing their commander, 'Abdullah bin Hamlah,

seizing their military base and taking three hundred captives to Yazeed bin Anas, who, on the brink of his death, sentenced them to execution by beheading. Yazeed bin Anas died that very same day whereupon his successor, Warqa' bin 'Amir, offered the prayer at his funeral procession and buried him. Right after his funeral, Yazeed's associates turned back to infiltrate al-Koofah.

When news of Yazeed bin Anas' death and the return of his army reached the people of al-Koofah they began to spread false rumours to shake al-Mukhtar by saying: "Yazeed bin Anas died in battle and his army has been defeated. Soon enough, Ibn Ziyad will advance against you and when he does, he will eradicate you and devour your pastures! "They then inclined towards ousting out al-Mukhtar, saying: "He is a grave liar! "As such, they all conferred to wage war against him to get rid of him once and for all, regarding which they said to one another: "He is a grave liar! He prioritised our slaves over our dignitaries, he claimed that Ibn al-Hanafiyyah ordered him to take revenge for al-Husain when he said no such thing and it was in fact al-Mukhtar who said it. " For these reasons, the people of al-Koofah anticipated battle, but not before Ibraheem bin al-Ashtar's departure from al- Koofah, as he had been appointed by al-Mukhtar to advance with an army of seven thousand against Ibn Ziyad. Therefore, when Ibraheem bin al-Ashtar set out, those distinguished individuals who had been part of the army at the time of al-Husain's death, along with others, gathered in the house of Shabath bin Rib'i wherein they

reached a consensus about going into battle against al-Mukhtar. Following this, they called an end to the meeting and every tribe from al-Koofah subsequently departed in the company of their leader and headed towards the official palace.

Al-Mukhtar immediately sent word with 'Amr bin Tawbahto Ibraheem bin al-Ashtar notifying him to make a prompt return, while in the meantime al-Mukhtar went out to address

the people to whom he said: "What are you revolting against?I have met all your demands", and he continued to barter with them in this manner in order to prevent them from rising up until Ibraheem bin al-Ashtar arrived. As such, he said to them: "Do you all not believe me concerning Muhammad bin al- Hanafiyyah?If not, then send someone to him from your side and I will send someone from mine to question him about it. " He continued to contest them so much so that when Ibraheem bin al-Ashtar turned up three days later, the people had become divided into two groups and so al-Mukhtar attempted to tend to the people of Yemen while Ibraheem bin al-Ashtar was responsible for the other people, at the head of whom was Shabath bin Rib'i. The reason for this was to prevent Ibraheem bin al-Ashtar from sympathising with his own people from Yemen whereas al-Mukhtar on the other hand was particularly stern with them.

It follows that a civil war broke out between the two groups from al-Koofah who fought for months on end to the point that it would be too lengthy to recount the details.

The Death of Shamir bin Dhul-Jawshan, the Commander of the Army Detachment Responsible for Killing al-Husain

The dignitaries of al-Koofah fled to al-Basrah where Mus'ab bin az-Zubair was stationed, accompanied by Shamir bin Dhul-Jawshan (may Allah revile him). Soon afterwards, al- Mukhtar

sent a servant boy (whose name was allegedly Zarbi) to Shamir, who said to his associates as Zarbi approached him: "Advance forth and throw me off in your tracks so that it appears that you have fled from me, in order to deceive this non-'Arab infidel. " Thus, they set off leaving Shamir behind. However, when Zarbi realised what was happening, Shamir pretended to befriend him but at the first chance he got, he struck him a blow from behind and killed him. Leaving

Zarbi's body behind, Shamir wrote a letter to Mus'ab bin azZubair who was in al-Basrah, warning him of his advance towards him and his imminent arrival, as all those who had fled from Shamir on this occasion had already proceeded towards Mus'ab in al-Basrah. It is said that Shamir sent his message with a non-'Arab slave whom he had stopped in nearby village called al-Kaltaniyyah, that was situated by the river and adjacent to a prominent hill there.

In the course of Zarbi's journey, he was met by another slave who asked him: "Where are you going?" He said: "To Mus'ab. " So he asked: "Who sent you?" He replied: "Shamir. " At that point, the other slave said: "Come with me to my master", who happened to be Abu 'Amrah, al-Mukhtar's chief bodyguard who had been sent out in search of Shamir. The slave therefore took him to Abu 'Amrah, while in the meantime, Shamir's associates advised him to move on from that particular place. Instead, Shamir remarked: "All this because of some liar?By Allah! I refuse to move from here for three days so that I may fill their hearts with terror! "That night, Abu 'Amrah exhorted his army to make haste, put on their armour and mount their horses, after which they ambushed Shamir bin Dhul-Jawshan and in doing so, took the blood requital on him by stabbing him with his own spear while he was naked. He did not cease to give up defending himself until he was killed and, in fact, when his associates heard about his death, despite being defeated too, they exclaimed: "Takbeer! " (the exhortation "Allahu Akbar", meaning "Allah is the Greatest!

”). Al-Mukhtar’s associates said: “Allahu Akbar! The demon has been killed! ” (may Allah revile him).

It is said that soon after this, al-Mukhtar gave a speech to his associates in which he incited them to revolt against the killers of al-Husain who were living in al-Koofah. Having begun to pursue his targets in al-Koofah, al-Mukhtar had them rounded up before long and brought to him. He then sentenced them to

various forms of execution on account of their specific crimes, which included burning them to death, severing their limbs until they bled to death and dropping them from great heights. Thus, al-Malik bin Basheer was also brought to al- Mukhtar who said to him: "Are you the one who snatched al- Husain's cloak from him?" He said: "We set out unwillingly, therefore grant us security. " Upon hearing that, he ordered for his hands and legs to be amputated and after having done so, he was mounted on a horse and made to ride off in excruciating pain until he died. 'Abdullah bin Aseed al-Juhani and others also underwent similar vile executions.

The Death of Khawli bin Yazeed al-Asbahi Who Struck al-Husain's Head with His Sword

Al-Mukhtar sent Abu 'Amrah, his chief bodyguard, to the house of Khawli bin Yazeed al-Asbahi, who upon arriving there interrogated his wife who had come out to them. She said: "I do not know his whereabouts", while signalling with her hand in the direction of the place in which he was hiding. Her name was al-'Ayoof bint Malik bin Nahar bin 'Aqrab al- Hadrami and she had been angry with her husband since the night he had presented her with the head of al-Husain, for which she never ceased to berate him. Hence, they entered upon him to find him with a wooden vessel over his head, at which point they carried him away to al-Mukhtar who instructed him to be put to death in a place close to his house and then burnt.

The Death of ‘Umar bin Sa’d bin Abi Waqqas, the Commander of the Army that Killed al-Husain

One night, al-Mukhtar said : “Tomorrow, I shall kill a high- ranking man with hollow eyes and high arched eyebrows,

whose death will cause the believers and the Angels to rejoice. " Al-Haitham bin alAswad, who was present at the time, got the impression that he was referring to 'Umar bin Sa'd and so he sent his son, al-'Uryan, to warn him of it. Upon hearing this, 'Umar said: "How can this be after we have made a treaty and pact?" At first, Al-Mukhtar had wanted to portray an exemplary image of himself to the people upon arriving in al- Koofah, and so he had guaranteed 'Umar bin Sa'd his safety except in the event of some mishap.

Abu Mikhnaf says: "According to Abu Ja'far al-Baqir, al- Mukhtar wanted to put him in confinement", which caused 'Umar bin Sa'd to feel apprehensive and so he began moving from place to place until he eventually wound up back home. When al-Mukhtar found out about him being on the move, he said: "Certainly not! By Allah, his neck is in chains and he shall be brought back on his face! If he thinks he can get away with the blood of al-Husain then he take hold of his feet! "Thus, he sent Abu 'Amrah to him, who said when entering upon him: "Respond to the Commander! "As 'Umar got up to stand, he stumbled over his Jubbah (a long dress-like garment), at which point Abu 'Amrah struck him a fatal blow with his sword. He then severed his head and took it back to al-Mukhtar who said to 'Umar's son, Hafs bin 'Umar who was sitting next to him: "Do you know whose head this is?" After thinking for a short while, he said: "Yes and there is no good for him after this. " Al-Mukhtar remarked: "You are right", at which point ordered him to be beheaded as well and for his head to be put with his father's. He

then said: "This is for al-Husain and that is for 'Ali bin al-Husain al-Akbar (referring to the severed heads), but they are no match. By Allah! Even if I killed every inhabitant of three districts of the Quraish, they would not even be equal to al-Husain's fingertips! "

This is the context in which the Shee'ah discovered their favourite preoccupation, that is, the obsession of taking

revenge over the death of al-Husain and his family. There is no doubt that killing his murders was imperative and that taking the initiative to do so was favourable, however, it was Allah's will that this would be achieved at the hands of al- Mukhtar, the Liar, who took it upon himself to pursue that end. As the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Allah may support this religion (i. e. , Islam) even with a Fajir (disobedient, evil, wicked) man. " Furthermore, Allah, the Sublime, says in His Book, which is better than any book written by humans: "And thus we do make the Zalimoon (polytheists and wrongdoers) Awliya' (helpers and friends) of one another in committing crimes, because of that which they used to earn. " [al-An'am, 6:129]

Regarding this, some poets have said:

*"There is no hand that the Hand of Allah
does not govern And no oppressor that will
not tried with oppression. "*

The allegations of lies and fabrications levied against al- Mukhtar will be corroborated in the chapter on his biography, as will the claims he made to have been serving the Ahl ul- Bait, which he used to pull wool over the eyes of the Shee'ah partisans based in al-Koofah. Together, they devised a plan to establish their own state while opposing and attacking anyone who challenged them.

Chapter

When al-Mukhtar learned that Ibn az-Zubair was losing sleep over him and that the army of ash-Sham preceding 'Abdul- Malik had targeted him under the commandership of Ibn Ziyad and many others, alMukhtar began to plot and plan against Ibn az-Zubair in a bid to subdue him. As a result, he decided to correspond with Ibn az-Zubair and wrote to him: "I would have pledged my allegiance to 'hear and obey' you and to offer you my counsel, although when I learned that you had renounced me, I decided to dissociate myself from you. Had you complied with the treaty we agreed upon, then I would have 'heard and obeyed' you. " Notably, al-Mukhtar kept all his correspondence with Ibn

az-Zubair hidden from the Shee'ah such that whenever anyone mentioned anything to do with it to him, he would act unconcerned.

When al-Mukhtar's letter reached Ibn az-Zubair, he wanted to find out whether what he was saying was the truth or mere lies and so he summoned 'Umar bin 'Abdur-Rahman bin al-Harith bin Hisham alMakhzoomi to whom he said: "Station yourself in al-Koofah, as I am appointing you over it. " 'Umar replied: "How can I do this when al-Mukhtar is there?" He answered: "He claims that he 'hears and obeys' us", following which he granted him approximately forty thousand Dirhams to prepare himself. Hence, he embarked on the journey and upon travelling some of the way he came across Zai'dah bin Qudamah who had advanced from al-Mukhtar's side with approximately five-hundred armed horsemen, in addition to carrying seventy thousand Dirhams in his possession. Al- Mukhtar had in fact instructed him by saying: "Give him the money and if he turns it down then fight him until he withdraws. " When 'Umar bin 'Abdur-Rahman realised his earnestness, however, he took possession of the money and went to alBasrah, where he met up with Ibn Mutee' who at the time was with the commander of al-Basrah, alHarith bin 'Abdullah bin Abu Rabee'ah. This took place prior to al- Muthanna bin Mukharribah's unexpected attack, as we previously mentioned, and before Mus'ab bin az-Zubair's arrival there.

'Abdul-Malik bin Marwan sent his paternal cousin, 'Abdul- Malik bin al-Harith bin al-Hakam, at the head of an army to Wadi al-Qura with the aim of seizing deputyship of al-Madinah from Ibn az-Zubair. AlMukhtar wrote to Ibn az- Zubair saying: "I would like to extend

my assistance to you”

, while in reality, his intentions were to cheat and betray him. Ibn az-Zubair therefore wrote back to him: “If you were to obey, I would not reject it. In that case, dispatch your soldiers to Wadi al-Qura to provide assistance to us in the battle against the Shamiyyoon. ” Thus, al-Mukhtar assembled his army of around three-thousand strong, amongst whom only seven hundred were ‘Arab, under the commandership of Shurahbeel bin Wars al-Hamdani. It was said to him:

"Proceed until you enter al-Madinah and when you do so, then write to me so that I may give you my instructions. " However, al-Mukhtar wanted to seize al-Madinah from Ibn az-Zubair and then go to Makkah to lay siege to him within its precincts. In fact, Ibn az-Zubair feared that al-Mukhtar was deploying his army for manipulative purposes and so he sent al-Abbas bin Sahl bin Sa'd as-Sa'idi with a detachment of two thousand men, ordering him to seek the assistance of the Bedouin 'Arabs. In doing so he said to al-'Abbas: "See if they obey me, otherwise conspire against them until we annihilate them. "

It follows that al-'Abbas bin Sahl went forth until he encountered Ibn Wars who was stationed with his army at ar- Raqeem. They came to an agreement over the access to water, after which al-'Abbas said to him: "Do you submit in obedience to Ibn az-Zubair?" He said: "Of course. He has instructed us to go to Wadi al-Qura in order to fight with the Shamiyyeen there. " So Ibn Wars said to him: "Indeed, I have not been commissioned with your obedience, rather, I have been ordered to enter al-Madinah and upon doing so to write to my companion who gave me the order. " At this, al-'Abbas understood what his intentions were, though he concealed his realisation so as to not make it obvious to him. Instead he said: "You are right, therefore do as you see fit. " 'Abbas then left him and his men, after which he sent them large numbers of camel, sheep and flour, since they had suffered much hunger before them. Naturally, they began to slaughter and cook the meat, bake, eat and drink until dark,

at which point Abbas bin Sahl offered to accommodate them for the night. On that very night, whilst the men were satiated and fatigued, 'Abbas decided to take action by attacking and killing their commander and almost seventy of their men, while taking many others captive. He later returned just a small number of the defeated army to alMukhtar in their country.

Abu Mikhnaf said: "Yoosuf informed me that as 'Abbas bin Sahl entered upon them, he said:

'I am Ibn Sahl, the tireless knight,

*I am magnificent and intrepid when the brave
ram turns coward;*

I reach the head of the valiant hero,

*With the sword in days of panic till he is
beheaded. '"*

When news of their defeat reached al-Mukhtar, he stood up to address his associates, saying: "The evil Fajir (sinful; corrupt person) has killed the righteous and good but only because it was a pre-determined, decreed affair! "He then sent a message to Muhammad bin al-Hanafiyyah with Salih bin Mas'ood alKhath'ami notifying him that he had dispatched an army to al-Madinah in order to assist him in beguiling Ibn az-Zubair's army. He went on to say: "If you think that I should send out another army to al-Madinah then have a letter delivered to me in advance and I will comply. " In response to this, Ibn al- Hanafiyyah wrote: "In this matter, I desire that all affairs comply with the utmost obedience to Allah. I obey Allah in what I keep secret and in what I declare openly, therefore know that if I wanted to engage in battle, I would find people coming to my assistance in haste and in great numbers. However, I stand aloof from them and remain patient until Allah decrees His judgement for me and He is the Best of Judges. " He then said to Salih bin Mas'ood: "Tell al-Mukhtar to have Taqwa (fear of and obedience to Allah) and to

spare the spilling of blood. " Thus, when he Muhammad bin al- Hanafiyyah's letter reached him, he said: "Verily, I have already ordered the enjoining of piety and ease and the rejection of disbelief and betrayal.
"

Chapter

Ibn Jareer says: "In this year, Ibraheem bin al-Ashtar made the journey to 'Ubaidullah bin Ziyad, which took place precisely eight days before the end of the month of Dhul- Hajjah. " Abu Mikhnaf says on the authority of his Mashayikh (religious leaders; elders): "Al-Mukhtar was expelled from Jabbanatus-Sabee' and the people of al-Kunasah. He then spent two days with Ibraheem bin al-Ashtar who he accompanied, prior to dispatching him to the same front that that he had fought in the battle against the people of ashSham. Ibraheem bin al-Ashtar set out on the Saturday, eight days before the end of Dhul-Hijjah of the sixty-sixth year, on which occasion al-Mukhtar personally escorted Ibraheem in order to entrust him in the presence of his associates. Al-Mukhtar then

set out with them, as 'the chair of al-Mukhtar' was carried on the back of a grey mule, which they took as a means of seeking assistance and evoking victory over their enemies. Once al-Mukhtar had entrusted Ibraheem with three duties, he

turned back saying: 'O Ibn al-Ashtar! Have Taqwa (fear of and obedience to Allah) in what you conceal inside and declare openly; Godspeed and hasten towards your enemies in battle; and remain with the protectors of the seat who are travelling with you'. Ibraheem bin al-Ashtar therefore started saying: 'O Allah! Do not admonish us for what the fools amongst us have done in keeping with the way of the Banu Isra'eel (Children of Israel). By Him in Whose Hand is my soul, they devote oneself to the worship of calf'. It turned out that once he and his associates crossed the arched bridge, the bearers of the chair turned away and withdrew.

The reason for the adoption of this seat is mentioned by Tufail bin Ja'dah bin Hubairah who said: 'One day as I was issuing papers, I passed by the door of a man when he came running out to me with a chair that he had ridden on that was extremely filthy. It occurred to me at that point that I should say something to him about it and so I returned to my place and sent him a message requesting for him to send me the chair, which he did. I then gave it to al-Mukhtar, to whom I said: 'I have been concealing something from you that I now feel I should disclose to you'. He asked: 'What is it?' I said: 'A chair that Ja'dah bin Hubairah used to sit on and it was as if he considered it to contain some special knowledge'. Al- Mukhtar then exclaimed: 'Subhanallah (Glorified is Allah) that you did not leave it any later than today to tell me! Bring it to me this instant! 'So I took it to him and having cleaned it beforehand, this caused a rare 'Ood (a type of wood) its wood had been drinking oil. He then

instructed me to give twelve thousand Dirhams then call the people to congregate for the Salat (prayer) during which he addressed them, saying: 'There was not an affair of the past communities except that this community has had to deal with something similar to it. The Banu Isra'eel (Children of Israel) had the Ark of the Covenant that they used to seek help from, and this (i. e. the chair) is like that for us'. At that point, the Sab'iyyah (the adherents of 'Abdullah bin Saba' who alleged that 'Ali (May Allah be

pleased with him) was first a prophet and then went as far as to claim he was a god) raised their hands and exclaimed 'Takbeer! ' (exhorting 'Allahu Akbar' meaning: Allah is the Greatest!) three times. At that point, Shabath bin Rib'i stood up and rebuked the people almost to the point of declaring that whoever glorified the chair would be an apostate. He then suggested that it should be smashed to pieces, taken from the mosque and thrown out with the rubbish, for which the people later thanked him. "

According to sources, after 'Ubaidullah bin Ziyad had drawn near, al-Mukhtar went forth with Ibraheem bin al-Ashtar with the chair carried on the back of a grey mule wrapped in silk cloth, with seven men standing to its right and seven men to its left. When they eventually came face to face with the Shamiyyoon (as we shall come to), on which occasion the Shamiyyoon were defeated and Ibn Ziyad was killed, al- Mukhtar's supporters attached a special significance to this chair that ultimately led them to committing Shirk (associating partners with Allah; idolatry). With regard to this, at-Tufail bin Ja'dah (who had given the chair to al-Mukhtar in the first place) later said: "To Allah we belong and to Him we shall return; I certainly regret what I have done", as the more he spoke to people about the chair, the worse they had to say about it. Thus, he went away and was never seen again after that.

Al-Waqidi says: "In this year, the plague struck Egypt, killing a high percentage of the population. 'Abdul-'Azeez bin Marwan also

introduced coinage pressing for the Deenar in Egypt and in doing so became the first person to ever do this. " Sources also report that 'Abdul-Malik bin Marwan commenced with the construction of the dome on top of the Baitul-Maqdis (in Jerusalem) and the building of the Masjid ul-Aqsa (in Jerusalem) itself.

When 'Abdul-Malik determined that he wanted to embark on these projects, he travelled from Damascus to the Baitul- Maqdis with money and labourers where he assigned the project to Raja' bin Haiwah, with Yazeed bin Salam as his respective supervisor. As such, he rounded up builders and engineers and ordered them to sketch an image of the dome for him in the courtyard of the Masjid, which he was pleased with upon its presentation to him. He then allocated the money to the construction of a building with an eastern dome and courtyard, and instructed Raja' bin Haiwah and Yazeed to spend the money on whatever they considered necessary and to not hold back in doing so. Accordingly, they covered all expenditures and even went beyond what was allocated to them, which facilitated the successful construction of the dome that continues to stand until today. In the direction of the Qiblah (facing Makkah), they built seven domes and placed the point of the Qiblah in the centre of the pulpit that is still used today. Upon completion of the dome, they erected two canopies, one made of red felt for the winter and the other from skin for the summer. The Rock was then enclosed by a parapet made of Indian oak inlaid with jade behind silk brocade hung between the pillars. On Mondays and Thursdays, the keepers would perfume it with musk, ambergris and saffron in large quantities that would last until the night, following which the workers would enter the baths to wash and perfume their bodies, wear embroidered clothes and fasten their waists with golden belts. They would then burn incense in embers made of gold and silver containing rich Misk (musk) and 'Ood

(fragrance) extracted from a variety of turtledove. After this, they would draw the curtains open to allow these fragrances to diffuse throughout the whole city, at which point the public cryer would call: "The Rock has now been opened, therefore, whoever wishes to visit it may come forth. " The people would then hasten without delay to enter and pray inside it, after which they would leave. Whoever smelt its incense would say: "This was a day in the Rock. "

Upon Entering the Sixty-Seventh Year

This year witnessed the death of 'Ubaidullah bin Ziyadat the hands of Ibraheem bin al-Ashtar an-Nakha'i after Ibraheem bin al-Ashtar had departed from al-Koofah on the Saturday, eight days before the end of Dhul-Hijjah of the previous year. The sixty-seventh year therefore commenced with his journey to Ibn Ziyad in the land of al-Mawsil (Mosul) where they later met in a place called al-Khazir, five Farasikh (a measure of length; parasang) from the city of al-Mawsil. That night, Ibraheem bin al-Ashtar spent the entire night awake, not closing his eyes to sleep for a second, and then when it was almost morning, he got up and gradually mobilised his army while walking on foot to the peak of the hill until he was able to obtain a view of Ibn Ziyad's army. From there, he saw that no one within the army was about and so at that very instant, he and his army immediately armed themselves and mounted their horses. Ibraheem bin al-Ashtar then rode off on his horse and started waving the flags of various tribes while spurring them on to attack Ibn Ziyad, saying: "This is the murderer of the grandson of the Messenger of Allah (Peace and Blessings of Allah be upon him) ! Allah has brought him to you and facilitated this day for you; therefore, you must seize it! Indeed, he did to the grandson of the Prophet (Peace and Blessings of Allah be upon him) what even Fir'awn did not do to the Banu Isra'eel! This Ibn Ziyad is the murderer of al-Husain who made the water of the River Euphrates inaccessible for him, his wives and

children to drink, who forbade him from withdrawing to his country or from Yazeed bin Mu'awiyah until after his death. Relieve your chests of him by soaking your spears and swords in his blood! This is the one who did what he did to the family of the Prophet (Peace and Blessings of Allah be upon him) and Allah has brought him before you. . . ” and he carried on in this fashion until he dismounted his horse under his banner.

Ibn Ziyad advanced closer with the backing of a dense army, with Husain bin Numair commanding the right wing and 'Umar bin al-Hubab as-Sulami commanding the left wing. He had agreed to meet Ibn al-Ashtar and threatened that his people would be defeated by the following day. Shurahbeel bin Dhul-Kala' rode the horse of Ibn Ziyad while Ibn Ziyad walked on foot with them, whereupon the two sides did not engage in battle until after the right wing of Husain bin Numair's army defeated the left wing of the people of al-'Iraq. Their commander, 'Ali bin Malik al-Jushami, was killed and his son, Muhammad bin 'Ali, picked up his banner following his death but was also killed soon after. The left wing of Ibn Ziyad's army then turned back to depart, upon which Ibraheem bin al-Ashtar began to shout: "Come to me, O law enforcers of Allah! I am Ibraheem bin al-Ashtar!" He then uncovered his head so that they could see him for themselves and upon doing so they drew close to him and began to feel favourable disposed to him until they joined with him. The right wing detachment of al-Koofah thereafter launched an attack on the left wing detachment of ash-Sham, which resulted in the defeat of people of ash-Sham who, it is alleged, then united with Ibraheem bin al-Ashtar. He subsequently launched an attack with his combined forces and said to the bearer of his banner: "Enter their ranks with your banner! "

On that day, Ibraheem bin al-Ashtar fought a brutal battle to such a degree that he did not strike anyone with his sword without bringing him to the ground and thus, he increased the

death toll among the people of ash-Sham's left wing significantly. They held their ground and fought severely, first with spears and then with swords, following which Ibraheem bin al-Ashtar brought the offensive to an end by defeating the army of ash-Sham and then slaughtering them like lambs. He then placed the remainder of their army under his authority, whilst 'Ubaidullah bin Ziyad on the other chose to stand his ground until Ibraheem bin al-Ashtar passed by him and killed him without knowing it was actually him. He therefore

instructed to his associates: "Search for the man whose death will diffuse the smell of misk (musk) to me by striking him with the sword and whose arms will then be sent east and his legs sent west", while standing under his flag on the banks of the Khazir river. Following this, they went out in search of him and after a short while were able to retrieve the body of Ubaidullah bin Ziyad which they took back to Ibraheem bin alAshtar, who then struck him with his sword and severed him in two. He then amputated his head and sent it to al-Mukhtar in al-Koofah with news of his defeat and victory over the people of ash-Sham. Furthermore, he killed the chiefs of ash-Sham, including Husain bin Numair and Shurahbeel bin DhulKala', that resulted in the people of ash-Sham being placed under the command of al-Koofayyoon (people from al-Koofah) who killed a considerable number of them even though a great number of them had already drowned. They also seized their wealth and horses from their military base.

Abu Ahmad al-Hakim says: "'Ubaidullah bin Ziyad was killed on the day of 'AShoora' (tenth days of Muharram) in the sixty-sixth year. "

The Biography of Ibn Ziyad

His name was 'Ubaidullah bin Ziyad bin 'Ubaid, though he was best known as Ibn Ziyad bin Abu Sufyan. At times he was called Ziyad bin Abeehi (Ziyad the son of his father) or Ibn Sumayyah (the son of Sumayyah). He was the Commander of al-'Iraq after his father, Ziyad.

Ibn 'Asakir narrates that Mu'awiyah wrote to Ibn Ziyad requesting him to depute his son to him on a delegation. Upon his arrival, Mu'awiyah did not raise any particular issue but merely engaged in ordinary conversation with him and then began to question him about some poetry that he knew nothing about. As such, Mu'awiyah asked him: "Who prevented you from learning poetry?" His reply was: "O Ameer alMu'mineen! I despise mixing the Words of ar- Rahman (the Merciful, one of the ninety-nine names of Allah) with the words of ash-Shaitan (Satan). "

One day, Mu'awiyah asked the people al-Basrah about Ibn Ziyad, to which they replied: "He is charming but speaks ungrammatical Arabic. " So he said: "Does speaking ungrammatical Arabic not make him more charming?" Ibn Qutaibah and others have said that the people would like it when he spoke that way, i. e. in riddles. He would deliberately speak that way, according to the poet who said:

*"Grand utterance is occasionally
mistaken And the best of speech is that*

which is mistaken. "

It is said that the people would want him to speak in the manner of the non-Arabs, while others say that they wanted him to speak incorrect Arabic, which is more likely to be the case -- Allah knows best.

When Ziyad died in the fifty-third year, Mu'awiyah appointed Samurah bin Jundub over al-Basrah for a year and a half, after which he dismissed him and alternatively appointed 'Abdullah bin 'Amr bin Ghailan bin Salamah for six months. He then dismissed him and appointed Ibn Ziyad in the fifty- fifth year. Later when Yazeed assumed the Khilafah, he united al-Basrah and al-Koofah, subsequent to which he built the Baida' (a building located in al-Basrah) within his official headquarters, the door of which he made white like the one on the palace of Kisra (Khosrau; designation of the Persian kings in general). He also built the Hamra' (the Red House) on the road where they would stop to water the animals, where he would spend the winter, while spending the summer in the Baida'.

Sources report that a man once went to Ibn Ziyad and said: "May Allah make the Ameer more fitting! My wife has died and I desire to marry her mother. " So he said to him: "How much did they give you at the administrative office?" He answered: "Seven hundred. " So he said: "O boy! Take away four hundred from what he was given. " Then he said: "Due to your understanding of legal rulings, or the lack of it in your case, this three hundred (that is left) suffices you!"

Yahya bin Ma'een says: "Ibn Ziyad ordered Safwan bin Muhriz to put a Dirham on the ground, which was then stolen and so Ibn Ziyad said regarding it: 'It might be a good thing'. Safwan, however, turned around to the people and said: 'How can this be good?'When this

reached Ibn Ziyad, he ordered that Safwan receive an extra two thousand Dirhams. This two thousand then became four thousand, which, as Ibn Ziyad had said, turned out to be a good thing in the end.

Ibn Ziyad was somewhat heedless in the sense that he was inclined to do impermissible and unlawful acts. Both Abu Ya'la and Muslim verify a Hadeeth on the authority of Shaiban bin Farrookh who heard it from Jareer who heard it

from al-Hasan that 'A'idh bin 'Amr entered upon 'Ubaidullah bin Ziyad and said: "O my son! I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'The worst of guardians are those who are cruel. Beware lest you be one of them'. So he said to him: 'Sit down, you are no more than one of the chaff of the Companions of the Messenger (Peace and Blessings of Allah be upon him) '. So he said: 'Were there chaff amongst them? Rather, the chaff came after them and among people other than them. '" It is also narrated by al-Hasan that 'Ubaidullah bin Ziyad entered upon Ma'qil bin Yasar who said: "Any man to whom Allah has given the authority of ruling over people and he does not look after them in an honest manner will never attain even the scent of Paradise. " Another narration reports that when Ma'qil died, 'Ubaidullah bin Ziyad prayed at his funeral, though he did not attend his burial but instead asked to be excused from it, nor did he present anything as a gift or offering but instead he rode off to his palace.

Abu Sulaiman bin Zabr says: "In the sixty-sixth year, it is said that 'Ubaidullah bin Ziyad and Husain bin

Numair were killed under the orders of Ibraheem bin al- Ashtar who sent their severed heads to al-

Mukhtar, who then sent them to Ibn az-Zubair who put them on public display in Makkah and alMadinah. " The same report is given by Ibn 'Asakir on the authority of Abu Ahmad al-Hakim and others who say that this happened in the sixty- seventh year in keeping with Ibn Jareer's account and others. However, he states that it

is unlikely that their heads were sent to Ibn az-Zubair in this year due to the manifestation and intensification of hostility between al-Mukhtar and Ibn az-Zubair that took place in this year as we previously mentioned. Shortly afterwards, Ibn az-Zubair ordered his brother, Mus'ab, to travel from al-Basrah to al-Koofah to lay siege to al-Mukhtar and fight against him - and Allah knows best.

The Murder of Mukhtar bin Abu 'Ubaid ath-Thaqafi al-Kadhdhab (the Liar) at the Hands of Mus'ab bin az-Zubair and the People of al-Basrah

'Abdullah bin az-Zubair discharged al-Harith bin 'Abdullah bin Abu Rabee'ah al-Makhzoomi from the office of deputyship in al-Basrah this year and appointed his brother, Mus'ab bin az-Zubair, who was entrusted with suppressing al-Mukhtar as a threat. When Mus'ab advanced towards al-Basrah, he entered it under a veil and headed straight for the pulpit, which he ascended and thereby said to the people: "An Ameer, an Ameer! "Then he lifted the veil from his head, at which point the people recognised him and so drew closer to him. Once they had gathered around him, he opened his speech with the Verse from alQasas (which means):

"Verily, Fir'awn (Pharaoh) exalted himself in the land and made its people sects. " [28:4], pointing with his hand in the direction of ash-Sham or al-Koofah. He then said:

"And we wished to do a favour to those who were weak (and oppressed) in the land, " [ibid: 5] and he pointed to al-Hijaz. After that he went on the say: "O people of al-Basrah! I have been informed that you ascribed names to your leaders and so I have nicknamed myself al-Jazzar (the Butcher). " The people then gladly joined in association with him.

When the people of al-Koofah were defeated

after having gone out against al-Mukhtar, he killed whoever amongst them had slain his own. He then set off to meet Ibn al-Ashtar upon hearing that Ibn Ziyad was dead, while the enemies who remained in al-Koofah plundered the city in his absence and then fled to alBasrah from him on account of his lack of religion and his disbelief, as he made claims to receive divine inspiration, and because he favoured the slaves over nobility.

Ibraheem bin al-Ashtar had resolved that once he had killed Ibn Ziyad and occupied his respective regions, he would take control of them himself and humiliate al-Mukhtar. Mus'ab had been hoping for this and so he sent a message with Muhammad bin al-Ash'ath bin Qais to al-Muhallab bin Abu Sufrah, who was their deputy in Khurasan, to accumulate a great deal of wealth, forces and equipment. This caused the people of al-Basrah to rejoice and spur on Mus'ab who then mobilised the people of al-Basrah and their followers amongst the people of al-Koofah to undertake a military and naval expedition against al-Koofah.

Mus'ab dispatched 'Abbad bin al-Husain with the first detachment whilst appointing 'Umar bin 'Ubaidullah bin Ma'mar at the head of his right wing and al-Muhallab bin Abu Sufrah at the head of his left wing. The chiefs arranged their banners and tribes, such as those of Malik bin Misma', Al- Ahnaf bin Qais, Ziyad bin 'Umar, Qais bin al-Haitham and others. In the meantime, al-Mukhtar set out with his army, stopping at al-Madhar (a metropolis between Wasit and al- Basrah) having assigned Abu Kamil ashShakiri to the frontline, 'Abdullah bin Kamil at the head of the right wing, 'Abdullah bin Wahb alJushami at the head of the left wing and putting Wazeer bin 'Abdullah as-Salooli in charge of cavalry and his chief law enforcer, Abu 'Amrah, in charge of the partisans. He then delivered a sermon to the people, motivating and prompting them to advance forth, and so he dispatched his armies as he and a number of his associates made supplications and declared an imminent victory as they were mounted on

their horses. When Mus'ab had almost reached al-Koofah, he was intercepted by al-Mukhtar's cavalry detachments who were attacked by az-Zubair's horsemen and al-Mukhtar's detachments did not last long before they were forced to flee the battlefield in their defense, during which a number of chief leaders as well as many of the foolish Shee'ah were killed. The outcome of the battle was al- Mukhtar's defeat.

Mus'ab had eliminated a significant portion of al-Mukhtar's detachments while taking a further fivehundred of them captive, whom he later had beheaded all in the same day. Mus'ab's associate, Muhammad bin al-Ash'ath bin Qais, was also killed amidst the fighting. It follows that Mus'ab later demanded that al-Mukhtar's hand be amputated and nailed to the side of the mosque where it remained until al-Hajjaj's arrival there. Upon enquiring about it, it was said to him: "It is the palm of al-Mukhtar", upon which al-Hajjaj ordered for it to be removed due to the fact that al-Mukhtar belonged to the same tribe as him and because it served to distinguish al-Mukhtar as the liar. Al-Hajjaj later took revenge on Ibn az-Zubair for his death by having him killed and crucified for months.

The Biography of al-Mukhtar bin Abu 'Ubaid, the Liar

His name was al-Mukhtar bin Abu 'Ubaid bin Mas'ood bin 'Amr bin 'Umair bin 'Awf bin 'Uqdah bin Ghiyarah bin 'Awf bin Thaqeef ath-Thaqafi. His father embraced Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him), although he never saw him and for that reason he is not classified by most people as one of the Companions of the Prophet (Peace and Blessings of Allah be upon him). On the other hand, Ibn Atheer does refer to him as having been a Sahabah in his book UsdulGhabah.

Al-Mukhtar would openly praise Ibn az-Zubair and insult him in private, just as he would also

praise Muhammad Ibn al- Hanafiyyah and call to him, which he continued to do until he was able to seize alKoofah by means of partisanship and advocating revenge for al-Husain. It was based on these motives that he appealed to a considerable number of Shee'ah partisans who supported him in taking up resistance against Ibn az-Zubair's deputyship over al-Koofah, deposing his designated official and establishing the seat of power for

himself therein. Having done all this he, he later wrote to Ibn az-Zubair apologising to him and notifying him that Ibn Mutee' was a collaborator for the Banu Umayyah tribe. He further stated that he had left al-Koofah and that he and whoever was with him had submitted in obedience to him, which Ibn az-Zubair believed, given that he declared it before the people on the pulpit while delivering a Friday sermon.

Following this, however, he began to pursue al-Husain's killers and whoever fought on Ibn Ziyad's side during the battle of Karbala'. As such, he killed a great number of them and vanquished the senior chiefs amongst them, including 'Umar bin Sa'd bin Abi Waqqas who was the commander of the army that killed al-Husain, Shamir bin Dhul-Jawshan, the commander of the thousand who turned back to kill al-Husain, Sinan bin Abu Anas, Khawli bin Yazeed al-Asbahi and many more. Consequently, al-Mukhtar felt that he had now secured his rule, as he thought he no longer had any enemies or contesters to challenge it and that is why he decided to reveal his trickery and deception to Ibn az-Zubair, who in turn delegated his brother, Mus'ab, as the commander of al-'Iraq.

Hence, Mus'ab travelled to al-Basrah where the people joined forces with him while various delegations from al-Koofah also went to see him. Al-Mukhtar's complacency did not last long as it was cut short when Mus'ab bin az-Zubair travelled to him from al-Basrah with an

enormous army and laid siege to him in al-Koofah. This continued until Allah facilitated al-Mukhtar's assassination and beheading, following which his hand was nailed to the door of the mosque as stated previously.

It follows that al-Mukhtar's state inevitably ceased to exist, as did the rest, which gave the Muslims a great deal to rejoice about given that he was an untrustworthy person in every

way; in fact, he was a liar and a soothsayer who claimed that inspiration was revealed to him through Jibreel (Gabriel).

Rifa'ah bin Shaddad is reported to have said: "I used to tend to al-Mukhtar's affairs, although when I learned of his lying I wanted nothing more than to stretch out my sword and slit his throat. " It was also narrated that Rifa'ah bin Shaddad said: "Were it not for something that I heard from 'Amr bin al- Hamiq, I would have separated the head of al-Mukhtar from his body. I heard 'Amr saying: 'The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'If a man trusts someone with his life and then he kills him, he will carry a banner of treachery on the Day of Resurrection. '" (an-Nasa'i and Ibn Majah on the authority of 'Abdul-Malik bin 'Umair)

Muslim narrates in his Saheeh on the authority of Asma' bint Abu Bakr that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Among Thaqeef there will be a liar and a great slaughterer. " The scholars maintain that "the Liar" refers to al-Mukhtar bin Abu 'Ubaid for his display of partisanship and affiliation with soothsaying after having told his confidantes in secret that he had received revelation.

Chapter

Once Mus'ab bin az-Zubair had established his authority in al-Koofah, he sent for Ibraheem bin al-Ashtar who at the same time had been summoned by 'Abdul-Malik bin Marwan. Confused as to what he should do, Ibraheem consulted his associates on the matter and it was decided that he should go to his home country, i. e. al-Koofah. Accordingly, Ibraheem bin al-Ashtar travelled to Mus'ab bin az-Zubayr who showed him a great deal of respect, honour and hospitality. Mus'ab then dispatched al-Muhallab bin Abu Sufrah to al-Mawsil (Mosul), al-Jazeerah (Gulf), Adharbeejan (Azerbaijan) and Armeeniyah (Armenia) after having appointed 'Ubaidullah bin 'Abdullah bin Ma'mar, who resided in al-Koofah, as his successor over al-Basrah during his absence.

This year passed with 'Abdullah bin az-Zubair's dismissal of his brother Mus'ab from al-Basrah, to which he then appointed to his son, Hamzah bin 'Abdullah bin az-Zubair, who was a particularly zealous, generous and spontaneous person so much so that he would at times give until nothing else remained in his possession, while at others he would withhold like no one had withheld before; because of this, he was

considered hasty, inconsistent and unpredictable. Thus, Al-Ahnaf wrote to 'Abdullah bin az-Zubair who subsequently dismissed Hamzah for the aforementioned reasons and reinstated Mus'ab, whose authority therefore extended over al-Basrah and al-Koofah, which he had already been in his charge. As a result, Hamzah bin 'Abdullah bin az-Zubair

allegedly departed from al-Basrah with a vast amount of wealth from the Baitul-Mal (Public Treasury), upon which Malik bin Misma' said to him: "We cannot allow you to leave with our capital ", and 'Ubaidullah bin Ma'mar told him that he would have to reimburse the money and then prohibited him from going. In spite of this, Hamzah took off with the money, though he did not have the audacity to return to his father in Makkah and so he diverted his route to al-Madinah instead where he entrusted the money to some of the men there. Unfortunately for him, all these men squandered the money he had entrusted to them with and even repudiated him, except for one man from the Ahlul-Kitab (People of the Book, i. e. followers of the prophets Moosa and 'Eesa (Peace be upon them) ; Jews and Christians) who had taken an oath of trust to him. When news of what Hamzah had done reached his father, he said: "May Allah vanquish him! I had hopes that he would become the pride of the Banu Marwan", after which he disowned him.

Abu Mikhnaf mentions that Hamzah bin 'Abdullah bin az- Zubair was assigned authority over al-Basrah for a whole year
- Allah knows best.

Amongst the Prominent People Who Died in this Year

Al-Waleed bin 'Uqbah bin Abi Mu'ait and Abul-Jahm, who was the man who owned the woollen garment mentioned in the Saheeh Hadeeth. Many more were killed although the list is too extensive to name them all.

Upon Entering the Sixty-Eighth Year

'Abdullah reinstated his brother, Mus'ab, to office in al- Basrah where he then resided, while appointing al-Harith bin 'Abdullah bin Abu Rabee'ah al-Makhzoomi (nicknamed "Quba' meaning : to grunt") over al-Koofah and Jabir bin al-

Aswad Az-Zuhri over al-Madinah after having dismissed 'Abdur-Rahman bin al-Ash'ath, who was also flogged sixty lashes by Sa'eed bin al-Musayyab for not pledging allegiance to Ibn az-Zubair. The emperor of ar-Room, Qustanteen bin Qustanteen (Constantine II) also died in this year in his land during the battle of al-Azariqah.

Mus'ab had dismissed al-Muhallab bin Abu Sufrah from Persia, which he had conquered, and appointed him over al- Jazeerah and Adhrabeejan (Azerbaijan) wherein he also succeeded in triumphing over alAzariqah (a sect of the Khawarij). 'Umar bin 'Ubaidullah bin Ma'mar was alternatively appointed over Persia, though the people revolted against him and so he turned on them with the sword and beat them.

The people of Persia had previously been led by their commander, az-Zubair bin al-Mahooz, who they had abandoned on the battlefield of Istakhra but he later caught up with them and killed a vast number of them. On another occasion, they killed az-Zubair bin al-Mahooz's son, causing him to rout their army once again, though this time they fled to the land of Asbahan (Isfahan) and the surrounding areas. There they reinforced themselves and enhanced their numbers, which enabled them to advance upon al-Basrah while passing through some of the Persian lands, leaving 'Umar bin 'Ubaidullah bin Ma'mar behind. When Mus'ab heard of their advance, he stood up before the people and started blaming 'Umar bin 'Ubaidullah for allowing them to mobilise an army in his land to advance against

al-Basrah. 'Umar bin 'Ubaidullah had followed them in their tracks and so when the Khawarij heard that Mus'ab was ahead of them and 'Umar bin 'Ubaidullah was behind them, they diverted to al-Mada'in where they began to murder their women and children, slitting open the bellies of pregnant women and committing other despicable acts and atrocities. Thus, the deputy of al-Koofah, al-Harith bin Abu Rabee'ah, set out

towards them with the backing of the people and in the company of some of the distinguished figures of al-Koofah, including Ibraheem bin al-Ashtar and Shabath bin Rib'i.

Upon crossing the Sarat bridge, the Khawarij slashed its ropes in order to prevent al-Harith and his men from reaching the people, however, once he ordered for it be repaired, the Khawarij fled while they had the chance. They were followed by 'Abdur-Rahman bin Mikhnaf with an army of six thousand soldiers who passed through al-Koofah on their way to Asbahan. There, they did not engage in battle with them but instead laid siege to 'Attab bin Warqa' for a month in the city of Jubbah until the people could not bear it any longer, at which point the Khawarij made their attack, killing their commander az-Zubair bin al-Mahooz and taking possession of whatever belonged to their army. The Khawarij subsequently invested Qatari bin al-Fuja'ah with authority over them and then they headed together to the land of al-Ahwaz. Meanwhile, Mus'ab wrote to al-Muhallab bin Abu Sufrah (who was in charge of al-Mawsil) ordering him to counter-attack the Khawarij, as he was the most discerning person for the job, whilst Ibraheem bin al-Ashtar occupied his post in al-Mawsil during his absence. Hence, al-Muhallab disembarked in al-Ahwaz where he fought an intense battle, the duration of which extended to an unprecedented eight months.

Ibn Jareer says: "The land of ash-Sham suffered a harsh drought in this year that made it impossible to carry out any military expeditions

therein due to their fragility and lack of food and supplies. " Ibn Jareer goes on to say that the murder of 'Ubaidullah bin al-Hurr, who, according to sources, was a brave man who had held numerous offices and adopted various stances until one day he decided to neither comply with anyone from the Banu Umayyah tribe nor from the family of az-Zubair. Because of this, passed by the official of a district in al-'Iraq and other places, appropriated all the

money that had been obtained as revenue belonging to the Baitul-Mal (Public Treasury) whereupon he wrote out an official authorisation for himself, left with it in his possession and then spent it all on his companions. As a result, the caliphs and their leaders dispatched their armies against him in concert, which he managed to drive away and defeat no matter how little or great they were, to the point that Mus'ab bin az- Zubair and his men were forced to concede defeat to him in the land of al-'Iraq. Following this, he arrived in the presence of 'Abdul-Malik bin Marwan who delegated him with an envoy of ten individuals to whom Marwan said: "Enter al- Koofah and let them know that the soldiers shall be arriving rapidly. " Following this, he secretly went to see a group of his brethren regarding the matter, after which he disclosed his affair and informed the Ameer of al-Koofah, al-Harith bin 'Abdullah, of what 'Abdul-Malik bin Marwan had said. In response, al-Harith bin 'Abdullah dispatched an army against 'Ubaidullah and he was killed in the same place. His head was carried through al-Koofah and then al-Basrah, and in this manner the people were relieved of him. "

Ibn Jareer also says: "The site of 'Arafat witnessed the bearing of four different banners in this year, each in affiliation with a different leader:the first was raised for Muhammad Ibn al- Hanafiyyah; the second for Najdah al-Haroori and his associates; the third for the Banu Umayyah tribe; and the fourth for 'Abdullah bin az-Zubair, all of whom later turned in their flags in the same order.

'Abdullah bin 'Umar had been amongst those who were waiting for the deposing of Ibn az-Zubair, however, this was prolonged for so long that that Ibn 'Umar remarked: "The delay of his removal resembles the removal of Jahiliyyah (Ignorance). " However, once Ibn 'Umar stood down, so did Ibn az-Zubair, and the status quo remained at a standstill without any fighting. Jabir bin al- Aswad bin 'Awf Az-Zuhri had held the office of deputy of al- Madinah under the rule of Ibn az-Zubair, while Ibn az- Zuabir's brother, Mus'ab, occupied the position in both al-

Koofah and al-Basrah. On the other hand, 'Abdul-Malik bin Marwan held authority in the kingdoms of ash-Sham and Egypt -- Allah (SWT) knows best.

Amongst the Prominent People who Died in this Year:

'Abdullah bin Yazeed al-Awsi, who participated in the Treaty of al-Hudaibiyah; 'Abdur-Rahman bin al-

Aswad bin 'Abd Yaghooth; 'Abdur-Rahman bin Zaid bin al- Khattab al-'Adawi, the son of 'Umar bin al-

Khattab's brother who saw the Prophet (Peace and Blessings of Allah be upon him) and died in alMadinah at approximately the age of seventy; 'Abdur-Rahman bin Hassan bin Thabit al-Ansari; 'Adiyy bin Hatim bin 'Abdullah bin Sa'd bin Imra'ul-Qais, the honourable Sahabi who lived in al-Koofah and then in Qarqeesya'; and Zaid bin Arqam bin Zaid, the honourable Sahabi.

'Abdullah bin 'Abbas, the Interpreter of the Qur'an and the Paternal Cousin of the Prophet (Peace and Blessings of Allah be upon him), also Died in this Year:

His name was 'Abdullah bin 'Abbas bin 'Abdul-Muttalib bin Hashim bin 'Abd Manaf bin Qusayy, Abul'Abbas al- Hashimi. He was the paternal cousin of the Messenger of Allah (Peace and Blessings of Allah be upon him) and

the scholar of his nation, as a proficient exegete and interpreter of the Book of Allah. He was also known as “al-Habr wal-Bahr” meaning “the scholar and the sea” for his transmission of many of the sayings of the Prophet (Peace and Blessings of Allah be upon him) and those of the Sahabah (Companions of the Prophet (Peace and Blessings of Allah be upon him)). In fact, many of the Sahabah and communities of the Tabi’oon (second and third generations of righteous followers after the

time of the Prophet (Peace and Blessings of Allah be upon him)) acquired knowledge under his tutelage. Furthermore, many teachings can solely be ascribed to him amongst the Sahabah that attest to the exclusivity of his vast knowledge, understanding and insight, as well as his virtuous and noble background (may Allah be pleased with him and please him).

In Saheeh al-Bukhari, Ibn 'Abbas is reported to have said: "The Prophet (Peace and Blessings of Allah be upon him) died when I was circumcised and boys did not used to get circumcised until they attained puberty. " He also said: "The Prophet (Peace and Blessings of Allah be upon him) died when I was a ten year old, circumcised boy. "

Az-Zubair bin Bakkar said on the authority of Ibn 'Umar that he called 'Abdullah bin 'Abbas to come to him and said: "I once saw the Messenger of Allah (Peace and Blessings of Allah be upon him) call you, stroke your head and put his saliva in your mouth, saying: 'O Allah! Make him (Ibn 'Abbas) a learned scholar in religion (Islam) and teach him interpretation (of the Book). '"

'Amr bin Deenar is reported to have said that Ibn 'Abbas said: "I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) during the last part of the night and prayed behind him, after which he took me by the hand and moved me so that I was opposite him. He was about to start his prayer so I moved and then he (Peace and Blessings of Allah be upon him) prayed. As I was about to

leave, the Prophet (Peace and Blessings of Allah be upon him) said to me: 'Why did you move after I put you in front of me?' So I replied: 'O Messenger of Allah! Should someone pray in front of you when you are the Messenger of Allah to whom Allah has granted this (right)?' He was pleased at my words so he supplicated to Allah to increase me in knowledge and understanding. " Ibn 'Abbas also said: "Following this, I saw the Messenger of Allah (Peace and Blessings of Allah be upon

him) and I could hear him breathing heavily, then Bilal came and said to him: 'The prayer, O Messenger of Allah (Peace and Blessings of Allah be upon him)! ', at which point he got up and prayed without performing Wudhoo' (ablution) again. "

Imam Ahmad and others report that Ibn 'Abbas said: "Once the Prophet (Peace and Blessings of Allah be upon him) entered a lavatory and I put down a jug of water for his ablution. He asked: 'Who placed it there?' He was informed that it was Ibn Abbas who had so, and so he said: 'O Allah! Make him (Ibn 'Abbas) a learned scholar in religion (Islam) and teach him interpretation of the Qur'an. " Imam Ahmad also reports that Ibn 'Abbas said: "The Prophet (Peace and Blessings of Allah be upon him) embraced me and said: 'O Allah! Teach him wisdom. '"

Abu Salamah al-Hadrami is reported to have said that he heard Ibn 'Abbas saying: "I would constantly be in the company of the senior Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) from amongst the Muhajiroon (Emigrants) and the Ansar (Helpers) and I would ask them about the military expeditions of the Messenger (Peace and Blessings of Allah be upon him) and the occasions of revelation attached to them. I would not go to any one of them except that he would be happy to see me due to my relationship with the Messenger of Allah (Peace and Blessings of Allah be upon him). One day, I began to ask Ubayy bin Ka'b (who was sound in knowledge) concerning the Verses of the Qur'an that were revealed in al-Madinah, to

which he said: "Twenty-seven Verses were revealed in al- Madinah and the rest were revealed in Makkah. '"

'Ali appointed him as the deputy of al-Basrah, he led the Hajj Pilgrimage with the people on a number of occasions whereupon he delivered the sermon at 'Arafat, during which he interpreted Soorah al-Baqarah, while other narrations state

he interpreted Soorah an-Noor. Whoever heard his sermon would say: "He explained it in such a way that if ar-Room (the Byzantines) or at-Turk (the Turks) and ad-Dailam heard it they would have embraced Islam. "

At times, Ibn 'Abbas would criticise 'Ali with regard to his legal judgements, which 'Ali would accordingly correct. As Imam Ahmad narrated on the authority of 'Ikrimah, when Ibn 'Abbas heard that 'Ali had burnt some apostates from Islam, he said: "Had I been in his place I would not have burnt them, as the Prophet (Peace and Blessings of Allah be upon him) said, 'Do not punish (anybody) with Allah's punishment'. However, there is no doubt that I would have killed them, for the Prophet (Peace and Blessings of Allah be upon him) said: 'If somebody (a Muslim) discards his religion, kill him. '" When this reached 'Ali, he said: "Woe unto you, Ibn 'Abbas! " And in another narration he said: "Woe unto you, Ibn 'Abbas! Verily he delves into one's flaws! '" 'Ali would also dispute his judgements, such as when Ibn 'Abbas ruled the permissibility of Mut'ah (temporary) marriages as permanent and the eating of the meat of donkeys. On these occasions, 'Ali said to him: "You are certainly a confused man, as on the day of Khaibar, the Messenger of Allah (Peace and Blessings of Allah be upon him) forbade Mut'ah (temporary) marriages and the eating of donkey meat. '" This Hadeeth is reported in the Saheehain and others -- Allah, the Perfect and Sublime, knows best.

Sulaiman at-Taimi sent al-Hakam bin Ayyoob to

al-Hasan to ask Ibn 'Abbas about the first group of people to gather in the mosque on the day of Arafat, to which he replied: "The first person to gather there will be Ibn 'Abbas; indeed he is a well-versed man", or also related in a Hadeeth, he is referred to as a "man of great knowledge." He would ascend the pulpit and read Soorat al-Baqarah, following which he would explain it Verse by Verse. On the other hand, al-Hasan al-Basri narrates that 'Abdullah bin Muslim bin Qutaibah ad-Deenawari said:

"Sufyan narrated on the authority of Abu Bakr al-Hudhali who heard that al-Hasan said: 'Ibn 'Abbas was the first man to give counsel (legal advice) in al-Basrah. He ascended the Minbar and read Soorat al-Baqarah and Soorat Aal 'Imran, whereby he explained them word for word. "'According to Ibn Qutaibah, he possessed an abundance of knowledge that could be described in the way that Allah, the Sublime, says (what means):

"And we have sent down from the rainy clouds abundant water. " [an-Naba', 78:14],

i. e. , he would speak a lot in a short space of time like a gush of rain.

Yoonus bin Bukair says: "Hamzah ath-Thumali informed us that Abu Salih said: 'I would see Ibn 'Abbas sitting down and all of the Quraish would be boasting about him. People would gather around his door until they blocked the road and obstructed anyone from coming or going. "'Abu Salih also said: "I entered upon him and told him about all the people who had gathered at his door, upon which he said to me: 'Bring me a pail of water so that I can perform ablution'. He performed ablution, sat down and then he said: 'Go out and tell them that whoever wishes to ask me something about the Qur'an and its words may enter'. So I went out and permitted them to enter to until they filled the entire house and garden, whereupon he answered their questions and informed them about even more relevant things. He then said: 'Your brothers', and at that point they would

leave. Following that he said to me: 'Go out and tell them that whoever wishes to ask me nothing other than questions pertaining to the Halal (permissible Islamic injunctions), the Haram (prohibited Islamic injunctions) and Fiqh (jurisprudence) may enter'. So I went out and permitted them to enter until they filled the whole house and garden, whereupon they did not ask him anything that he did not fully answer, as well as informing

them of other similar things. He then said: 'Your brothers' and so they left to allow even more to come in. He said to me: 'Go out and say to them that whoever wants to ask me about the Fara'id (obligatory Islamic duties) or anything related to them to enter'. So I went out and permitted them to enter to the point that they filled the whole house and garden, whereupon he would answer their questions and even more'. He then said: 'Your brothers', at which point they left. After that he said: 'Go out and tell whoever wants to ask about the Arabic language, poetry and any peculiar sayings to now enter'. So I would go out and permit them to enter until they filled the house and garden, then he answered all their questions and told them even more than they had asked him about. He then said: 'Your brothers' and they left. "'Abu Salih also said: "The whole of the Quraish tribe would boast of him and I have never seen anyone like him before. "

Chapter

Ibn 'Abbas was assigned the role of the prayer leader of the Hajjin the thirty-fifth year during the rule of 'Uthman bin

'Affan at the time when he was besieged. 'Uthman was killed while he was away, whereafter Ibn 'Abbas took part in the Battle of al-Jamal with 'Ali, commanded the left wing of the army on the day of Siffeen, participated in the battle of the Khawarij and was appointed to power over al-Basrah as part of 'Ali's administration. During his absence from al-Basrah, he would commission 'AbulAswad ad-Du'ali to lead the prayer and Ziyad bin Abu Sufyan to oversee the Kharaj (land tax in Islamic law). The people of al-Basrah were fortunate to have him instruct them in matters of jurisprudence, teach them about their ignorance, admonish their criminals and to give to their poor. He remained in al-Basrah until the time of 'Ali's death, while others have said that 'Ali discharged him beforehand.

Following this, he went to see Mu'awiyah who received him hospitably, honoured him and showed him great respect. Mu'awiyah would throw riddles at him that he would solve instantly, about which Mu'awiyah used to say: "I have never seen anyone pose him a question that he could not answer. " When news of al-Hasan bin 'Ali's death in a letter reached Mu'awiyah, Ibn 'Abbas happened to be with him at the time and so Mu'awiyah offered his utmost condolences to him, which Ibn 'Abbas responded to in the best of manners. Mu'awiyah thereafter sent his son, Yazeed, who sat before Ibn 'Abbas and expressed his sympathy to him in the most eloquently spoken manner; Ibn 'Abbas was in turn especially grateful for the gesture. Hence, when Mu'awiyah died and al-Husain wanted to leave

to go to al-'Iraq, Ibn 'Abbas strictly forbade him for doing so to the extent that Ibn 'Abbas wanted to physically hold him back by his clothes. In fact, Ibn 'Abbas had become impaired towards the end of his life, which is one reason why al-Husain refused to accept his advice, although when al-Husain was killed, Ibn 'Abbas grieved so badly that he would not leave his house.

He would say: "O tongue! Grant some good and remain silent from delivering evil, as if you do not, you will regret it. " A man, supposedly called Jundab, came to him and said: "Entrust with me something (authority). " So Ibn 'Abbas said: "I entrust you with Tawheed of Allah (the Oneness of Allah) and all that pertains to it, observing the Salat (prescribed prayers) and giving the Zakat (prescribed charity), as every good deed that you do after that will be accepted and increased by Allah. O Jundab! Verily, you cannot put off your imminent death, therefore pray every prayer as if it were your last and become an estranged traveller in the world, as you ultimately belong to the people of the graves. OJundab! Cry over your sins and repent for your wrongdoings until the world feels of lesser value to you than the soles of your sandals and you desire your departure from it to the Justice of Allah. Indeed, you will not profit from what you leave behind except for your good deeds. "

Ibn 'Abbas said: "Perfecting what is good is through hastening to it, considering it unimportant and concealing it, meaning that one should hasten to give to the needy, perceive the deed through eyes of the one who receives it and conceal the deed from the view of the people. One should therefore not show off one's deeds, as in exposure lies hypocrisy, the insincere intentions of the giver and the embarrassment of the one receiving it in front of the people. "

In the sixty-eighth year, Ibn 'Abbas died in Ta'if and Muhammad bin al-Hanafiyyah led the

prayer at his funeral, saying: "Today, the learned man of this community has passed away. "

A Description of Ibn 'Abbas (May Allah be pleased with them)

He was so large in stature that if he were sitting down, he would take up the space of two men. He was particularly fair,

tall, handsome and charming. He was completely grey at the crown of his head, which he would colour with henna (a reddish-orange cosmetic taken from leaves and stalks of the henna plant), while other reports state that he would dye it black. He had an attractive face, he would dress well and he would frequently apply perfume such that if he passed by some women, they would say: "That is Ibn 'Abbas" or "that man is wearing musk. " When he lost his eyesight, he suffered from a paleness that made him look yellow in colour.

'Abdullah bin 'Abbas would wear a suit that was worth a thousand Dirhams. He had two sons named al'Abbas and 'Ali, the latter of whom was also known as as-Sajjad (prostrator) for the long periods of time he would spend in prostration during his prayers and who was also considered the most handsome member of the Quraish tribe on earth. It was said that Ibn 'Abbas would pray a thousand Rak'ah (units of prayer) every day and night with complete perfection. He would later become the patriarch of the Abbasid Caliphs, as it was his progeny that came to establish the Abbasid Caliphate, which we shall come to in the forthcoming chapters.

Abu Shuraih al-Khuza'i al-'Adawi al-Ka'bi, Abu Waqid al- Laithi, the honourable Sahabi whose name and testimony to his participation in the battle of Badr often differ from source to source, also died in this year.

Upon Entering the Sixty-Ninth Year

'Amr bin Sa'eed al-Umawi al-Ashdaq was murdered in this year by 'Abdul-Malik bin Marwan, the reason for which was that at the beginning of this year, 'Abdul-Malik had set out with his soldiers towards Qarqeesiya to lay siege to Zufar bin al-Harith al-Kilabi, who had offered assistance to Sulaiman bin Surad against Marwan's army when they fought against them at 'Ain Wardah. Zufar bin al-Harith had been defeated on the day of Marj Rahit and because of this, he decided to

denounce Marwan to pledge allegiance to Ibn az-Zubair instead. Thus, Marwan sent 'Ubaidullah bin Ziyad against Zufar with an army of sixty thousand men to vanquish him in al-'Iraq, although when 'Ubaidullah reached the land of alJazeerah, he received news of Marwan's death after having laid siege to Zufar for some period of time. Following that, the "Army of the Repentants" advanced against them until they engaged in battle with 'Ubaidullah bin Ziyad who was able to conquer them and then return to the besieged Zufar bin al-Harith. When al-Mukhtar later dispatched his army with Ibraheem bin al-Ashtar, they succeeded in destroying the army of ash-Sham and killing 'Ubaidullah bin Ziyad as we mentioned earlier. It was on that occasion that 'Abdul-Malik bin Marwan assembled an army to carry out a military campaign against Zufar and then against Mus'ab bin az- Zubair.

Prior to 'Abdul-Malik's departure there, he appointed 'Amr bin Sa'eed al-Ashdaq as his successor over Dimashq who entrenched the city and took the money from the Bait ul-Mal (Public Treasury). It has otherwise been claimed that the money was in the possession of 'Abdul-Malik; however, he then abandoned a division of the army and withdrew to Damascus during the night, with Humaid bin Huraith bin Bahdal al-Kalbi and Zuhair bin al-Abrad al-Kalbi. When they arrived in Dimashq, 'Abdur-Rahman bin Ummul-Hakam had been its deputy under 'Abdul-Malik's administration, although having received information about their arrival, he fled and left the country. 'Amr bin Sa'eed al-Ashdaq subsequently entered the country and

seized the public treasuries, whereafter he addressed the people and promised them justice, equity, prosperity and good-fortune. When 'Abdul-Malik learned of what al-Ashdaq had done, he made a prompt return to discover that al-Ashdaq had fortified Dimashq and hung drapes and veils on its fortresses, while al-Ashdaq isolated himself within an impenetrable Roman citadel located within the city.

'Abdul-Malik soon arrived in Dimashq and laid siege to him, because of which a battle broke out that lasted sixteen days. After it was over, 'Abdul-Malik contacted al-Ashdaq to say to him: "I implore you by Allah's Mercy that you give your word regarding the affairs of your house (i. e. family), while we accept Ibn az-Zubair's authority over us. Fall back on your pledge, as you have my covenant and pact with Allah, for I have sworn to Him with conviction that you will be my successor after me. " They then began to correspond with one another until 'Amr was deluded into opening the gates of Dimashq and then to agree to call a truce on the grounds that he would be 'Abdul-Malik's heir after him and that everyone working under 'Abdul-Malik would then work for him. The peace treaty was written on a Thursday, whereafter 'Abdul-Malik subsequently entered Dimashq and the Dar ul-Imarah (official headquarters) as he was accustomed to doing. He then wrote to 'Amr bin Sa'eed al-Ashdaq, saying: "Give back the people's provisions that you appropriated from them from the Bait ul-Mal (Public Treasury). " 'Amr replied: "This is none of your business and this country is not yours, therefore you should get out of it. "

The following Monday, 'Abdul-Malik wrote a letter to al-Ashdaq in which he ordered him to meet him at his house within the al-Khadra' government headquarters. When the messenger arrived, 'Abdullah bin Yazeed bin Mu'awiyah, who was the husband of al-Ashdaq's daughter, Umm Moosa bint Amr bin Sa'eed, happened to be with him at the time and so 'Amr al-Ashdaq sought his advice as to

whether he should go or not, to which he said: "O Abu Sa'eed! By Allah, you are dearer to me than my own hearing and eyesight and I reckon that you are not going to go to him, therefore pledge allegiance to al-Himyari, the son of Ka'b al-Ahbar's wife, as the greatest of the great are the Banu Isma'eel tribe who locked the gates of Dimashq in order to put an end to the killing and fighting. " So 'Amr said: "By Allah! If I were asleep, it would not frighten me if Ibn az-Zarqa' woke me up

and he would not dare to do that to me. In any case, 'Uthman bin 'Affan appeared to me in my dream yesterday and dressed me in his shirt. " He then went on to say to the messenger: "Send him my greetings of peace and tell him that I will come to him in the evening, by the will of Allah. " That evening, 'Amr put on his coat of armour underneath his clothes and took up his sword, although when he stood up, he tripped over the carpet and so his wife and some others who were present said to him: "We reckon that you should not go to him. " Nevertheless, he did not pay any heed to that and proceeded in the company of a hundred of his slaves.

'Abdul-Malik had commanded the Banu Marwan tribe to convene in his presence and that when 'Amr bin Sa'eed arrived at the gate, they should enter and imprison whoever was with him. Every gate was guarded by a division and so by the time that 'Amr had reached the courtyard in which 'Abdul-Malik was sitting, he was alone without any of his supporters and had nothing other than a single sword with him. The first thing he saw upon his entrance was that all of the Banu Marwan tribe had gathered behind 'Abdul-Malik, which immediately caused him to sense that something was wrong. At that point, he then turned to one of the servants next to him and whispered: "Woe unto you! Go to my brother Yahya and tell him to come to me", however he did not understand what he said but instead replied: "I am at your service!" 'Amr therefore repeated it to him again but he failed to understand him and said once again: "I am at your service. " 'Amr therefore scolded at

him: "Woe unto you! Get away from me and may Allah burn you in Hellfire! "

Hassan bin Malik bin Bahdal and Qabeesah bin Dhu'aib had been in the presence of 'Abdul-Malik but he permitted them to leave, which they did and then locked the gates behind them. After that, 'Amr approached 'Abdul-Malik who welcomed him and sat him down on the cushion beside him.

They then began to talk for a long time, following which 'Abdul-Malik said: "O servant! Take his sword from him. " So 'Amr said: "We belong to Allah, O Ameer ul-Mu'mineen! "So 'Abdul-Malik said: "Or do you expect to speak with me while strapped with your sword?" The servant then took away his sword and they spoke for another hour, following which 'Abdul-Malik said to him: "O Abu 'Umayyah! "He responded: "I am at your service, O Ameer ul-Mu'mineen! "'Abdul-Malik continued: "After you denounced me, I swore that I would not be satisfied as your ruler until I had your neck in a choker. " At that point the Banu Marwan tribe said: "After that you released him, O Ameer ul-Mu'mineen! "He said: "Then I released him but I was not sure if I should have done that to Abu Umayyah. " So the Banu Marwan tribe said: "Have you fulfilled your oath, O Ameer ul-Mu'mineen?" Then 'Amr said: "Swear by it, O Ameer ul-Mu'mineen! "At that point, 'Abdul-Malik took out a choker from underneath his cushion and threw it to him, upon which he said: "O servant! Get up and choke him in it! " and so the servant obeyed. 'Amr then said: "I ask Allah, O Ameer ul-Mu'mineen, that you release me from this in the view of the people. " So 'Abdul-Malik said: "Are you trying to beguile me, O Abu Umayyah, even at the point of death?No, by Allah! We would not release you from it unless we were forced to", and then he struck him a blow in the mouth that broke his jawbone. 'Amr said: "I ask Allah, O Ameer ul-Mu'mineen, that He calls the one who is breaking my bones to something greater than that! "So 'Abdul-Malik said: "By Allah! If I knew that you would continue to please me and put

things right with the Quraish, I would let you go. However, two men do not meet in a country for the reason that we have met and then one lets the other one leave as friends. ”

In another narration, the narrator reports that ‘Abdul-Malik said to him: “Based on what I know, O ‘Amr, two outstanding personalities cannot coexist. ” Then, when ‘Amr realised that he meant his death by this, he said to him: “Are you betraying

me, O Ibn az-Zarqa'?" The narrator says that they continued to exchange hostile words with one another until the Mu'ath-thin (caller to prayer) called the 'Asr (late afternoon) prayer. 'Abdul-Malik then stood up to leave for the congregational prayer, at which point he commanded his brother, 'Abdul-'Azeez bin Marwan, to carry out his execution. 'Abdul-Malik then left and 'Abdul-'Azeez approached him with his sword, whereupon 'Amr said to him: "I implore by Allah's Mercy that you do not follow through with this and allow someone other than yourself to administer to it", which caused Abdul-'Azeez to desist.

When the people saw that 'Abdul-Malik had left and that 'Amr was not with him, they began to exaggerate and make assumptions about the fate of 'Amr, which reached 'Amr's brother, Yahya, who immediately set forth with a thousand supporters and masses of other people to help 'Amr bin Sa'eed. At that instant, 'Abdul-Malik hastened to enter the Khadra', after which Yahya and the others arrived at its door and started banging on it, shouting: "We heard your voice, O Abu Umayyah!" One of the men with them then struck al-Waleed bin 'Abdul-Malik ('Abdul-Malik's son) in the head with his sword and dragged him out, which therefore granted access to Ibraheem bin 'Arabi, the renowned poet, who went in and began to make a public address within the mosque that caused the people to cry out.

When 'Abdul-Malik returned, he was unpleasantly surprised to discover that his brother had not killed him, for which he scolded

him and insulted him and his mother (as they had different mothers). 'Abdul'Azeez then said: "Allah gave me mercy, O 'Abdul-Malik, as he is the nephew of 'Abdul-Malik bin Marwan!" 'Abdul-Malik then said: "O boy! Bring me a spear", which 'Abdul-Malik then brandished and beat 'Amr with. When this showed no effect, however, 'Abdul-Malik beat him a second time but again it was of no use and so he grabbed him with his hands to then discover that he was fully

clad in armour. At that point, 'Abdul-Malik began to laugh and said: "Armour as well?! You certainly came prepared! O boy, bring me my sword! "So he brought his sword and then he ordered 'Amr to fall to the ground, upon which he sat on his chest and killed him by slitting his throat, as he said (in al- Baseet poetic meter):

*"O 'Amr! You will endure my abuse and
vilification Until you say whatever it is
that will quench me. "*

It is said that after he slit his throat, 'Abdul-Malik trembled vigorously.

Yahya bin Sa'eed, 'Amr bin Sa'eed's brother, entered the Dar ul-Imarah (official headquarters) with those who were with him following his brother's execution whereupon the Banu Marwan tribe advanced towards them and they clashed against one another in combat. Groups from both sides withdrew, while Yahya on the other hand began to launch rocks that he had kept hidden in case of a battle. Subsequently, 'Abdul-Malik bin Marwan left the mosque, following which he ascended the pulpit and began to say: "We ask: 'Where is al-Waleed (his son) ?'I say they killed him out of spite! "Ibraheem bin 'Arabi alKinani (the poet) then stepped forth and said: "I have al-Waleed with me! He has been inflicted with some wounds but he is fine. " At that point, 'Abdul-Malik commanded Yahya bin Sa'eed's execution, though his brother, 'Abdul-'Azeez bin Marwan interceded on his behalf with groups of others who 'Abdul-Malik had also

sentenced to death. 'Abdul-'Azeez therefore interceded on their behalf too and so 'Abdul-Malik sentenced his brother to a month in prison, following which he and 'Amr bin Sa'eed's sons and their families travelled to al-'Iraq. There they entered upon Mus'ab bin az-Zubair who received them hospitably and greeted them warmly.

The Biography of ‘Amr bin Sa‘eed al- Ashdaq

His name was ‘Amr bin Sa‘eed bin al-‘As bin Umayyah bin ‘Abd Shams, Abu Umayyah al-Qurashi alUmawi, more commonly known as al-Ashdaq. He was a noble amongst the Muslims as well as one of the most respected and popular. He would give charity abundantly and hold the elite members of society to account.

It was al-Ashdaq who dispatched the delegation to Makkah following the battle of al-Harrah at the time when Yazeed bin Mu‘awiyah sought to battle against Ibn az-Zubair. Abu Shuraih al-Khuza‘i, however, prohibited it based on the Hadeeth he heard from the Messenger of Allah (Peace and Blessings of Allah be upon him) about the sanctity of Makkah. Al-Ashdaq replied: “I know that better than you, O Abu Shuraih! The Haram (i. e. Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after committing crimes” (this Hadeeth appears in the Saheehain as we mentioned earlier).

Marwan entered Egypt after he started calling people to pledge allegiance to himself and thereafter established himself in ash-Sham. ‘Amr bin Sa‘eed then entered Egypt and subsequently conquered it, after which it was promised that he would be the Wala al-‘ahd (“guardian; heir”) after ‘Abd al- Malik while in the meantime he would be assigned as deputy of Dimashq. Once Marwan gained more power, however, he revoked his promise and entrusted it to his son ‘Abdul-‘Azeez instead, and in this

manner betrayed 'Amr. This did not happen until after 'Abdul-Malik had penetrated al-'Iraq to fight against Mus'ab bin az-Zubair and he had returned with his army to Dimashq, fortified it and responded to its people. It was following this that 'Abdul-Malik laid siege to Mus'ab and then forced him to surrender on the grounds of

deceptively offering him security, after which he killed him instead (as we shall come to shortly).

Abul-Aswad ad-Du'ali was also amongst the prominent people who died in this year:

He was the judge of al-Basrah and an honourable Tabi'i (from the second or third generation of righteous followers of the Prophet (Peace and Blessings of Allah be upon him)) " whose full name was Zalim bin 'Amr bin Sufyan bin Jandal.

He embraced Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him), although he never actually saw him in person. He participated in the Battle of the Jamal with 'Ali; he died during the rule of 'Ubaidullah bin Ziyad, he was trustworthy and he was the first person to speak on the subject of grammar.

Ibn Khallikan and others maintain that the first person to impart knowledge of grammar to him was 'Ali bin Abi Talib who taught him that speech is made up of nouns, verbs, prepositions, articles, conjunctions and particles. Following 'Ali's example, Abul-Aswad then refined his speech in accordance with his teachings, which is why he subsequently called it the science of Nahw (literally: imitating one's example, which is the name for grammar today).

Ibn Khallikan further states: "Ibnul-Aswad was

a miser so much so that he would say: 'If we gave the poor and needy our money then we would end up like them'. One night, he fed a poor person supper and after he had finished eating, he then shackled him and made him spend the night at his house during which he forbade him from leaving so that he would not trouble the Muslims with his begging. As such, the poor person asked to be let go, to which he responded: "How preposterous! You were given your supper only in order to free the Muslims from your begging for one night! "He

therefore let him go the following morning. Some well-known poetry is also ascribed to him (may Allah have mercy on him).

Other Prominent People who died in this year:

Jabir bin Samurah bin Junadah, who was a Companion and transmitter of Ahadeeth like his father. He went to stay in al- Koofah in this year during which he died. It has otherwise been said that he died in the sixty-sixth year -- Allah knows best.

Asma' bint Yazeed bin as-Sakan al-Ansariyyah who pledged her allegiance to the Prophet (Peace and Blessings of Allah be upon him), also known as Umm Sulaim, died in this year. She killed nine of the opposition on the Day of Yarmook in the battle against ar-Room, which happened to coincide with her wedding night. She lived in Damascus and was buried in Bab us-Sagheer.

Hassan bin Malik bin Bahdal, commander Abu Sulaiman al- Bahdali, who worked in the service of pledging allegiance to Marwan, died in this year.

Yoosuf bin al-Hakam ath-Thaqafi, the father of al-Hajjaj, died in the year.

'Abdur-Rahman bin al-Hakam, Marwan's brother, also died in this year.

Upon Entering the Seventieth Year of the Hijrah

Ar-Room (the Byzantines) rose up and mobilised against ash-Sham who they had hitherto deemed weak, upon perceiving the division between the Banu Marwan tribe and 'Abdullah bin az-Zubair. 'Abdul-Malik therefore entered a peace pact with the emperor of ar-Room who concluded a truce on the grounds that 'Abdul-Malik agreed to pay him a thousand Deenars every Friday, which he did out of fear for ash-Sham.

During this year, Mus'ab bin az-Zubair travelled to Makkah with a great deal of money which he distributed there, in addition to slaughtering a thousand fattened animals and a further twenty-thousand sheep at the site of the Ka'bah. After satisfying the inhabitants of Makkah, he then returned to al-'Iraq and granted some of the chiefs who had been sent from al-Hijaz a generous amount of money.

Amongst the Nobles who Died in this Year:

'Asim bin 'Umar bin al-Khattab al-Qurashi al-'Adawi, the son of Jameelah bint Thabit bin Abu al-Aqlah, was born during the lifetime of the Messenger of Allah (Peace and Blessings of Allah be upon him). He did not transmit any narrations except for one Hadeeth on the authority of his father in which the Prophet (Peace and Blessings of Allah be upon him) said: "When you see night fall, the fasting person should break his Sawm (fast). "

Qabeesah bin Jabir bin Wahb al-Asadi, Abul-'Ala', who was one of the senior Tabi'een (second and third generations of pious followers), died in this year.

Yazeed bin Ziyad bin Rabee'ah al-Himyari, the poet, who wrote satire, died in this year.

Bushair bin an-Nadr, the judge of Egypt, died in this year.

Malik bin Yakhamir as-Saksaki al-Alhani al-Himsi, an honourable Tabi'i (from the second or third generation of pious followers) and an alleged Sahabi of the Prophet (Peace and Blessings of Allah be upon him) - Allah knows best - also died in this year.

Upon Entering the Seventy-First Year

This year witnessed the killing of Mus'ab bin az-Zubair as a direct result of 'Abdul-Malik's advancement against him from ash-Sham with a vast army. In fact, they encountered each other in this year after having previously been forced to wait due to the severe conditions of the winter, due to which they had to return to their countries. It was in this year that 'Abdul-Malik made a second advancement towards him, dispatching a military detachment that entered al-Basrah and called its people to 'Abdul-Malik in secret, which some in fact responded to. In the meantime, Mus'ab had travelled to al-Hijaz, however, upon hearing about this, he immediately went to al-Basrah where he reprimanded the prominent members of society by censuring him and blaming them for allowing 'Abdul-Malik's people to enter. Upon reinstating authority over them and suspending the roles of some of the senior officials, Mus'ab moved on to al-Koofah where he was informed that Abdul-Malik's troops were making inroads from ash-Sham and so he decided to encroach upon them himself.

Once 'Abdul-Malik had arrived at a resthouse, he wrote to the supporters of Marwan who had responded to his delegation. In their reply to him, they made it a condition that he entrust them with authority over Asbahan, to which he agreed, given that they were leaders and chiefs. 'Abdul-Malik assigned his brother, Muhammad bin Marwan, at the head of his army; 'Abdullah bin Yazeed bin Mu'awiyah in charge of the right

wing and Khalid bin Yazeed bin Mu'awiyah in charge of the left wing. On the other hand, Mus'ab bin az-Zubair departed after the people of al-'Iraq became divided and deserted him. This made him question and suspect those who claimed to support him, as he had learnt that they were unwilling to resist his enemies and because of that, he decided he would only feel satisfied and assured if he set out independently. In this regard, he said: "I am following the path of al-Husain bin 'Ali when others refused to surrender to him and instead stooped to support 'Ubaidullah bin Ziyad", at which point he began to sing to himself:

"Indeed, the first to emulate in at-Taff (in the outskirts of al- Koofah) were the Hashimi (Hashemite) family, Who have ordained for honored people the way of emulation. "

Subsequent to that, both armies assembled in Dairul-Jathaleeq wherein Ibraheem bin al-Ashtar, who was the commander of Mus'ab's army from al-'Iraq, launched an attack on Muhammad bin Marwan, the commander of the army of ash- Sham. Upon assuming their positions, 'Abdul-Malik sat behind 'Abdullah bin Yazeed bin Mu'awiyah on horseback, who then launched a successful attack on Ibraheem bin alAshtar and his soldiers that destroyed them completely. Ibraheem bin al-Ashtar (may Allah have mercy on him and forgive him) was killed in the attack, as were many of the leaders and chiefs who were with him. 'Attab bin Warqa', who was mounted on Mus'ab's horse, fled the battlefield and took refuge with 'Abdul-Malik bin Marwan, whilst Mus'ab stood at the heart

of the battlefield, championing the bearers of the banners and exhorting them to bravery and heroism to get them to advance to the forefront. However, when no one moved, he started exclaiming: "O Ibraheem! I do not have Ibraheem today! The matter has become aggravated, the battle has intensified, men have grown feeble, the situation has become constrained and the encounter has magnified. "

Al-Mada'ini says that Yahya bin Isma'eel bin al-Muhajir's father said: "'Abdul-Malik sent his brother, Muhammad bin Marwan, to Mus'ab to offer him his protection but he refused it and said: 'Someone like me does not relinquish his position even if he were to be vanquished! By Allah, the Quraish will not say that I fled the battlefield! 'Then he said to his son: 'Proceed ahead of me until I am bereaved of a son', and so his son set out and fought to his death. "

Mus'ab was subsequently struck by an arrow and suffered a severe wound, upon which he looked at the perpetrator, Za'idah bin Qudamah, and cursed him by saying: "O imitators of al-Mukhtar! "He then fell to the ground, at which point, a man - allegedly 'Ubaidullah bin Ziyad bin Zabyan at- Tameemi - went up to him and killed him by cutting off his head, which he then took to 'Abdul-Malik bin Marwan. Upon receiving it, 'Abdul-Malik fell into prostration and presented him with a thousand Deenars, but he refused to take it and said: "I did not kill him out of obedience to you but out of revenge for myself. " His motive originated from the time that Mus'ab dismissed him from a position of authority after he had no long appointed him and so because of this he felt offended and bitter toward him.

Al-Mada'ini says: "Mus'ab bin az-Zubair's murder took place on Tuesday, 13th Jumadal-Oola, or at the very end of the seventy-first year according to popular belief. " He goes on to say that it could have also been in the seventy-second year - and Allah knows best.

Ibn Jareer says : "As al-Waqidi asserts, 'Abdul-Malik returned to ash-Sham in this year. " He says: "Ibn az-Zubair dismissed Jabir bin al-Aswad from al-Madinah in this year and appointed Talhah bin 'Abdullah bin 'Awf in his place. "

'Abdullah bin az-Zubair performed Hajj with the people also in this year and his leadership over al-'Iraq was discontinued.

Najdah al-Haroori, who had overthrown al-Yamamah, was also killed in this year, on which occasion 'Abdullah bin Thawr embarked on his journey there.

The Biography of Mus'ab bin az-Zubair (May Allah have mercy upon him)

His name was Mus'ab bin az-Zubair bin al-'Awwam bin Khuwailid bin Asad bin 'Abdul-Azza bin

Qusayy bin Kilab, Abu 'Abdullah al-Qurashi, also known as 'Abu 'Eesa and al-Asadi. His mother was arRabab bint Unaif al-Kalbiyyah and he was one of the most handsome, generous and passionate of people.

Al-Khateeb al-Baghdadi says : "He assigned leadership over the people of al-'Iraq to his brother,

'Abdullah, until 'Abdul-Malik killed him at a resting place near Awana by the River Dujail at DairulJathaleeq. Even today, it is well-known that his grave is located there. "

'Amir ash-Sha'bi said: "While I was sitting down, the Ameer, Mus'ab bin az-Zubair, summoned me and so I was let into the Dar ul-Imarah (official headquarters). The curtains were then drawn open to reveal 'A'ishah bint Talhah who was sitting behind them and I had never seen anything or anyone more splendid or beautiful than her. Mus'ab then said: 'Do you know who this is?' So I said: 'No'. So he said: 'This is 'A'ishah bint Talhah', at which point she

left. She then said to Mus'ab: 'Who was that who you allowed to see me?' He said: 'That was 'Amir ash-Sha'bi'. So she said: 'Grant him something' and he granted me ten thousand Dirhams. "

Mus'ab was amongst the most decent and generous of people. He would never regard what he gave to someone as too much or too troublesome, whatever it might have been. In that manner, he would give to the weak and the strong, the simple

and the elite, without differentiation, whereas his brother, 'Abdullah, on the other hand, was a miser.

Al-Khateeb al-Baghdadi narrated in his Tareekh that on one occasion, Mus'ab got angry at a man and so he sentenced him to death by beheading. Upon receiving his sentence, the man exclaimed: "Allah has consoled the Ameer! What is worse than having people like me on the Day of Judgement clinging to your good limbs and to your face which will be illuminating, and I will be saying: 'O Allah! Question Mus'ab for killing. '"At that point, Mus'ab pardoned him and so the man said: "Allah has consoled the Ameer! If you think that can grant me a comfortable lifestyle then you may", and so he took out a hundred thousand Dirhams for him. The man then said to Mus'ab: "I testify to you that half of that will go to Ibn Qais who says about you:

'Verily, Mus'ab is a shooting star from Allah

*On whose face, darkness is dispelled. His
reign of mercy has neither*

Tyranny nor arrogance.

He fears Allah in executing affairs

*And he has prospered as far as piety is
concerned. '"*

It is said that he was killed on a Thursday during mid- Jumadal-Oola of the seventy-second year.

Ibn Jareer says: "When news reached 'Abdullah bin az-Zubair that his brother, Mus'ab, had been killed, he stood up to address the people and said: 'Praise be to Allah to Whom belongs all creation and affairs. He gives Al-Mulk (The Kingdom) to whoever He wills and He takes al-Mulk from whom He wills, just as He raises whoever He wills to a high station and He debases whoever He wills to a lowly station.

All good rests in His Hands and He is Capable of all things. Allah neither debases those who are true to him nor does he grant victory to the helpers and associates of the Shaitan (Satan). News that will both sadden and please us has come from al-'Iraq: Our beloved Mus'ab has been killed and for that reason we are sad but as for that which will please us, we have been informed that he died with conviction and saying the Shahadah (Testimony of Faith, i. e. declaring: 'There is no one worthy of worship but Allah'). Indeed, we are saddened by the disastrous departure of a close intimate who held the most sound views and who was most patient and generous towards others. I now grieve over Mus'ab as I grieved over az-Zubair before him, unlike when I was free from calamity in the case of 'Uthman. Mus'ab was a servant among the servants of Allah and a helper amongst His helpers, while the people of al-'Iraq are people of hypocrisy and betrayal who surrendered and pledged allegiance to him at the lowest price. If we are caused to die, then by Allah, we will not be killed sitting on our couches like the Banu Abul-'As tribe, who by Allah, were neither killed marching in Jahiliyyah (Ignorance) nor in Islam. We will not die except at the heads of spears or under the flash of the sword. Indeed, the Banu Abul-'As tribe united the people on grounds of desire and fear, because of which they were persuaded to advance against their enemies who were in fact better and more honourable than them, while their own followers did not fight for their sake at all. Has the World not neglected the Supreme King Whose authority does not cease and Whose Kingdom does not

perish? Rather the world chooses not to accept it but resorts to recklessness and desires instead and so I shall not shed tears of sorrow and remorse over departing from it. This is what I have to say and I ask Allah for forgiveness for myself and all of you. ”

Amongst the Prominent People who Died in this Year:

Ibraheem bin al-Ashtar, otherwise known as Malik bin al- Harith an-Nakha'i whose father was one of 'Ali's senior chiefs, was appointed as an official to Khurasan and was amongst those who put up resistance against 'Uthman and killed him.

'Abdur-Rahman bin Abza al-Khuza'i, to whom Companionship and the transmission of narrations can be attributed, was employed by 'Ali over Khurasan, he resided in al-Koofah which he was in charge of at one point and died there.

'Abdur-Rahman bin 'Usailah, Abu 'Abdullah al-Muradi as- Sunabihi, who was amongst the righteous followers.

'Umar bin Abu Salamah al-Makhzoomi al-Madani, the stepson of the Prophet (Peace and Blessings of Allah be upon him) who was born in the land of Abysinnia, stayed with his mother, Umm Salamah, and he transmitted some Ahadeeth of the Prophet (Peace and Blessings of Allah be upon him) on the authority of the Sahabah (May Allah be pleased with them).

Safeenah, the Mawla (servant; ally) of the Messenger of Allah (Peace and Blessings of Allah be upon him), died in this year.

'Amr bin Akhtab, Abu Zaid al-Ansari al-A'raj, undertook thirteen military expeditions with the Messenger (Peace and Blessings of Allah be upon him) who once stroked his head and said: "O Allah! Beautify him! " As such, he reached the age of a hundred without turning grey

whatsoever and he died in al-Basrah.

Ghudaif bin al-Harith bin Zunaim as-Sakooni whose affiliation of Companionship is disputed.

Yazeed bin al-Aswad al-Jurashi as-Sakooni was a pious and devout believer who lived in ash-Sham in the village of

Zabdeen, while others say the village of Jisreen. He owned a house within the Bab Sharqi, his affiliation of Companionship is disputed and he transmitted narrations on the authority of the Sahabah. 'Amr bin al-Aswad, Abi 'Iyad al-'Ansi al- Himasi, who was a senior Tabi'i (from the second and third generations of righteous followers) and a scholar of ash- Sham. He practiced Zuhd (asceticism) and Ijtihad (independent judgement in legal or theological matters) and would show little partisanship or prejudice. He died in Hims (the ancient Emesa, a city in central Syria).

Upon Entering the Seventy-Second Year

A severe battle broke out between al-Muhallab bin Abu Sufrah and the Azariqah branch of the Khawarij (sect of Dissenters) in a place called Soolaf (a village in Khoozistan). They spent approximately eight months fighting against each other in battle due to postponed wars, the detailed account of which are provided by Ibn Jareer. During that time, Mus'ab bin az-Zubair was killed and the people pledged allegiance to 'Abdul-Malik bin Marwan, who commissioned al-Muhallab bin Abu Sufrah over al-Ahwaz for which his efforts were greatly commended and praised by 'Abdul-Malik. The people within 'AbdulMalik's state later attacked the Ahwaz and brought about the ruinous defeat of the Khawarij, who were thereafter forced to flee to neutral lands. Khalid bin 'Abdullah, the Commander of 'Abdul-Malik's army, and Dawood bin Qahdham pursued them in order to run them out of the land, while 'Abdul-Malik

sent a message to his brother, Bishr bin Marwan, to extend four thousand Dirhams to them as assistance, which he sent with 'Attab bin Warqa'. As such, the Khawarij were expelled by those who forcefully pursued them among the people of 'Abdul-Malik's state, although because the vast majority of their horses died in the process, most of the soldiers had to return to their families on foot.

Ibn Jareer says: “‘Abdul-Malik bin Marwan sent al-Hajjaj bin Yoosuf ath-Thaqafi to lay siege to Makkah in order to target ‘Abdullah bin az-Zubair. ” According to Ibn Jareer, the reason he in particular, and not someone else, was dispatched because when ‘Abdul-Malik wanted to return to ash-Sham after Mus‘ab was killed and al-‘Iraq was seized, he instructed the people to go war with ‘Abdullah bin az-Zubair in Makkah. However, when nobody responded to him, al-Hajjaj stood up and said: “O AmeerulMu‘mineen! I will do it”, after which al-Hajjaj told ‘Abdul-Malik a story claiming that he had seen him in a dream and so he said: ‘O Ameer ul-Mu‘mineen! I saw myself take hold of ‘Abdullah bin az-Zubair and it was as if I skinned him like an animal; therefore, send me as I will surely kill him! ‘He subsequently dispatched him with a dense army comprised of the people of ash-Sham, in addition to sending a treaty guaranteeing protection to the people of Makkah provided that they submitted in obedience to him. ”

It is said that al-Hajjaj set out this year during the month of Jumada with a thousand horsemen from ashSham. He embarked on the route from al-‘Iraq without passing by al- Madinah, instead stopping at-Ta‘if from where he began to dispatch delegations to ‘Arafat. At the same time, Ibn az- Zubair sent out horsemen to intercept al-Hajjaj, whose horsemen defeated them. Following this, al-Hajjaj wrote to ‘Abdul-Malik seeking his permission to enter the Haram (Holy Sanctuary at Makkah) in order to lay siege to Ibn az- Zubair, stating that his sword had become blunt, his soldiers had

grown bored and his general associates had parted from him, for which al-Hajjaj additionally requested that he extend some of his men to him for assistance.

‘Abdul-Malik wrote to Tariq bin ‘Amr commanding him and his partisans to assume his position alongside al-Hajjaj, as prior to this, Tariq had intended to return to ‘Abdul-Malik in al-Madinah. Instead, ‘Abdul-Malik instructed him to station himself in Wadi al-Qura with his army from al-Madinah and

elsewhere, who together were claimed to number approximately five thousand strong, three thousand of whom were from ash-Sham. Thus, al-Hajjaj set out on his journey from at-Ta'if whereupon he stopped at Bi'r Maimoon and enclosed Ibn az-Zubair inside the mosque.

Upon entering the month of Dhul-Hijjah of this year, al-Hajjaj performed the Hajj Pilgrimage with the people, during which he and his comrades were armed with their weapons while standing on Mount 'Arafat, which was also the case at the other stations of the Pilgrimage. As Ibn az-Zubair was under siege, he was not able to perform the Hajj Pilgrimage this year and so he ritually had animals slaughtered on the Day of Nahr (Sacrifice) as a substitute. It is because of this that many of those were with al-Hajjaj and Tariq bin 'Amr on the Hajj Pilgrimage were unable to circumambulate the House (i. e. the Ka'bah) and instead remained dressed in their Ihram (Hajj garments) without completing the second part of the Pilgrimage rites. This is why al-Hajjaj and his comrades stopped over at a place between al-Hajoon and Bi'r Maimoon - Truly, to Allah we belong and to Him we shall return.

Ibn Jareer says: "In this year, 'Abdul-Malik wrote to 'Abdullah bin Khazim, the Ameer of Khurasan inviting him to pledge allegiance to him and further proposing that he divide up Khurasan with him for a period of seven years. Upon receiving the letter, he said to the messenger: 'Was it Abu'dh- Dhibban who sent you? By Allah, if you were not just a messenger, I would have killed you already! Nevertheless, I

command you to eat this letter of his! 'And so he ate it. 'Abdul-Malik therefore went to Bukair bin Wishah, Ibn Khazim's deputy over Marw (present-day Mary, town in Turkmen S. S. R), to promise him leadership of Khurasan on the provision that he abandon 'Abdullah bin Khazim, which he did. Thus, Ibn Khazim advanced against him in battle, resulting in his own death supposedly at the hands of Wakee' bin 'Umairah with the help of others. It is said that Wakee'

sat on his chest while he was barely alive and when he tried to move him off, he was unable to do so. As such, Wakee' started saying to him: "O supporters of Duwailah (referring to his brother) ! " Duwailah had previously been killed by Ibn Khazim. At that point, Ibn Khazim spat in Wakee''s face who later said: "I never saw anyone spit as much as he did whilst in that state. " He then severed his head and sent it to 'Abdul- Malik bin Marwan with news of the Muslim victory and triumph. This in turn delighted 'Abdul-Malik whowrote to Bukair bin Wishah confirming his deputyship of Khurasan.

In this year, 'Abdul-Malik seized deputyship of al-Madinah from Ibn az-Zubair and appointed it to Tariq bin 'Amr who he had sent with reinforcements to al-Hajjaj in the battle against Ibn az-Zubair.

A Brief Outline of Ibn Khazim's Life

His name was 'Abdullah bin Khazim bin Asma' as-Sulami, Abu Salih al-Basri, the Ameer of Khurasan who was one of the bravest horsemen and personalities ever mentioned. Shaikh Abul-Hajjaj al-Mizzi maintains in his Tahdheeb that he was a Companion of the Prophet (Peace and Blessings of Allah be upon him) who related narrations that appear in the compilations of Abu Dawood, at-Tirmithi and an-Nasa'i, though they are not ascribed to him by name.

Amongst the Prominent People who Died in this Year:

Al-Ahnaf bin Qais bin Mu'awiyah bin Husain at-Tameemi as- Sa'di, Abu Bahr al-Basri, was a respectable and prestigious devout worshipper who was also well-versed and knowledgeable. He was renowned for the analogies and examples he would draw. Muhammad bin Sa'd said about him: "He was trustworthy, he would speak little and he would pray for long periods throughout the night. " Al-Ahnaf bin

Qais once said: "Nobody can challenge me except if I were subject to one of three circumstances: If he were on top of me such that I would be forced to acknowledge his strength; if he were underneath me such that I would have to get myself off from him; and if he were like me such that I would have to prefer one over the other. " He also said: "I do not say anything bad about a person who has just left my presence and I have never heard a bad word said against me except that I then bowed my head for having been gotten the better of. "

A man once insulted him verbally and so when he arrived amidst his people who were at a gathering, he stood up and said: "If you have something else to say then say it so that my people can hear you, because they would certainly punish you for it. " Al-Ahnaf died in al-Koofah and Mus'ab bin az-Zubair offered the prayer at his funeral and walked with the procession.

Also among those who died was al-Bara' bin 'Azib bin al- Harith who narrated many Ahadeeth from the Messenger of Allah (Peace and Blessings of Allah be upon him).

'Abeedah as-Salmani al-Qadi, namely, 'Abeedah bin 'Amr, who was also known as Qais bin 'Amr asSalmani, al-Muradi Abu 'Amr al-Koofi.

Others who Died in this Year include:

'Abdullah bin as-Sa'ib bin Saifi al-Makhzoomi, the Qari' (one who recites the Qur'an) for the people of Makkah, to whom Companionship and the transmission of narrations is ascribed.

'Atiyyah bin Busr al-Mazini, to whom Companionship and the transmission of narrations is ascribed, died in al-Madinah.

'Ubaid bin Nadlah, Abu Mu'awiyah, al-Khuza'i al-Koofi, who was a teacher of Qur'an recitation to the people of al- Koofah.

'Ubaidullah bin Qais ar-Ruqayyat, al-Qurashi al-'Amiri, who was a poet died in this year.

'Abdullah bin Hammam, Abu 'Abdur-Rahman ash-Sha'ir, as-Salooli, a well-known poet of Fus-ha (classical Arabic).

Upon Entering the Seventy-Third Year

As we mentioned earlier, al-Hajjaj led the people in the Hajj Pilgrimage this year, amongst whom was Ibn 'Umar about whom 'Abdul-Malik had written to al-Hajjaj, instructing him not to differ with Ibn 'Umar whilst on the Pilgrimage (as we know from the Saheehain).

This year commenced with the people of ash-Sham laying siege to the people of Makkah during which alHajjaj lit the torches of Makkah to facilitate the siege that lasted until its people left under the protection and in obedience to 'Abdul- Malik. In the company of al-Hajjaj was a band of people who had approached him from the land of Abyssinnia. Thus, they launched their fire cannons and killed scores of people alongside them, whilst al-Hajjaj had five fire canons that he had lit in every direction a means of denying the people access to food and water, which resulted in them drinking from the Zamzam (a holy spring in Makkah). During

the turmoil, the Black Stone had been put inside of the Ka'bah, upon which al-Hajjaj shouted to his associates: 'O people of ash-Sham! To Allah in obedience! "And so they began to attack Ibn az- Zubair who allegedly managed to singlehandedly seize them and chase them out through the Banu Shaibah gateway. However, they made a second attempt against him but, once again, he was able to seize them immediately and on that day

he killed a group of them whilst saying: "Take hold of them! I am the son of al-Hawari! "It was said to Ibn az-Zubair: "Will you not speak with them for the sake of reconciliation?" He replied: "By Allah! If they found you inside the Ka'bah, they would still butcher you all! By Allah! I will never seek reconciliation with them! "It is maintained by others that when they launched their fire cannons, it began to thunder and lightning struck so loudly that it drowned out the sound of the canons being shot. The people, approximately ten thousand of them, gradually left under the protection of al-Hajjaj and in doing so abandoned Ibn az-Zubair. In return, Al-Hajjaj provided them with security and as a result considerably diminished the number of Ibn az-Zubair's associates, including Hamzah and Khubaib, the two sons of 'Abdullah bin az-Zubair, who sought the protection of al-Hajjaj for themselves.

Under these circumstances, 'Abdullah bin az-Zubair went to see his mother, Asma' to consult her on the matter of their betrayal before the people who had left with their children and families. He told her of how all but a few of his supporters had deserted him either out of fear or greed and that the community had shown no patience. He said to her: "Messengers have been sent by the Bani Umayyah tribe proposing that I stop the fight, and they would give me whatever I ask for. Should I just take what I desire from this world?" She answered him: "O son! You know yourself best. If you believe that you are on the right path and fighting for the truth, persevere and be patient in the fight as were your supporters who died for it; in that

case, you should not surrender to the Banu Umayyah tribe for the sake of your own neck. But if it is the world that you desire, I would certainly question what kind of a person you really are, as you would only be wretched and you have ruined yourself as well as those associates of yours who were killed alongside you. Death is in fact better for you than that. " Pleased by his mother's opinion, he bent down to kiss her head and said: "By

Allah! I only came hoping to hear what you have just said. That is my view exactly. " He then reaffirmed: "By Allah! I do not desire the world nor do I love the life it has to offer and I believe that al-Hajjaj does not call me to him except that he angers Allah through his sinful acts. However, I wanted to know your opinion on the matter and you have only reinforced what I already thought. You see mother, I have been murdered on this day, so do not hold onto your grief but instead entrust the affair to Allah, for your son neither succumbed to evil nor dealt in corruption and immorality, nor did he depart from the rule of Allah nor betray an oath nor oppress a Muslim or one bound by a contract. I hope because of that, I have in some way pleased my Lord, the Majestic and Sublime. O Allah! I do not say this in an attempt to expiate myself, as Allah, you know me better than myself and others; however, I say this in order to console my mother and to dispel her worries over me! "At that point his mother said: "I would grieve only if you died for an unjust cause. I look to Allah to provide me with comfort during my mourning period over you if you go before me, and for the same to apply to you if I go before you. So go my son, in order that I might see what will become of your affairs. " So he said: "May Allah reward you with goodness mother and do not neglect your supplication to Allah before or after what is going to happen. " She then said: "I would ever supplicate for you, for someone who killed for the wrong reasons, just you have killed for the truth! "After that she said: "O Allah! Show mercy throughout the standing, weeping and thirst of the midday heat in al- Madinah and

Makkah and make him dutiful to his father and I. O Allah! I entrust him to your will and I am pleased with whatever You decree. Make 'Abdullah bin az-Zubair amongst those who are patient and thankful. " She then said to Ibn az- Zubair: "Come down to me so that I may bid you farewell", so he did whereby she kissed and hugged him and then bade him farewell. As she embraced him, she found that he was wearing an iron armour, to which she remarked: "O son! What does one who desires conviction of faith need with an

armour?" He replied: "O mother! I wore this purposely to set your mind at rest and appease you heart. " So she said: "On the contrary, my son! Remove it! "So he took it off and put on the rest of his clothes during which she told him to tuck up his garment, upon which he fastened his lower garment in order to conceal his 'Awrah (private parts) in the event of him being killed. She then began to remind him of his father, az- Zubair, his grandfather, Abu Bakr as-Siddeeq, his grandmother, Safiyyah bint 'Abd al-Muttalib, and his maternal aunt, 'A'ishah, the wife of the Messenger of Allah (Peace and Blessings of Allah be upon him) and how he would be returning to them upon his death as a martyr. He then left her presence, which was to be their very last encounter together (may Allah be pleased with them both and with his father and her father). She said to him as he was leaving: "Set out to perform your mission wholeheartedly", at which point he bid her goodbye while saying (in at-Taweel poetic meter):

*"I am neither on the quest for a
prolonged life Nor do I ascend the
stairs fearing death. "*

Catapults had been fired at him that just skimmed his clothes, though he was not dissuaded by them; rather he continued to fight against his opposition like a fierce lion that amazed the people of ash-Sham and others. Then, on Tuesday night on the 17th Jumadal-Oola of this year, Ibn az-Zubair stayed in his house and spent the entire night in prayer. He

then sat with his legs drawn up and wrapped in his garment whilst holding on to his sword, in which position he fell asleep. He later woke up at the time of Fajr (dawn prayer) according to his habit, upon which he said: "Say the call to prayer, O Sa'd. " The call to prayer was then given at its usual time, at which point Ibn az-Zubair performed ablution and offered two units of superogatory prayer, after which he established the congregational Fajr prayer, therein reciting Soorat Noon word

by word. Upon completing the prayer, he then praised and glorified Allah, after which he said to his companions: "I will not be seen today other than dead, for verily I saw the sky split open in my dreams whereupon I entered into it. By Allah, I have certainly grown tired of this life and exceeded the age of seventy-two, which was my father's age upon his death. O Allah! I long to meet You so long to meet me too! "He then said: "Reveal your faces so that I may look at you", so they lifted their helmets from their faces whereupon he began to motivate and encourage them to engage in battle with patience and perseverance. He then got up and they embarked towards al-Hajjoon where they encountered hot rocks being launched at them from catapults, one of which hit Ibn az-Zubair in the face causing him to tremble. When he felt the heat of the blood that poured from his face he quoted the words (in at- Taweel poetry):

*"Our wounds do not bleed on
our backs But on our feet,
blood is dripping! "*

At that point, Ibn az-Zubair tried to pull back, although he was hit by a fire ball once again but this time it hit him fatally in the back of his head, causing him to fall to the floor on his face and even though he gained consciousness after that, he was unable to stand up. The people then scurried towards him, at which point a man from the people of ash-Sham grabbed hold of him, though Ibn az-Zubair was able to beat him by cutting off his legs as he held himself up

by his left elbow. However, the people continued to charge at him with their swords in their masses until they eventually overpowered and killed him (May Allah be pleased with him).

It follows that the people then went to al-Hajjaj and informed him of Ibn az-Zubair's death, at which point he fell to the ground in prostration (may Allah revile him). He then stood with Tariq bin 'Amr over Ibn az-Zubair who lay dead on the

battlefield, whereupon Tariq said: "No woman has ever given birth to a more intelligent man than him. " At that, al-Hajjaj said: "You praise a man who put up resistance to obeying the Ameer ul-Mu'mineen?" He said: "Yes. He posed the most difficulty for us because we blockaded him while he neither had a fortress nor trench nor force to take vengeance on us, yet he managed to surpass us in all situations. " When 'Abdul- Malik heard of this he agreed with Tariq.

Al-Hajjaj subsequently wrote to 'Abdul-Malik about what had happened and sent him the head of Ibn azZubair along with the heads of 'Abdullah bin Safwan and 'Umarah bin Hazm. 'Abdul-Malik then ordered them to pass by al-Madinah and prop their heads up on display, following which they should go to ashSham and do the same, which they carried out accordingly.

The heads were sent with a man from al-Azd to 'Abdul-Malik who paid him five hundred Deenar for his service. He then called for some tongs to be brought to him which he used to pick up the head by the forelock to show his sons who rejoiced at the death of Ibn az-Zubair (may Allah give them what they deserve), after which he ordered al-Hajjaj to take Ibn az- Zubair's body and crucify him in Thaniyyah Kada' in al-Hajoon, also known as Munakkasah. It turns out that he was still hanging there when 'Abdullah bin 'Umar passed by, which caused him to remark: "May Allah have mercy on you, O Abu Khubaib, for by Allah, you observed the prayer and fasted much. " Then he said: "Is it

now not time for this one who has been put up to be brought down?" And so he summoned al-Hajjaj to take him down from the tree and bury him there.

The Biography of Ameerul-Mu'mineen, 'Abdullah bin az-Zubair (May Allah be pleased with him)

His name was 'Abdullah bin az-Zubair bin al-'Awwam bin Khuwailid bin Asad bin 'Abdul-'Uzza bin Qusayy bin Kilab, whose epithet was Abu Bakr. He was an honourable Companion (Sahabi) who transmitted narrations (Ahadeeth) from the Prophet (Peace and Blessings of Allah be upon him), as well as from his father az-Zubair bin al-'Awwam, 'Umar, Uthman and others. The Tabi'oon (second and third generations following the righteous Companions) narrated traditions on his authority. He participated in the Battle of the Jamal with his father when he was a young boy and attended 'Umar's sermon in alJabiyah, which he then narrated in its entirety to others who were absent.

It is verified on the authority of Hisham from his father who narrated it from Asma' that she left Makkah as an Emigrant while she was still pregnant with 'Abdullah, and gave birth to him in Quba' as soon as they had entered al-Madinah. She then took him to the Messenger of Allah (Peace and Blessings of Allah be upon him) who put his blessed saliva in his mouth, named him 'Abdullah and then supplicated to Allah for him. The Muslims rejoiced greatly at his birth, especially since the Jews had claimed that they had performed magic on the Muslims so that no child would be born to the Muslims in al- Madinah. Hence, when Ibn az-Zubair was

born, the Muslims exclaimed Takbeer (saying Allahu Akbar; the exaltation 'Allah is the Greatest! ').

Salim bin 'Abdullah bin 'Urwah narrated from his father that the Messenger of Allah (Peace and Blessings of Allah be upon him) had spoken of adolescents who had reached the prime of their lives, amongst whom was 'Abdullah bin Ja'far, 'Abdullah bin az-Zubair and 'Umar bin Abu Salamah. It was said: "O Messenger of Allah (Peace and Blessings of Allah be

upon him) ! If you acknowledge their leadership then bestow your blessings on them so that they will be remembered. " They were brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) and 'Abdullah bin az-Zubair came rushing towards him, at which the Messenger of Allah (Peace and Blessings of Allah be upon him) smiled and said: "You are certainly your father's son", upon which he acknowledged his leadership.

It has incorrectly been narrated that Ibn az-Zubair drank the blood of the Prophet (Peace and Blessings of Allah be upon him) according to the claim that after the Prophet (Peace and Blessings of Allah be upon him) had performed cupping in a basin, he then gave it to Ibn az-Zubair to pour away but instead he drank from it. The Prophet (Peace and Blessings of Allah be upon him) then supposedly said to him: "The Fire will never touch you. Woe unto you and woe unto the people from you. " In another narration he said to him: "O 'Abdullah! Take this blood and pour it away where nobody can see it" and so after he had taken the blood from him, he drank it. When he returned, the Prophet (Peace and Blessings of Allah be upon him) said to him: "What did you do with the blood?" He replied: "I drank it so that I might increase in knowledge and faith and so that I might have something from the body of the Messenger of Allah (Peace and Blessings of Allah be upon him) in my body, which is made from the earth. " At this, he said: "Tell the people that the Fire will never touch you. Woe unto you and woe unto the people from you! "

Ibn al-Munkadir is reported to have said: "If you saw Ibn az- Zubayr praying, it was like seeing the branches of a tree moving with the wind with fireballs landing here and there. " Sufyan said: "It was if he did not care about anything other than his prayer. "

When Ibn 'Abbas was asked about Ibn az-Zubair, he said : "He was a reciter of Allah's Book, an adherent of the

Prophet's Sunnah, devoted to Allah, fasting out of fear of Him, the son of the disciple of the Prophet (Peace and Blessings of Allah be upon him) whose mother was the daughter of as-Siddeeq and maternal aunt was 'A'ishah, the wife of Allah's beloved (Peace and Blessings of Allah be upon him). He was not ignorant of the truth except for what Allah had blinded him from seeing.

His body was slim though not particularly tall and he bore the mark of prostration between his eyebrows. He would engage in worship with great effort, passion and diligence and he would fast and stand in prayer until it affected his pride. He had a noble and well-respected personality and his beard was especially faint, in fact, he did not have much facial hair at all.

'Abdullah bin az-Zubair had been one of those who rebelled against 'Uthman on the day of ad-Dar, on the occasion of which he was inflicted with nineteen different injuries. He proceeded on foot on the day of the Jamal whereby he was once again inflicted with nineteen injuries and it was on that day that he and Malik bin al-Harith bin al-Ashtar engaged in battle against one another. Thus upon encountering each other, al-Ashtar wrestled Ibn az-Zubair to the ground, although he was unable to get back up as Ibn az-Zubair clasped him in his arms and began to shout:

"You kill me and Malik; kill Malik with me!"

Once they let go of each other, it is said that

Ibn az-Zubair, who had already suffered some forty-odd injuries on that day, then killed Ibn al-Ashtar while barely alive himself. It is also said that 'A'ishah gave ten thousand Dirhams to the person who delivered her the good news that Ibn az-Zubair had not been killed and she fell to the floor in prostration and gave thanks to Allah. In fact, 'A'ishah loved Ibn azZubair dearly, as he was her nephew who was particularly beloved to her. It is narrated by 'Urwah that 'A'ishah never loved anyone after

the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr like Ibn az-Zubair. He said: "I never saw my father and 'A'ishah supplicate for anyone else like the way they supplicated for Ibn az-Zubair. "

Al-'Asma'i said: "When Ibn az-Zubair entered upon Mu'awiyah, he saw Mu'awiyah summon a young boy to him and then slap him across the head so hard that it made him fall down in a faint. Once the boy had regained consciousness, Ibn az-Zubair said to him: "Come close to me", so he did. He then said to him: "Slap Mu'awiyah back. " He said: "I cannot. " So he asked: "And why is that?" He replied: "Because he is my father", at which point Ibn az-Zubair lifted his hand and slapped him so hard that he spun round in a full circle. At this, Mu'awiyah said: "You do this to a boy who has not committed any crime?" He said: "By Allah! He knows the difference between what will harm him and what will benefit him and so I only wanted to refine his manners. "

Ibn az-Zubair's period of leadership began in the sixty-fourth year during which he spent the whole year performing the Hajj Pilgrimage with the people. The Ka'bah was rebuilt during his rule in accordance with the instructions of the Messenger of Allah (Peace and Blessings of Allah be upon him) and in keeping with its original structure as we know from 'A'ishah, Ummul-Mu'mineen. He additionally draped it in silk, while previously it had been covered with a leather cover.

Ibn az-Zubair was a knowledgeable, esteemed

and honoured believer and servant of Allah who would perform prayers and fast with great humility and sincerity. He was also a particularly diplomatic person and had a staunchly political bent of mind. Ahmad states that 'Uthman bin 'Affan is reported to have said that when he was besieged, 'Abdullah bin az-Zubair said to him: "If I had nobility behind me I would have prepared them for you. Are you able to move to Makkah

and have whoever desires to come to you to go to you there?" So 'Uthman replied: "No. Indeed, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'A chieftan from the Quraish in Makkah whose name is 'Abdullah will abandon his faith; it is as if he carries the sins of all people. '"

Muslim bin al-Hajjaj narrates in his Saheeh that Abu Nawfal said: "I saw 'Abdullah bin Az-Zubair (hanging) on the road to al-Madinah while the Quraish and the people were passing him by. 'Abdullah bin 'Umar was one of those who passed him, whereupon he stopped and said: 'Peace be upon you, Abu Khubaib! Peace be upon you, Abu Khubaib! Peace be upon you, Abu Khubaib! By Allah, I told you not to do this! By Allah, I told you not to do this! By Allah, I told you not to do this! By Allah, as far as I know, you were devoted to fasting and praying, and you upheld the ties of kinship. By Allah, a nation of which you are the worst is a good nation'. When al-Hajjaj heard of 'Abdullah bin 'Umar stopping there and saying that, he sent a message for Ibn az-Zubair's body to be removed from the tree and thrown into the graveyard of the Jews. After that he sent for Ibn az-Zubair's mother, Asma' bint Abu Bakr, to go to him but she outright refused. The messenger therefore said to her again: 'Either you will come or I shall send someone to you who will drag you by your hair'. However, she refused and said: 'By Allah, I will not come until you do that. ' When al-Hajjaj was informed about this, he immediately said: 'Bring me my shoes! 'He then put on his shoes and set out, puffed up with pride, until he entered upon her and said:

'What do you think about what I did to the enemy of Allah?'She said: 'I think that you ruined his life in this world, but he has ruined your life in the Hereafter. I heard that you said to him: 'O son of DhatunNitaqain (the woman with the two girdles) '. By Allah, as for the woman with two girdles, she used one of them to hang the food of the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr out of the reach of wild animals, and the

other was the girdle that no woman can do without. The Messenger of Allah (Peace and Blessings of Allah be upon him), told us: 'Among Thaqeef there will be a liar and a great slaughterer'. As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone but you'. Al- Hajjaj then got up and left her without commenting. "

It is a well-known that Ibn az-Zubair's death took place in the seventy-third year on Tuesday, 14th Jumadal-Oola, while others have claimed that it was more likely towards the end of this month. Malik and others, on the other hand, maintain that his death occurred at the end of the seventy-second year; the first opinion, however, is the most correct and common one. He received the pledge of allegiance on the 7th of Rajab in the sixty-fourth year. He was born in the first year of the Hijrah, while others maintain it was in the month of Shawwal of the second year of the Hijrah. He died having exceeded the age of seventy - and Allah, the Sublime, knows best.

It is narrated that his mother said to al-Hajjaj: "Is it now not time for the one who has been hanging to be taken down?" Al-Hajjaj replied: "Your son is a hypocrite. " So she said: "By Allah! He was not a hypocrite! In fact, he used to be devoted to prayer and fasting! "At this, he yelled: "Go away old woman! You are senile anyway! "She therefore responded: "By Allah! I am not senile, for I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'Amongst the Thaqeef there will be a liar and a great slaughterer'. As for the liar, we

have seen him, and as for the great slaughterer, I do not think that it is anyone but you. ”

Prominent People Killed Alongside Ibn az- Zubair in Makkah during the Seventy-Third Year

‘Abdullah bin Safwan bin Umayyah bin Khalaf al-Jumahi who had reached the age of maturity during the lifetime of the

Prophet (Peace and Blessings of Allah be upon him) and narrated traditions on the authority of 'Umar and a group of the Companions (Sahabah). He later transmitted these to some of the Tabi'een (second and third generations following the Companions).

'Abdullah bin Mutee' bin al-Aswad bin Harithah al-Qurashi al-'Adawi al-Madani who was born during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) who put his blessed saliva in his mouth and supplicated for blessings upon him. It is narrated by his father that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "No man of Quraish is to be captured and killed after this day [the conquest of Makkah] until the Day of Resurrection. "

'Awf bin Malik (May Allah be pleased with him) whose full name was 'Awf bin Malik bin Abu 'Awf alAshja'i al- Ghatafani, the honourable Companion who participated in Mu'tah with Khalid bin al-Waleed and other former leaders and who also witnessed the conquest of Makkah.

Asma' bint Abu Bakr as-Siddeeq, the mother of 'Abdullah bin az-Zubair, who was also known as Dhatun-Nitaqain [the woman wearing two girdles].

Ibn Jareer says: "During this year, which is the seventy-third year, 'Abdul-Malik dismissed Khalid bin 'Abdullah from al- Basrah in order to extend the domain of his brother Bishr bin Marwan with that of alKoofah, who then

travelled to al- Koofah where he appointed 'Amr bin Huraith as his successor.

Also during this year:

Muhammad bin Marwan undertook a summer military expedition and defeated ar-Room (the Romans).

It is believed that this was the year in which 'Uthman bin Waleed carried out a military expedition within Armeeniyah (Armenian territory) with an army of four thousand men against the army of ar-Room (the Romans), which it is claimed numbered some sixty-thousand men. Nevertheless, the Muslims were able to defeat them and caused them to suffer a significantly high death toll.

Others Not Yet Mentioned Who Also Died in this Year

'Abdullah bin Sa'd bin Khaithamah al-Ansari to whom companionship has been ascribed and who participated in al-Yarmook. He was known for his devotion to prayer and for participating in numerous raids and military campaigns.

'Abdullah bin Abu Hadrak al-Aslami Abu Muhammad to whom companionship and the transmission of narrations has been ascribed and who died in al-Madinah.

Malik bin Misma' bin Ghassan al-Basri who would exert great effort in acts of worship and was known for his asceticism.

Thabit bin ad-Dahhak al-Ansari to whom companionship and the transmission of narrations is ascribed and who died in al-Madinah. He was also known as Abu Zaid al-Ashhali and was one of the people who pledged their allegiance under the tree. Yahya bin Abu Katheer says: "Abu Qilabah informed me that Thabit bin ad-Dahhak informed him that he pledged allegiance to the Messenger of Allah

(Peace and Blessings of Allah be upon him)
under the tree and that the Messenger of Allah
(Peace and Blessings of Allah be upon him)
said: 'Whoever accuses a believer of disbelief
then it is as if he killed him. "

Zainab bint Abu Salamah al-Makhzoomiyyah
who was the step-daughter of the Prophet
(Peace and Blessings of Allah be

upon him) and whose mother gave birth to her in Abysinnia. The transmission of narrations and companionship has been ascribed to her.

Tawbah bin al-Humayyir, also known as Majnoon Layla (Layla's fanatic).

Upon Entering the Seventy-Fourth Year

During this year, 'Abdul-Malik dismissed Tariq bin 'Amr from his post in al-Madinah and instead extended it to al-Hajjaj bin Yoosuf ath-Thaqafi. He then moved and resided there for a month, after which he left for Makkah in order to perform 'Umrah and then returned to al-Madinah in the month of Safar where he then stayed for a period of three months. It was during this time that he constructed a mosque in Banu Salimah, which has retained that name until today. It is said that also during this period, al-Hajjaj rebuked and blamed Jabir and Sahl bin Sa'd during a sermon in which he addressed them both harshly and cruelly (may Allah revile him) for not proving victorious over 'Uthman bin 'Affan. He also allegedly appointed Abu Idrees al-Khawlani as the district judge of Yemen -- Allah knows best.

Ibn Jareer says: "It was during this year that al-Hajjaj demolished the Ka'bah that had been built by Ibn az-Zubair in accordance with the original building. " Al-Hajjaj did not destroy the entire building of the Ka'bah but he did demolish its northern wall so severely that it caused the Black Stone to fall out. He then covered the hole and put the Black Stone inside

the Ka'bah without showing any special treatment to the Stone whatsoever. The other three walls remained as they were and so did the eastern and western doors that had been fixed into the ground as we see even today. However, he completely blocked the eastern door and changed the lower western door so that it was raised as it had been during the days of Ignorance, since neither al-Hajjaj nor 'Abdul-Malik

bin Marwan had received the Prophetic knowledge that Ibn az-Zubair had been imparted by his maternal aunt, Ummul-Mu'mineen, 'A'ishah, the daughter of as-Siddeeq (May Allah be pleased with them).

'A'ishah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to her: "O 'A'ishah! Were your people not close to Jahiliyyah (the Period of Ignorance), I would have had the Ka'bah demolished and I would have included in it the portion which had been left out. I would have made it at a level with the ground and made two doors for it: one towards the east and the other towards the west, as by doing this it would have been built on the foundations laid by (the Prophet) Ibraheem (Abraham). " Since Ibn az-Zubair had reconstructed the Ka'bah in keeping with this, when 'Abdul-Malik later heard this Hadeeth, he uttered: "We wish we had left it alone and it would have been that way. "

In this year, al-Muhallab bin Abu Sufrah was assigned to the al-Azariqah war whereby 'Abdul-Malik instructed his brother, Bishr bin Marwan, to prepare an army for al-Muhallab comprised of the people of al-Basrah and al-Koofah to advance against the Khawarij of al-Azariqah.

Also in this year, 'Abdul-Malik dismissed Bukair bin Wishah at-Tameemi from his office in Khurasan and instead appointed Umayyah bin 'Abdul-Malik bin Khalid bin Aseed al-Qurashiin order to win the backing of the people.

Remembering Some of the Prominent People who Died in this Year

Rafi' bin Khadeej bin Rafi' al-Ansari, an honourable Companion (Sahabi), who participated in the Battle of Uhud and the events following it.

Abu Sa'eed al-Khudri, Sa'd bin Malik bin Sinan al-Ansari al- Khazraji, was an honourable Companion (Sahabi) and one of the jurists among their midst. He was considered too young to participate in Uhud, though he later became the first to participate in the Battle of Khandaq (the Trench), whereafter he participated in twelve military campaigns alongside the Messenger of Allah (Peace and Blessings of Allah be upon him). He also narrated many Ahadeeth.

At-Tabari reports that Abu Sa'eed al-Khudri said: "I said: 'O Messenger of Allah (Peace and Blessings of Allah be upon him) ! Which people were afflicted with the biggest tests?' So he said: 'The Prophets'. I said: 'Then who?' He said: 'The righteous, some of whom were tested with poverty until they could not find anything other than a cloak to put around themselves; one of them became lice-infested to the point that he could not get rid of them; and one of them rejoiced at a calamity as one of you rejoices at prosperity. "

'Abdullah bin 'Umar bin al-Khattab, al- Qurashi al-'Adawi, Abu 'AbdurRahman, the Makkan and later the Madinan

He embraced Islam early on with his father before he reached the age of puberty and he emigrated with him when he was just ten years of age. He was considered too young to participate in the Battle of Uhud, however, he later qualified to take part in the Battle of the

Trench at the age of just fifteen, whereafter he participated in the events following it. He was the full brother of Hafsah bint 'Umar, Ummul-Mu'mineen, whose mother was Zainab bint Maz'oon, the sister of 'Uthman bin Maz'oon.

'Abdullah bin 'Umar was a quarter of the size of most men due to a disorder he suffered between his shoulders. His body was yellowish in colour and he would frequently dye his mustache. He would perform ablution before every prayer

during which he would even put the water in his eyes. 'Uthman requested his services as a judge, although he refused in the same manner that his father had done before him. He participated in al-Yarmook, al-Qadisiyyah, Jaloola' and the events that happened in Persia in between them. He also witnessed the conquest of Egypt.

He owned a slave-girl whom he used to love dearly and so he freed and married her to his slave, Nafi', as Allah, the Sublime, says (what means):

"By no means shall you attain Birr (righteousness; Allah's reward) unless you spend (in Allah's Cause) of that which you love. " [Aal 'Imran, 3:92]

Likewise, he had bought a sturdy camel that pleased him every time he rode it and so one day he said: "O Nafi'! Give this camel away in charity", whereafter Ibn Ja'far offered an- Nafi' ten thousand Dirhams for it but he refused to take the money. Therefore, it was said to him: "What do you want in order to sell it?" So an- Nafi ' said: "I want what is better than that. It can go for free for the sake of Allah! "

It is verified in the Saheehon the authority of Hafsah that the Prophet (Peace and Blessings of Allah be upon him) said: "Verily, 'Abdullah would be a good man if he were to spend the night observing prayer" and so since then, 'Abdullah would offer prayer throughout the night.

Ibn Mas'ood says: "Among the youth of the

Quraish who would disdain worldly luxuries the most was Ibn 'Umar. " Jabir says: "There was not a single one of us who was not inclined towards the world and vice-versa except for Ibn 'Umar. " Sa'eed bin al-Musayyab says: "On the day that Ibn 'Umar died, nobody wanted anything more than to meet Allah as he would do. " Az-Zuhri says: "His opinion could not be matched given that he lived for sixty years after the time of

the Prophet (Peace and Blessings of Allah be upon him), meaning that he witnessed everything pertaining to the affairs of the Prophet (Peace and Blessings of Allah be upon him) as well as those of his Companions (May Allah be pleased with them). ”

Malik says: “Ibn ‘Umar reached the age of eighty-six. He started to issue legal opinions from the age of sixty whereby people would travel from all over the world to ask his opinion. ” Al-Waqidi and others say: “Ibn ‘Umar died at the age of seventy-four”, whilst az-Zubair bin Bukair and others maintain that he died aged seventy-three; the first opinion, however, is the most correct one – Allah knows best.

It is said that Marwan said to Ibn ‘Umar: “Are you not leaving for ash-Sham?” To which he replied: “And what will I do with the people of al-‘Iraq?” So he said: “Make them fight against the people of ash-Sham. ” He said: “I would not be happy if I were the king of the earth and all the people were to pledge allegiance to me if even a single person were killed amongst them. ”

He died in Makkah, aged eighty-four, after the people had left upon performing the Hajj Pilgrimage at the end of the year. He was buried in Muhassab and he was the last Sahabi to die in Makkah.

Abu Juhaifah says: “Wahb bin ‘Abdullah as-Suwa’i was a Sahabi who saw the Prophet (Peace and Blessings of Allah be upon him) but who died before he reached the age of puberty;

nevertheless, he narrated a number of Ahadeeth. ”

Salamah bin al-Akwa' bin 'Amr bin Sinan al-Ansari who was one of those who pledged allegiance under the tree, as well as a horseman and scholar among the Sahabah.

Malik bin Abu 'Amir, al-Asbahi al-Madani, the grandfather of Imam Malik bin Anas.

Abu 'Abdur-Rahman as-Sulami who taught recitation to the people of al-Koofah.

Abu Mu'rid al-Asadi, whose real name was Mugheerah bin 'Abdullah al-Koofi, was born during the lifetime of the Prophet (Peace and Blessings of Allah be upon him). He visited 'Abdul-Malik bin Marwan and presented him with a poem that eulogised and praised him, and he was renowned for his poetic talents.

Bishr bin Marwan al-Umawi, the brother of 'Abdul-Malik bin Marwan, who was appointed by his brother as the leader of the people of al-'Iraq.

Upon Entering the Seventy-Fifth Year

Muhammad bin Marwan, the brother of 'Abdul-Malik bin Marwan and the father of Marwan al-Himar, invaded ar-Room after having departed from Mar'ash in this year.

'Abdul-Malik appointed deputyship of al-Madinah to Yahya bin al-Hakam bin Abul-'As, his paternal uncle, after having dismissed al-Hajjaj.

'Abdul-Malik appointed al-Hajjaj bin Yoosuf ath-Thaqafi as the deputy of al-'Iraq in al-Basrah, al-Koofah and their affiliated districts after the death of his brother, Bishr bin Marwan. 'Abdul-Malik believed that the people of al-'Iraq could not be controlled by anyone other than al-Hajjaj due to his rigidity, compelling nature and astuteness. Thus, he wrote to him while he was

in al-Madinah concerning the leadership of al-Iraq whereafter he travelled from al-Madinah to al-'Iraq with twelve others who then entered al-Koofah in secret, mounted on camelback. He then stopped at a place near al-Koofah in order to bathe, dye his hair and put on his clothes, after which he then took up his sword, put a fresh shawl around his shoulders and made his way to the Darul-'Imarah

(official headquarters) where he stayed. This took place on a Friday after the Mua'dh-dhin (caller to prayer) had made the call for the congregational Jumu'ah (Friday) prayer. He then came out to the people without them knowing and ascended the pulpit where he sat and remained silent for a long time.

Confused by what they saw, the people began to stop and stare at him whilst they dropped to their knees in order to pick up stones to throw at him, as they had done to the previous official sent to them. However, when he sat there in silence, the people were startled and therefore became curious to listen to what he had to say. Eventually, he began by saying: "O people of al-'Iraq! O people of dissension and discord! O people of hypocrisy and ill-manners! By Allah, your affairs were certainly of interest to me before I came to you and so I invoked Allah to try you with me and He granted my request. Yesterday, I managed to lose my whip that I would have used to discipline you, but this has taken its place instead" - and he pointed to his sword. He continued, saying: "By Allah! I will draw it on you until your women fall on their rears and I will do to you whatever I see fit. " As they listened to his speech, the stones started to fall from their hands.

It is also said that he entered al-Koofah at noon while the people were unaware during the month of Ramadan of this year. He wore a red turban wrapped around his face, went to the mosque, climbed the pulpit and said: "I demand the people's attention! "At that point, the people and his associates amongst the Khawarij

suspected him and so they began to grow anxious until once the people had gathered around him, he stood up and unveiled his face while saying:

“I’m the son of a popular figure with great reputation When I take off the turban you will come to know. ”

He then said: "By Allah, I will undertake a campaign against evil and deal with it face to face! Verily, I see heads that have grown ripe and their time has come to be plucked, and I see tears of blood streaming between the turbans and beards:

This is the time of intensity; so camels, be strong!

*Camels are
engulfed by
night and
guided by a
dominant
leader.*

*I am not a
shepherd of
camels or
goats, Nor
am I a
butcher of a
plate of
meat.*

*Darkness descends to uncover bravery,
And astuteness in finding its way through the
desert,*

As an emigrant, not as an 'Arab desert nomad. "

He then said: "O people of al-'Iraq! I do not intend to overburden you nor am I filled with hate; however,

I have left intelligence and reason behind me and entered into the wild. Verily, the Ameerul-Mu'mineen, 'Abdul-Malik bin Marwan, prepared the quivers to his arrows, stick by stick,

after which he placed me in charge of them. Sure enough, I will shoot them in your direction and use them to beat you as long as you continue to live in the valley of mayhem and discord, practice the ways of error and sin, and choose to renew your deviation. By Allah! I am not prepared for anything other than to fulfil my obligation, nor will I fall short of it, so beware of me, these people and idle talk. By Allah! You will follow the right path or else I will assign physical labour for every man amongst you! "He then went on to say: "Whoever is found - other than the three who have been sent by al-Muhallab (referring to those who had turned back from him after hearing about the death of Bishr bin Marwan, as we previously mentioned) - his blood will be spilt and his wealth will be seized. " He then left the Minbar, entered his house and did not say anything else after that.

Al-Hajjaj is also reported to have said in this speech of his:

"Allah gives us an example regarding the distortion of the truth in His saying (what means): "A township (Makkah), that dwelt secure and content, its provisions coming to it in abundance from every place, but (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste extreme hunger (famine) and fear because of that (evil, i. e. denying the Prophet Muhammad (Peace and Blessings of Allah be upon him)) which they used to do. " [an-Nahl, 16:112]

You are like those people, so straighten your rows and establish the prayer, otherwise by Allah, I will make you taste humiliation until you come to understand and I will beat you with thorny branches until you are set straight. I swear to Allah! Devote yourselves to justice and equity and steer clear of false rumours, or saying that so and so told me this news or that news, or else I will carve you up into pieces with my sword so that you leave your women as widows and your children as orphans to prevent you from doing it again. " And

he went on giving a long and cumbersome speech full of threats and promises of dire actions.

During this year, the people ambushed al-Hajjaj in al-Basrah when he left al-Koofah following the murder of 'Umair bin Dabi'. Thus, he stood before the people of al-Basrah and addressed them in the same aggressive and harsh manner that he had addressed the people of al-Koofah. A man, supposedly by the name of 'As from the Banu Yashkur tribe, then approached him and said: "I have been afflicted with a hernia and because of that Bishr bin Marwan excused me and commissioned that I should be granted my maintenance from the Baitul-Mal (Public Treasury). " Upon hearing the man's claim, however, al-Hajjaj refused to accommodate it and instead sentenced him to death, and so he was killed.

Due to this incident, the people of al-Basrah grew so scared of him that they left the city and assembled at the Ramahurmuza arch with 'Abdullah bin al-Jarood as their head. Soon after, in the month of Sha'ban of this year, al-Hajjaj pursued them along with an army of commanders from the major cities. There, they fought a severe battle against each other during which their commander, 'Abdullah bin al-Jarood, was slain along with the chiefs of the tribes who had been with him. Orders were issued for their heads to be severed and displayed above the Ramahurmuza bridge and later to be sent to al-Muhallab to serve as confirmation of his strengthened position and the undermining of the Khawarij. Al-Hajjaj

subsequently sent a message to al-Muhallab and 'Abdur-Rahman bin Mikhnaf ordering them to set up resistance to the al-Azariqah and so they set out with their supporters towards the Khawarij who they successfully chased out of Ramahurmuza with hardly any fighting. Hence, the Khawarij fled to the land of Kazaroon within the Saboor district. Al-Muhallab's men persistently followed them in their tracks to encounter them later during the last ten days of Ramadan.

When it was night, the Khawarij devised a plan of action against al-Muhallab but they soon discovered to their disadvantage that he had built a trench surrounding his military base. For this reason they pursued 'Abdur-Rahman bin Mikhnaf who had taken no precaution despite al- Muhallab's instruction to him to build a trench around himself, which he obviously failed to do. As a result, they launched their attack on him and fought throughout the night, until the outcome was in favour the Khawarij who managed to kill 'Abdur-Rahman bin Mikhnaf and crush a division of his army.

Ibn Jareer says: "During this year, the operations of Salih binMusarrih, a member of the Banu Imru'ulQais tribe, stirred in motion. " It is said that he was the first person to depart from as-Sufriyyah due to having been with those people who had performed the Hajj Pilgrimage that year, amongst whom was Shabeeb bin Yazeed and other heads of the Khawarij. After the Ameerul-Mu'mineen, 'Abdul-Malik bin Marwan, had completed his Hajj Pilgrimage, he learnt that Shabeeb had tried to assassinate him and so upon his return, he wrote to al- Hajjaj instructing him to round them all up.

Salih bin Musarrih has already entered al-Koofah and settled there, besides acquiring a group of followers from the people of Dara and al-Mawsil whom they trusted and turned to religiously. He would teach them the Qur'an, issue legal judgements, narrate stories and spend a lot of time in worship. Before narrating

his stories, he would customarily praise and glorify Allah, invoke blessings upon the Prophet (Peace and Blessings of Allah be upon him), and further advocate asceticism in the world and a longing for the Hereafter. He would also remind the people to remember death, invoke mercy on the Shaikhain, Abu Bakr and 'Umar, who he would speak of favourably. However, after that he would mention 'Uthman bin 'Affan (May Allah be pleased with him) and would insult and defame him, while ascribing things to him

as those people who had left the cities had done. After that, he would encourage his associates to set out with the Khawarij with the aim of enjoining good and prohibiting evil and to refute what 'Uthman had propagated and spread amongst the people, for which he considered death an insignificant price to pay and belittled the world and its affairs. These motives provided considerable appeal to a large number of his followers.

Shabeeb bin Yazeed al-Harithi wrote to him, since he had been waiting a long time to make his move and had by this time grown extremely anxious. Shabeeb advanced towards Salih who was stationed in Dara where they had arranged to meet, and it was there that they disputed and argued until they eventually concurred that they would set out at the beginning of the month of Safar the following year (i. e. the seventy- sixth year). Shabeeb advanced towards Salih with his brother Musad, al-Muhallal and al-Fadl bin 'Amir and stationed approximately one hundred and ten of his valiant soldiers in Dara. When the time came, they leapt onto their steeds and raced towards Muhammad bin Marwan, which we shall come to recount as we cover the events of the next year, by the Will of Allah.

Those who Died in this Year According to Abu Mushir and Abu 'Ubaid:

Al-'Irbad bin Sariyah as-Sulami Abu Najeeh, the honourable Sahabi who live in Hims (ancient Emesa, city in central Syria). He submitted to

Islam early on along with ‘Amr bin ‘Abasah (May Allah be pleased with them) and was one of the nine Bakka’een (Weepers) whose names we mentioned earlier, who were spoken about in the Qur’an in the words of Allah (which mean):

“Nor (is there blame) on those who came to you to be provided with mounts, when you said: ‘I can find no mounts

for you', they turned back with their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). "[at-Tawbah, 10:92]

He narrated the Hadeeth: "One day, the Messenger of Allah (Peace and Blessings of Allah be upon him) stood up and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: 'O Messenger of Allah (Peace and Blessings of Allah be upon him) ! You have delivered a speech of farewell, so enjoin something upon us. ' He said: 'I urge you to fear Allah, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, to hold fast to it, and to be wary of newly invented matters, for every innovation is a deviation. '" (Ahmad and Ahlus-Sunnah authenticated by at-Tirmidhi and others)

Abu Tha'labah al-Khushani, the honourable Sahabi, who witnessed the Bai'at ar-Ridhwan, participated in the campaign of Hunain and was amongst those who went to ash-Sham and disembarked in Dara, west of Damascus, in the direction of the Qiblah (towards the Ka'bah in Makkah), while it has also been suggested that it was in Bilat, a town in western Damascus, died in this year - Allah knows best.

Al-Aswad bin Yazeed, the companion of Ibn Mas'ood and the same al-Aswad bin Yazeed an-Nakha'i who we mentioned was a senior

Tabi'ee (belonging to the second and third generations of righteous followers), also died in this year. He was a distinguished figure among Ibn Mas'ood's associates and an eminent person amidst the people of al-Koofah. He would spend his days fasting and show great reverence for this act of worship.

Humran bin Aban, the servant of 'Uthman bin 'Affan who he bought as a captive of 'Ain ut-Tamr and who would address

the people on his behalf, died in this year – and Allah, the Sublime, knows best.

Upon Entering the Seventy-Sixth Year

The first event to take place at the beginning of this year on a Wednesday night during the month of Safar was the meeting of Salih bin Musarrih, the Ameer of as-Sufriyyah, with Shabeeb bin Yazeed, a determined and zealous member of the Khawarij. During that meeting, Salih stood before them commanding them to have Taqwa (fear; obedience) in Allah, urging them to carry out Jihad (fighting for Allah's cause) and instructing them to not fight against anyone without first inviting them to join them. Afterwards, they turned their attention to the riding animals of Muhammad bin Marwan, the deputy of alJazeerah as appointed by his brother, Abdul- Malik, and rode off with them until they reached the land of Dara where they stayed for thirteen nights after having fortified their position against the people of Dara, Naseebeen and Sinjar. Muhammad bin Marwan, the deputy of al- Jazeerah, subsequently dispatched fivehundred horsemen headed by 'Adiyy bin 'Umairah against them, followed by another five hundred later on. Accordingly, these one thousand men embarked on their journey from Harran towards the Khawarij.

However, it is said that anyone who saw them would have thought they were being driven to their deaths from the way they were proceeding and carrying themselves. This was

because the reputation of the Khawarij had preceded them so much so that the opposition had heard about their might and the severity of their motives. It was not long before they encountered the Khawarij who crushed them after having fought a horrific and gruesome battle. Their military equipment and weapons were appropriated and the remnants of their army returned to Muhammad bin Marwan, who was infuriated by this act. He sent out another one thousand five-

hundred men under the command of al-Harith bin Ja'wanah and a further one thousand with Khalid bin Jaz', to whom he said: "Whichever one of you is the first to reach them, then let him be the Ameer of the people. "

Accordingly, both detachments set out with the backing of three thousand combatants against the Khawarij who were down to one hundred and ten men. Once they had arrived at their destination, Salih faced Khalid bin Jaz' across a partition of people whilst Shabeeb faced al-Harith bin Ja'wanah amidst the rest of the army. A fierce battle broke out between them that continued through the entire night. When evening fell, both sides abstained from fighting as approximately seventy of the Khawarij had been killed and around thirty of Ibn Marwan's associates had fallen. The Khawarij were eventually put to flight that night, following which they left al-Jazeerah and set out towards the land of al-Mawsil, passing through ad-Daskarah (a town situated between Baghdad and Wasit) on their way. While they were there, al-Hajjaj dispatched three thousand soldiers under the commandership of al-Harith bin 'Umairah against them. In the meantime, Salih stayed in the land of al-Mawsil with no more than ninety men. The two sides clashed in battle, prior to which Salih had formed his comrades into three separate units such that he joined one of them, Shabeeb joined the unit to his right and Suwaid bin Sulaiman joined the one to his left. On the opposite side, al-Harith bin 'Umairah undertook his campaign with Abur-Rawwagh ash-Shakiri assigned to the head of his right wing and az-Zubair bin al-

Arwah at-Tameemi to the head of his left wing.

The Khawarij put up an impressive fight despite their size and number, whereby as Suwaid bin Sulaiman's unit became exposed, Salih bin Musarrih succeeded in killing their commander. As Shabeeb was thrown to ground from his horse amidst the fighting, the remaining Khawarij (numbering seventy or so) ran to his rescue and swept him away into a

nearby fortress, while al-Harith bin 'Umairah swiftly managed to blockade them inside. Immediately after that, he commanded his associates to set the door on fire, which they did, and then he and his army returned to their military base and waited for it to burn down so that they could vanquish the Khawarij once and for all. However, once the troops had gone and begun to relax, the Khawarij managed to break free by knocking down the door and upon doing so, they moved in on al-Harith bin 'Umairah's army without delay, whom they killed en masse. As a result, the rest of al-Harith's troops quickly fled to al-Mada'in and at the first opportunity, Shabeeb and his associates seized al-Harith bin 'Umairah's military base and upon their victory, al-Harith's army became the first army Shabeeb had ever defeated. Salih bin Musarrih, however, was killed on a Tuesday, ten days before the end of Jumadal-Akhirah this year.

Also in this year, Shabeeb entered al-Koofah with his wife, Ghazalah, after being accorded authority by the Khawarij, who rallied around him and paid homage to him following the death of Salih bin Musarrih. Al-Hajjaj deployed another army against him that attacked and routed Shabeeb's army but who later managed to defeat them following another attack. He then travelled to al-Mada'in where he could not obtain any help and so he moved on until he was able to seize al-Hajjaj's riding animals from Kalwadha. He then decided to move in on the people of al-Mada'in whose soldiers consequently fled to al-Koofah.

Once the remnants of al-Hajjaj's army had returned to him, he decided to dispatch a further four thousand men against Shabeeb. The army therefore passed through al-Mada'in on their quest for him, looking high and low and even retracing their steps, demolishing the places they searched each time and seizing whatever they found therein, including the people. Al-Hajjaj was so frantic that he dispatched military detachments, delegations and reinforcements in quick

succession, in contrast to Shabeeb who cared for nothing in spite of having merely a hundred and sixty horsemen backing him --which should be considered the most astonishing fact of this entire story.

Shabeeb diverted his journey to take an alternative road to al- Koofah, which he planned to besiege, but upon drawing near to it, its entire army advanced towards as-Sabakhah to fight against him. Although he had been informed about this, he still did not let it bother him, which inevitably caused the people to feel so afraid of him that they broke away from each other and returned to al-Koofah where they sought refuge. Upon arriving there, however, it was said to them: "Suwaid bin 'Abdur-Rahman is after you and he is drawing near! "

Shabeeb arrived at a stop with no knowledge of the opposition's position and, fearlessly, he ordered food and grilled meat to be prepared for him. It was said to him: "The soldiers have come for you and they know your whereabouts", yet he was neither unduly concerned nor did he take any measures to protect himself. Instead, he said to ad-Dihqan (who he had asked to prepare his food for him): "Take the meat, cook it until it is well done and then hurry up and bring it to me. " When it was ready, he ate it, then he got up and performed ablution perfectly, whereafter he offered a long and contented prayer with his associates. Following that, he got dressed into his armour, took up his two swords and put on his metal helmet, then he said: "Saddle up my mule for

me", to which his brother, Musad, said to him: "Are you going to ride a mule today of all days, while your enemies are surrounding you from all directions?" He said: "Yes. " And so he mounted the mule, opened the door of the rest house that he was in and then went out whilst saying: "I am Abul- Mudallah and all judgement belongs to Allah! "He then proceeded towards the army commander, Sa'eed bin al- Mujalid (may Allah have mercy on him), who he attacked and struck a fatal blow with an iron rod in the head that killed him.

He then launched an attack against the other members of the army causing its commander to fall to the ground, while the people fled the battlefield and headed for al-Koofah.

Shabeeb subsequently headed for al-Koofah, travelling in the lowlands, until he reached the lower River Euphrates where he killed a large number of people. Faced with such an imminent threat, al-Hajjaj fled from al-Koofah to al-Basrah, appointing 'Urwah bin al-Mugheerah bin Shu'bah as his deputy in his absence. Shabeeb then drew near to al-Koofah with the intention of entering it. Meanwhile, it so happened that ad-Dahageen (who had previously prepared Shabeeb's food) informed 'Urwah bin alMugheerah about Shabeeb's whereabouts. Upon finding out, he immediately wrote to al- Hajjaj who then left al-Basrah as soon as possible and headed back to al-Koofah. Shabeeb also hastened to enter alKoofah but al-Hajjaj preceded him, arriving at the time of 'Asr (the late afternoon prayer), whereas Shabeeb did not arrive in al- Mirbad until sunset. It was in the last fews hours of the night that Shabeeb entered al-Koofah and upon doing so, he headed straight for the Dar ul-Imarah (official headquarters) where he beat on its door with an iron rod so hard that it left a mark that later became known as "the mark of Shabeeb. " He continued to travel along the city road in search of the tribal settlements and upon finding them, he killed the chiefs and respected figures of the people of al-Koofah. Amongst the people he killed was Abu Sulaim, the father of Laith bin Abu Sulaim, 'Adiyy bin 'Amr and Azhar bin 'Abdullah al-Amiri, along with a large number

of clans amongst the people of al-Koofah. Shabeeb was accompanied by his wife, Ghazalah, who was well known for her bravery, and in this manner she entered the mosque of al-Koofah, sat on the pulpit and began to slander the Banu Marwan tribe.

Al-Hajjaj shouted out to the people: "O horsemen of Allah! Ride off and spread the news! "At that point, Shabeeb made a quick exit from al-Koofah and so al-Hajjaj immediately

assembled an army of six thousand combatants who marched after him. As Shabeeb was ahead of them, he decided to take a nap being overwhelmed by slumber, since he had turned back to attack al-Hajjaj's detachment on numerous occasions during which he succeeded in killing a significant number of them, including a group of chiefs such as Za'idah bin Qudamah (who was in fact the son of Shabeeb's paternal uncle, al-Mukhtar). When al-Hajjaj was informed about this, he instructed 'Abdur-Rahman bin al-Ash'ath to wage war against him, although he turned back when he was unable to encounter Shabeeb. Al-Hajjaj next sent 'Uthman bin Qatan al-Harithi who this time was able to locate his exact whereabouts and it was towards the end of this year that they encountered one another. The outcome of the battle was that 'Uthman was killed along with six-hundred of his comrades, including nobles such as 'Aqeel bin Shaddad as-Salooli, Khalid bin Naheek al-Kindi and al-Aswad bin Rabee'ah.

With the recurrence and escalation of all these incidents and deaths, the issue of Shabeeb grew so out of control that it had 'Abdul-Malik bin Marwan and al-Hajjaj quivering, along with the rest of the leaders and chiefs. 'Abdul-Malik was extremely frightened by then, and so he dispatched an army from ash-Sham to advance against him during the latter part of this year, even though Shabeeb's army consisted of a just small band of associates. Similarly, the hearts of the people had filled with fear that caused them to start having serious concerns about Shabeeb and the ordeal he had engendered,

which continued to be the case throughout the following year.

Ibn Jareer says: "During this year, 'Abdul-Malik introduced the pressing of the Dirham and Deenar coins and therefore became the first person in Islamic history to have embossed them in this way. " On the other hand, in his book entitled Ahkam us-Sultaniyyah [The Rules of Leadership], the judge al-Mawardi says: "There is a difference of opinion concerning who was the first person to emboss the coin within the Arabic

Islamic tradition. " Whilst Sa'eed bin al-Mussayab asserts that the first to emboss the Dirham was 'Abdul-Malik bin Marwan, Yahya bin an-Nu'man al-Ghifari alternatively narrated from his father that the first person press the Dirham was Mus'ab bin az-Zubair under the instructions of his brother, 'Abdullah bin az-Zubair.

This year also saw the birth of Yahya bin Muhammad bin Marwan bin al-Hakam, also known as Marwan al-Himar, who was the last caliph of the Banu Umayyah (Umayyad) tribe from whom the Banu'l-'Abbas (Abbasid) tribe seized the caliphate.

'Abdul-Malik bin Marwan appointed deputyship of al-Madinah to Aban bin 'Uthman after having dismissed his paternal uncle, Yahya bin Marwan, who he instead assigned to ash-Sham.

Aban bin 'Uthman bin 'Affan, the deputy of al-Madinah, led the Hajj Pilgrimage with the people; alHajjaj was in charge of al-'Iraq and Umayyah bin 'Abdullah was in charge of Khurasan - and Allah knows best.

Amongst the Prominent People who Died in This Year:

Abu 'Uthman an-Nahdi al-Quda'i, whose real name was 'Abdur-Rahman bin Mull, embraced Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) and took part in the campaigns of Jaloola', al-Qadisiyyah, Tustar, Nahawand, Adhrabeejan and so forth. He was devoted to worship, spiritually and

intellectually, and he would fast during the day and pray during the night. He died at the age of one hundred and thirty in al-Koofah.

Silah bin Ashyam al-'Adawi, a senior Tabi'ee from al-Basrah, was especially virtuous and pious and was devoted to worship and asceticism.

Zuhair bin Qais al-Balawi participated in the conquest of Egypt where he later lived, companionship has been ascribed to him and he was killed by ar-Room in Barqah located in al-Maghrib (Morocco).

Al-Mundhir bin al-Jarood also died during this year. He had been put in charge of the Bait ul-Mal (Public Treasury) by Mu'awiyah - and Allah knows best.

Upon Entering the Seventy-Seventh Year

During this year, al-Hajjaj sent out the combatants of al-Koofah, who altogether numbered forty thousand, which he reinforced with another ten thousand. Thus, these fifty thousand troops disembarked under the commandership of 'Attab bin Warqa' who had received orders to target Shabeeb bin Yazeed wherever he might be. He was given orders to plot against Shabeeb bin Yazeed and whoever was with him amongst the thousand other men who had joined him, and to not repeat their previous actions by trying to escape or flee from the battlefield.

When Shabeeb received news that al-Hajjaj had dispatched his soldiers against him, his first response was not to take immediate action but instead he stood up and addressed his

associates, preaching to them, reminding them of Allah and urging them to have patience until they encountered their enemies. Shabeeb then advanced with his associates towards 'Attab bin Warqa' whereupon they faced each other at the end of day before the setting of the sun, at which time Shabeeb instructed his Mu'ath-thin (caller to prayer), Sallam bin Sayyar ash-Shaibani, to call the Maghrib (sunset) prayer. Shabeeb then led his comrades in praying the complete

Maghrib prayer, incorporating all the proper bowing and prostrating, whilst 'Attab bin Warqa' lined up his men having built a trench around himself and his army at the start of the day. Once Shabeeb had finished the prayer, he waited until the moon appeared and there was enough moonlight for them to see, at which point he launched an attack against the right and left wings of 'Attab's army, amongst whom were those bearing their army's banners. As he launched the attack, he shouted: "I am Shabeeb Abul-Madallah and judgement belongs to Allah alone! "Shabeeb and his men then successfully routed them, killing their commander, Qabeesah bin Waliq, and a group of their chiefs who were with him. He then turned back to attack the right wing, and then the left wing, whereby he was able to break them apart and penetrate into the centre, which he kept on doing until he killed their commanders, 'Attab bin Warqa', and Zuhrah bin Hawiyyah. The rest of army turned back and retreated, and in the process they slowly trampled on 'Attab and Zuhrah with their horses. Also killed in the battle was 'Ammar bin Yazeed al-Kalbi, upon whose death Shabeeb said to his comrades: "Do not continue to pursue the defeated. " In this way, al-Hajjaj's entire army were defeated without exception and returned to al-Koofah humiliated.

When Shabeeb seized the military base of the opposition, he first took the pledge of allegiance from whoever remained there amongst them and whom he asked: "Are you fleeing towards any particular hour?" He then seized what he found of money and equipment,

after which he summoned his brother, Musad, from al-Mada'in, and together they headed for al-Koofah. In the meantime, Sufyan bin al-Abrad al-Kalbi and Habeeb bin 'Abdur-Rahman al-Hakami from Madhhij had arrived before al-Hajjaj with six thousand horsemen, in addition to some people from ash-Sham, which satisfied al-Hajjaj who decided to use them to assist the people of al-Koofah. As such, he stood up and addressed the people, praising and glorifying Allah, after which he said: "O people

of al-Koofah! Allah does not strengthen except the one He wants to strengthen and he does not grant victory except to whomever He wants to grant victory. Depart from us so that you do not witness the death of our enemy among our midst. Go to al-Heerah and stay with the Jews and Christians, as no one should fight with us except he who has already been assigned to do so and who witnessed the killing of 'Attab bin Warqa. '''

This time, al-Hajjaj decided to fight against Shabeeb for himself, whilst Shabeeb had set out until he reached as-Sarat. It was there that al-Hajjaj came out to Shabeeb with the Shamiyyeen (people from ash-Sham) and others who were with him. When the two sides stood face to face, al-Hajjaj looked at Shabeeb who was amidst six hundred of his comrades and then addressed the people of ash-Sham, saying: "O people of ash-Sham! You are a people who listen and obey and who are patient and straight. Do not allow the falsity of these impure people overtake your rights, so show forbearance, get off your knees and confront them until they face the edges of your teeth", and so they did. Shabeeb then moved in on him after having arranged his comrades into three bands, one with him, one with Suwaid bin Sulaim and the other with al-Mujallal bin Wa'il. Shabeeb commanded Suwaid to launch an attack and so he attacked al-Hajjaj's army who were able to withstand them until al-Hajjaj approached them, when they charged at Suwaid all at once, managing to defeat him in this way.

Al-Hajjaj then shouted: "O people who hear and obey, do it now! ", whereupon he ordered the chair on which he was seated to be brought forward. Shabeeb then instructed al- Mujallal to launch his attack again, but they repeated what they had done to Suwaid. Likewise, al-Hajjaj said what he had said to the others and his seat was moved forward once more. Following this, Shabeeb made another attack with his division, which they managed to withstand until he was close

enough for him to see the edges of their teeth, they charged forward in his direction until they clashed and fought a long and brutal battle against one another. The people of ash-Sham continued to rally against him until they forced him towards his comrades and so upon witnessing their ability to withstand, Shabeeb shouted: "O Suwaid! Launch an attack on your horse against the people of this road without leaving a single one of them or al-Hajjaj behind you; we will attack from the front. " Suwaid therefore made his attack but it was to no avail, as alHajjaj had assigned 'Urwah bin al-Mugheerah bin Sh'ubah, along with three hundred horsemen, to defend his rear in the event that Shabeeb and his men attempted to attack him from behind - a tactic that proved his proficiency in the domain of warfare.

Shabeeb appealed to his comrades to undertake a campaign and issued commands to them regarding it, which al-Hajjaj was aware of and so shouted: "O people who hear and obey! Have patience during this single hardship as the Lord of the heavens and earth does not will something except that it happens! ", and so they fell to their knees. At that point, Shabeeb made an attack on them with all his comrades and once they drew close to the enemy forces, al-Hajjaj shouted to the people who then stampeded in his direction. As such, the people of ash-Sham persisted in their obedience and continued the onslaught against him until they eventually gained the upper hand over Shabeeb and his comrades, causing them to withdraw from their positions. Thereafter, Shabeeb shouted to his comrades: "O friends of Allah!

The floor, the floor! ", at which point, he and his comrades dismounted their riding animals. Al-Hajjaj then shouted to the people of ash-Sham: "O people who hear and obey! This is the first victory by Him in Whose Hand is my soul!" He then climbed to the top of a nearby mosque so that he could get a look at both sides and from there he could see that Shabeeb was with approximately twenty men, most of whom were nobles. The two sides then fought one of the most intense

battles on earth, that lasted all day until eventually both sides conceded with each other.

Al-Hajjaj had continued to watch what was happening from his place on top of the Masjid and so when Khalid bin 'Attab sought permission from al-Hajjaj after the battle to set out with a group of men to pursue the Khawarij, al-Hajjaj consented to it. Hence, he set out with a party of approximately four thousand men and then entered the Khawarij military base from behind, killing Musad, Shabeeb's brother, and Ghazalah, Shabeeb's wife, who was allegedly killed by a man named Farwah bin Daffan alKalbi. Consequently, al-Hajjaj and his associates rejoiced at their victory, whilst Shabeeb and his comrades withdrew to the land of Persia. Nevertheless, al-Hajjaj ordered his people to go out in search for them, and they eventually caught up with them and defeated them. Shabeeb, however, had managed to go off while the opposition continued to pursue him. As he was riding his horse, he started to fall asleep but since the search party was drawing closer to him, some of his associates, who had escaped with him, tried to prevent him from doing so just then. However, Shabeeb failed to pay heed and fell back to sleep until his head started to nod. In the meantime, al-Hajjaj sent a message to his men, saying: "Leave him to burn in Hell! ", and so they left him alone and turned back.

Al-Hajjaj later entered al-Koofah where he delivered a sermon to the people in which he said: "Shabeeb had never been defeated before

now. After that, Shabeeb decided to head for al-Koofah once again, however, he was intercepted by one of al-Hajjaj's military detachments. This happened on a Wednesday, and it was on the following Friday that the Khawarij were vanquished and forced to flee. At the head of al-Hajjaj's military detachment - which is said to have numbered a thousand horsemen - was al-Harith bin Mu'awiyah ath-Thaqafi. Shabeeb later launched an attack

against al-Harith bin Mu'awiyah that resulted in his army's defeat and left a significant number of them dead, causing the people to flee to al-Koofah and block the roads. Abu'l-Ward, al-Hajjaj's patron to a division of his army, went out and fought Shabeeb until he was eventually killed and his comrades fled the battlefield and entered al-Koofah. Again, another commander went out to fight but he, too, was routed and so Shabeeb and his associates headed for as-Sawad where they passed by al-Hajjaj's delegate there and killed him. It was there that he addressed his associates, saying: "You reap the rewards of the world over the Hereafter", at which point he threw his money into the River Euphrates and then continued on his way with them to conquer many lands and kill all who stood in their way.

Some of the chiefs of the beleaguered regions accordingly went out to pay Shabeeb a visit, during which one of them told him: "O Shabeeb! Contest us and we shall contest you", as he was an old friend of Shabeeb, to which Shabeeb responded: "Verily, I do not want to kill you. " So the chief said: "But I want to kill you, therefore do not tempt yourself or overstep the line! " At this, Shabeeb attacked him by striking a fatal blow over the head that caused his skull to split open. He then shrouded him in burial garb and buried him. Following this incident, al-Hajjaj offered a great deal of money to the armies and military detachments to set out in search for Shabeeb, yet they could neither suppress nor control his activities. It was the decree of Allah that he was to be killed

by someone other than them later on this year.

The Murder of Shabeeb by Ibn al-Kalbi during this Year

The quest for Shabeeb's assassination began when al-Hajjaj wrote to his deputy in al-Basrah, al-Hakam bin Ayyoob bin al-Hakam bin Abu 'Aqeel, who was his son-in-law, instructing him to assemble an army of four thousand men to

be dispatched in search of Shabeeb under the command of Sufyan bin al-Abrad, which he did. The armies fought against each other in a fierce battle during which the Khawarij fled the battlefield. Then they turned around to attack once again, and this time managed to kill approximately thirty of Ibn al-Abrad's comrades. By then, night had fallen and so both sides desisted from continuing the battle whilst continuing to devise their plans of resistance against each other throughout the night.

The following morning at sunrise as Shabeeb and two of his associates crossed over the bridge, their horses began to get violently agitated to the point that the leg of Shabeeb's horse slipped through the bridge, causing him to fall off his horse into the water. He said to himself: "Whatever Allah ordains will be done", whereupon the water began to engulf him and overflow, and so he said to himself: "This is the decree of the Almighty, All-Wise", after which he drowned to death.

When the Khawarij realised that he had fallen in the water, they turned back and withdrew to their country where they soon became dispersed and divided. The commander of al-Hajjaj's army later went along to the river and pulled Shabeeb out of the water. He then split open his chest and tore out his heart, which by that time had turned as solid as a rock. The people later attempted to smash it to pieces on the ground and had it propped up in view of the people.

Throughout the course of this year, many

battles ensued between al-Muhallab bin Abu Sufrah, al-Hajjaj's deputy, and the Khawarij of al-Azariqah, whose leader was Qatari bin al-Fuja'ah, the same renowned valiant horseman whose comrades had deserted him and then avoided him completely; in fact, it is said that he would not know anyone wherever he went. Reports indicate that on numerous occasions, skirmishes and mishaps occurred throughout the course of

this year between al-Muhallab and the Khawarij of al- Azariqah, of which Ibn Jareer provides detailed accounts.

He says: "In this year, Bukair bin Wishah, a former deputy of Khurasan, rebelled against the designated deputy of that time, namely, Umayyah bin 'Abdullah bin Khalid bin Aseed. In doing so, Bukair mobilised the people against him and as a result was able to double-cross and kill him. In fact, before his death, many other incidents took place between them according to Abu Ja'far's comprehensive account of this period in history (may Allah have mercy on his soul). "

This year witnessed the death of Shabeeb bin Yazeed al- Khariji, as we just said, who was by far the boldest and most skilled horseman of his day, the likes of whom was not to be seen after the era of the Companions.

Among Those Who Died in this Year:

Katheer bin as-Salt bin Ma'di Karib al-Kindi, who was a devout noble amongst his people.

Muhammad bin Moosa bin Talhah bin 'Ubaidullah whose sister was married to 'Abdul-Malik.

'Iyad bin 'Amr al-Ash'ari who participated in al-Yarmook and narrated traditions from a number of the Sahabah and others. He died in al-Basrah (may Allah have mercy on him).

Mutarrif bin al-Mugheerah bin Sh'ubah 'Abdullah who was the brother of 'Urwah and Hamzah, all of whom were affiliated with the Banu Umayyah tribe and employed by al- Hajjaj within different provinces, specifically, 'Urwah in al- Koofah, Mutarrif in al-Mada'in and Hamzah in Hamdan.

Upon Entering the Seventy-Eighth Year

The Muslim army gained immense victories with the opening of ar-Room and the conquest of Irqeeliyyah in this year. Upon their return, they were struck by severe rain, blizzards and cold that affected a vast number of people.

‘Abdul-Malik exclusively assigned Moosa bin Nusair to the task of invading al-Maghrib (Morocco), following which he travelled to Tanjah and fought against the kings of that land, one of whom cut off Moosa’s nose in the course of the struggle.

‘Abdul-Malik dismissed Umayyah bin ‘Abdullah from office in Khurasan and instead extended it to alHajjaj bin Yoosuf ath-Thaqafi who was already in charge of Sijistan.

Abu Ma’shar says: “Al-Waleed bin ‘Abdul-Malik led people in the Hajj Pilgrimage this year. The Ameer of al-Madinah was Aban bin ‘Uthman and al-Hajjaj was the Ameer of al- ‘Iraq, Khurasan, Sijistan and all the provinces across this region.

Other Prominent People Who Died in this Year:

Jabir bin ‘Abdullah bin ‘Amr bin Haram, Abu ‘Abdullah al- Ansari as-Sulami, the Companion of the Messenger (Peace and Blessings of Allah be upon him) to whom many narrations are ascribed.

Shuraih bin al-Harith bin Qais, Abu Umayyah, al-Kindi, who was the judge of al-Koofah. 'Abdur-Rahman bin Ghanm al-Ash'ari, a resident of Palestine who narrated traditions from some of the Companions.

Junadah bin Abu Umayyah al-Azdi who participated in the conquest of Egypt and was appointed as an Ameer over a naval campaign by Mu'awiyah.

Al-'Ala' bin Ziyad al-Basri who was a righteous worshipper amongst the people of al-Basrah.

Suraqah bin Mirdas al-Azdi, the acclaimed poet who once ridiculed al-Hajjaj, who reacted by exiling him to ash-Sham, where he later passed away.

Others who died this year were: As-Sa'ib bin Yazeed al-Kindi, Sufyan bin Salamah al-Asadi, Mu'awiyah bin Qurrah al-Basri and Zirr bin Hubaish.

Upon Entering the Seventy-Ninth Year

Ash-Sham was afflicted by a severe plague epidemic, the severity of which continued to intensify throughout the course of this year.

'Ubaidullah bin Abu Bakrah carried out a military expedition against Rutbeel, the king of the Turks, who he later shackled within his own country. A financial settlement was later negotiated according to which Rutbeel would be obliged to pay an annual tax from then onwards.

'Abdul-Malik bin Marwan killed al-Harith bin Sa'eed al-Mutanabbi' al-Kadhdhab (the Liar), also known as al-Harith bin 'Abdur-Rahman bin Sa'eed ad-Dimashqi. Abu Bakr bin Abu

Khaithamah says: "AbdurRahman bin Hassan said: 'Al- Harith was the liar amongst the people of Dimashq and the slave of Abu'lJulas. His father lived in al-Hoolah and was known for being a spiritual and devout worshipper so much so that if he wore a Jubbah, people would go to look at him worshipping in it, when people would praise him, it would be like no one had ever heard anyone being praised before and

no speech was better than his. Al-Harith claimed that Iblees (Satan, Devil) had appeared to him and so he wrote to his father in alHoolah, saying: 'O father! Come to me quickly, for I have seen things that I fear the Shaitan has made manifest to me! 'His father emphasised his sinful claim by writing to him: 'O son! Yield to what you have been ordered to do, for Allah, the Sublime, says (what means):

"Shall I inform you (O people!) upon whom the Shayateen (devils) descend?" 'They descend on every lying, sinful person. " [ash-Shu'ara', 26: 221-222]

So in that regard you are not lying, by which means continue with what you are doing'. Similarly, alHarith would go round the people in the mosque one at a time, attempting to enter into negotiations with them by getting them to take an oath with him or reaching some kind of agreement, which he would then take advantage of if he was satisfied with it or otherwise he would conceal it. '"

Abdur-Rahman bin Hassan goes on to say: "He would be seen doing many strange things, for example, he would go up to the marble inside of the Masjid and start banging on it with his hand whilst chanting praises and extolling in a loud voice until the people present in the Masjid would cry out to him. " In fact, I heard the distinguished Shaikh Abul-'Abbas Ibn Taymiyyah (may Allah have mercy on him) saying: "He would bang on a red slab of marble near the Mihrab (a recess in the mosque indicating the direction of prayer) and he was a

Zindeeq (heretic; atheist). "

Ibn Abu Khaithamah says in one narration that al-Harith used to feed the people winter fruits in the summer and summer fruits in the winter, whereby he would say to them: "Go out so that I can show you the angels. " He would take them to the monastery of al-Murran where he would show them men

mounted on horses; he would do this with many people until it became a custom.

He would also spread his business around the Masjid in order to make friends and acquire followers and he even got al- Qasim bin Mukhaimirah to take an oath over something that al-Harith had manipulatively planned up beforehand. He then said to al-Qasim: "I am a prophet", to which al-Qasim remarked: "You are a liar, O enemy of Allah, and you are not a prophet!"

During this year, 'Ubaidullah bin Abu Bakrah carried out a military expedition against King Rutbeel who occupied the highest status of all the Turk kings. At times, Rutbeel would comply with the Muslims whilst at other times he would rebel, and so al-Hajjaj wrote to 'Ubaidullah bin Abu Bakrah instructing him to fight against him with his men until he took possession of his land, destroyed his citadel and killed his combatants. Accordingly, he set out in the company of his soldiers and others from al-Basrah and alKoofah until he encountered Rutbeel who he eventually defeated and destroyed his fortress.

The roads and mountain passes within the land were subsequently blocked and the pathways were obstructed by the Turks to the point that the Muslims began to think there was no way of getting out. Thus, 'Ubaidullah had no choice but to enter into negotiations with Rutbeel and in doing so 'Ubaidullah agreed to pay a stipend of seven thousand to Rutbeel provided that he opened up the roads for the Muslims to get out

and return to their country.

Shuraih bin Hani', a Sahabi, the oldest companion of 'Ali and a favourite amongst the people of alKoofah, had been delegated to assign people to fight and engage in battle against the Turks and to oversee the crafting of swords, spears and arches. Not long afterwards, 'Ubaidullah bin Abu Bakrah

issued alternative orders to stop the venture, which Shuraih accordingly undermined. In spite of this, a small band of boisterous and resentful people amongst his subjects failed to comply with Shuraih's final decision, and went ahead and waged a battle against the Turks who unfortunately proved victorious in wiping out most of the Muslims – to Allah we belong and to Him we shall return.

It follows that Shuraih daringly fought to his death (may Allah be pleased with him), and many of his comrades were killed along with him. The companions of 'Ubaidullah, who were just a few in number, set out to visit Rutbeel. Al-Hajjaj found out about this and immediately wrote to 'Abdul-Malik to inform him, in addition to consulting him about dispatching a vast army to Rutbeel's country as revenge for the atrocities he had caused the Muslims in his land to suffer. Having received al-Hajjaj's letter, 'AbdulMalik wrote back to him approving of his solution, which he ordered him to undertake promptly and so al-Hajjaj assembled a huge army right away, the details of which shall be elaborated on in the following year's account.

It is said that Shuraih had tendered his resignation to al-Hajjaj from holding office as judge during this year, which al-Hajjaj accepted and appointed Abu Burdah bin Abu Moosa al-Ash'ari as his replacement.

Qatari bin al-Fuja'ah at-Tameemi, Abu Na'amah al-Khariji, who was popularly known for his valour, was also killed during this year.

'Ubaidullah bin Abu Bakrah (may Allah have mercy on him), the Ameer of the army that had entered the land of the Turks and killed King Rutbeel, also died during this year, as were many of his soldiers, including Shuraih bin Hani', which we shall come to shortly.

Upon Entering the Eightieth Year of the Hijrah

Makkah was said to have been “swept away” by floods during this year, as the waters carried off everything in its path.

Al-Muhallab bin Abu Sufrah crossed the River Balkh whereafter he resided in Kashsh for two years, waiting and plotting against the Turks. There were numerous incidents that occurred between them, the details of which are too many to document.

In this year, al-Hajjaj assembled forces from al-Basrah, al-Koofah and elsewhere to wage war against Rutbeel, the king of the Turks as well as avenge the army of ‘Ubaidullah bin Abu Bakrah killed the previous year. He recruited twenty thousand soldiers from each of the two major cities to form a vast army of forty thousand men, and appointed ‘Abdur-Rahman bin Muhammad bin al-Ash’ath as commander.

Ibn al-Ash’ath subsequently advanced with his army towards Rutbeel’s domain. Rutbeel found out about this and wrote to Ibn al-Ash’ath, apologising for harming the Muslims the year before, saying that he had been reluctant to do so but that it was the Muslims who had brought on their death. He sought reconciliation with Ibn al-Ash’ath by offering to pay the Kharaj (land tax under Islamic law) to the Muslims. Ibn al-Ash’ath, however, refused to concede and made plans to enter his country. Accordingly, Rutbeel gathered together his army and stood prepared for war whilst every time Ibn al-

Ash'ath entered a province or city within Rutbeel's domain, he would seize its citadel and appoint one of his representatives to occupy it. Moreover, he assigned armed forces all over the land to take control of the major cities where he was able to appropriate vast amounts of wealth and spoils and lead masses of people into captivity. He then imprisoned the people until they cultivated the land that belonged to them and harvested

its crops. It was not until the following year that the Muslims advanced against their enemies after having crossed the many lands and regions, to eventually lay siege to Rutbeel and his soldiers within their own city, namely, the city of al-'Uzama'. There they gained possession of their treasures, wealth and progeny, and then killed all combatants under Ibn al- Ash'ath's own instructions.

Prominent People Who Died during this Year:

'Umar bin al-Khattab's servant who embraced Islam.

Jubair bin Nufair bin Malik al-Hadrami to whom companionship and the transmission of Ahadeeth has been ascribed and who was a scholar among the people of ash- Sham.

'Abdullah bin Ja'far bin Abu Talib who was an honourable Sahabi born in the land of Abyssinia and whose mother was Asma' bint 'Umais. He was the last person belonging to the Banu Hashim tribe that the Prophet (Peace and Blessings of Allah be upon him) saw before he died. He lived in al- Madinah and when his father, Ja'far, died as a martyr in Mu'tah, the Prophet (Peace and Blessings of Allah be upon him) went to their mother and said: "Do not cry over my brother after today. Call the sons of my brother to me. " So they were taken to him as if they were kids and he said: "Bring a barber to me" whereupon he shaved their heads and then said: "As for Muhammad, he resembles our paternal uncle, Abu Talib, and as for 'Abdullah,

he resembles me and my family. " He then took 'Abdullah's hand, raised it and said: "O Allah, make Ja'far's family follow after him and bless the clasp of 'Abdullah's right hand", which he repeated three times. 'Abdullah said: "Then our mother came and mentioned our orphanhood to him. " So he said to her: "Do you fear poverty for them while I am their guardian in the world and

the Hereafter?" 'Abdullah bin Ja'far and 'Abdullah bin az-Zubair had pledged allegiance to the Prophet (Peace and Blessings of Allah be upon him) at the age of seven years old, which was not accepted from anyone other than them.

Abu Idrees al-Khawlani whose real name was 'A'idhullahbin 'Abdullah, who was a particularly strong and virtuous believer.

Ma'bad al-Juhani al-Qadari, also known as 'Abdullah bin 'Ukaim, narrated the Hadeeth: "Do not make use of the skins or sinews of dead animals. "

Upon Entering the Eighty-First Year

'Ubaidullah bin 'Abdul-Malik bin Marwan conquered the city of Qaleeqala and won a vast quantity of wealth as spoils for the Muslims. Bukair bin Wishah, one of the courageous leaders amongst them, was killed during the struggle by Baheer bin Warqa' as-Suraimi.

The Trial of Ibn al-Ash'ath

The cause of conflict at hand was that al-Hajjaj detested Ibn al-Ash'ath, who in turn knew of al-Hajjaj's hate for him and of the resentment he felt towards him. Thus, when al-Hajjaj assigned him to the aforementioned army that was to be dispatched to the land of Rutbeel, the king of the Turks, he crossed into the land of the Turks and carried out all the aforementioned activities with his associates, and stayed there until they had fortified their position the

following year. He subsequently wrote to al-Hajjaj regarding the matter, who wrote back to him, disapproving of his opinion to postpone the matter, undermining his intelligence and rebuking him for his cowardice and reluctance to wage war while reissuing his urgent instruction to enter the land of Rutbeel. Al-Hajjaj then followed up that letter by writing to him a second and third time, pressuring him to make haste in penetrating Rutbeel's

country, causing Ibn al-Ash'ath to feel compelled to mobilise his forces. Although he complied with al-Hajjaj's orders, he still expressed his opinion on the matter to his men and informed them that it was al-Hajjaj, and not he, who insisted on urgency. Due to this, the people began to defy and revolt, against him saying: "We reject the enemy of Allah, al-Hajjaj, and we refuse to listen to and obey him! "

The people quickly turned to 'Abdur-Rahman bin al-Ash'ath and pledged their allegiance to him in place of al-Hajjaj and so, contrary to al-Hajjaj's instructions, Ibn al-Ash'ath approached Rutbeel and reconciled with him on the grounds that if he proved victorious over al-Hajjaj then Rutbeel would be permanently exempted from paying the Kharaj (land tax in Islamic law). Hence, Ibn al-Ash'ath marched on with his men towards Sijistan where al-Hajjaj was based with the aim of waging war against him and seizing control of al-'Iraq. As they were halfway into their journey, the men stopped and said: "By abandoning al-Hajjaj we are abandoning Ibn Marwan", and so they decided to renounce their pledges to both of them. Having heard what they had done, al-Hajjaj urgently wrote to the Ameerul-Mu'mineen to inform him about it and prompted him to dispatch his soldiers against them without delay.

At the same time, al-Muhallab wrote the following letter to al-Hajjaj:

"It follows that the people of al-'Iraq have consented and come forward like a descending

stream from a height. There is not a thing that they respond to without taking recourse to his opinion first. The people of al-'Iraq are protective about their children and women and will behave wickedly if given the opportunity. In fact, they do not do anything without the backing of their own people such that they go to great lengths to appease and please their women and children.

That is the reality of the situation and so may Allah grant you victory over them if He wills. ”

‘Abdul-Malik mobilised and deployed his soldiers from ash-Sham to al-‘Iraq to assist al-Hajjaj who would assemble them to advance against Ibn al-Ash’ath. Al-Hajjaj decided to disregard al-Muhallab’s honest and sincere advice to him and instead set out towards Ibn al-Ash’ath with his soldiers from al-Basrah, stopping off at Tustar where he appointed Mutahhir bin Hayy al-‘Akki commander along with ‘Abdullah bin Zumait. Once they reached Dujail, Ibn al-Ash’ath sent ahead three hundred of his horsemen, at the head of whom was ‘Abdullah bin Aban al-Harithi. Both sides collided in battle on the day of al-Adha by the River Dujail whereby al-Hajjaj’s first dispatchment of men were defeated by al-Ash’ath’s comrades who managed to kill around one thousand five hundred of them while appropriating their horses, money and other material possessions that remained within their military base. When news of his comrades’ defeat reached al-Hajjaj, he stood up and addressed the people, saying: “O people! Return to al-Basrah for it is in need of soldiers. ” As the people returned, Ibn al-Ash’ath’s horsemen pursued them until they encountered one another, whereupon not a single one of al-Hajjaj’s men managed to escape without being killed. Al-Hajjaj, however, made off until he reached az-Zawiyah where he began to marshal his army again, saying: “How right was al-Muhallab! He is definitely proficient in the domain of war! He pointed out something to us

that we refused to accept. ”

Subsequently, al-Hajjaj disbursed the massive sum of one hundred and fifty million Deenars on mobilising his army and building a trench around their military base. Meanwhile, the people of al-'Iraq entered the city of al-Basrah where they joined their families and behaved haughtily towards their children. Ibn al-Ash'ath then entered the city and delivered a sermon to the people in which he made an oath with them and they in turn pledged allegiance to him on the premise that they

renounce ‘AbdulMalik bin Marwan and his deputy, al-Hajjaj bin Yoosuf. In this regard, Ibn al-Ash’ath said to them: “AlHajjaj has nothing, so let us go to ‘Abdul-Malik bin Marwan and fight against him. ” All the Fuqaha’ (jurists), the Qurra’ (reciters of the Qur’an), the Shuyookh (religious elders) and the young men of al-

Basrah unanimously agreed to renounce the two of them and having acquired authority over them, Ibn alAsh’ath accordingly gave directions for a trench to be built around the city. This took place at the end of the month of Dhul-Hijjah in this year.

Moosa bin Nusair, the Ameer of Morocco under ‘Abdul- Malik’s administration also invaded al-Andalus (Andalusia, Spain) and conquered a number of cities.

Amongst the Prominent People who Died in this Year:

Baheer bin Warqa’ as-Suraimi al-Basri who was one of the distinguished men of Khurasan.

Suwaid bin Ghafalah bin ‘Awsajah bin ‘Amir, Abu Umayyah al-Ju’fi al-Koofi, who participated in alYarmook and narrated traditions on the authority of the Sahabah.

‘Abdullah bin Shaddad bin al-Had who was a devout worshipper and scholar.

Muhammad bin ‘Ali bin Abi Talib who was known as both Abul-Qasim and Abu ‘Abdullah but was more commonly known as Ibn al-

Hanafiyyah.

Upon Entering the Eighty-Second Year of the Hijrah

During the first month of al-Muharram, the battle of az- Zawiyah between al-Hajjaj and Ibn al-Ash'ath took place, the outcome of which saw the people of al-Iraq gain the upper hand over the people of ash-Sham in their first encounter. On another occasion, Sufyan bin al-Abrad, one of the chiefs of ash-Sham, launched an attack against the right wing of Ibn al- Ash'ath's army which resulted in their defeat and the death of a large number of the Qurra' (reciters of the Qur'an) amongst Ibn al-Ash'ath's associates. In reaction to achieving this victory, al-Hajjaj fell to the ground in prostration to Allah after having been on his knees with his sword drawn. He then started to invoke mercy on Mus'ab bin az-Zubair, saying: "There was nobody nobler than him until he fought to his own death. "

Amongst Ibn al-Ash'ath's associates who were killed was at- Tufail bin 'Amir bin Wathilah al-Laithi. When Ibn al- Ash'ath's associates fled the battlefield, he returned with just those men who had stayed with him and his followers amongst the people of al-Basrah. He then set out until he entered al-Koofah, whilst the people of al-Basrah began to show support to 'Abdur-Rahman bin 'Abbas bin Rabee'ah bin alHarith bin 'Abdul-Muttalib and pledged their allegiance to him. Al-Hajjaj fought one of the gravest battles for five consecutive nights, he then withdrew with a party of people from al-Basrah in order to catch up with Ibn al-Ash'ath, appointing Ayyoob bin al-Hakam bin Abu 'Aqeel as his deputy over the city in his absence. Thus,

Ibn al-Ash'ath entered al-Koofah where its people pledged allegiance to him and agreed to renounce al-Hajjaj and 'Abdul-Malik bin Marwan. This aggravated the situation due to the increased number of followers Ibn al-Ash'ath had acquired and owing to the intensity of the status quo, the people became divided

in their loyalties and sermons would trigger off extreme reactions that meant wider repercussions.

This was followed by the Battle of Dairul-Jamajim during the month of Sha'ban of this year, according to the account provided by al-Waqidi. The battle took place when Ibn al-Ash'ath was on his way to al-Koofah and its people went out to meet him, at which point they showed him a great deal of affection and respect. Only a small band of them who wanted to put up resistance against him with the support of Matar bin Najiyah, al-Hajjaj's deputy, which never materialised. The people joined in association with Ibn al-Ash'ath and led him in the direction of the palace. As he entered al-Koofah, Ibn al-Ash'ath gave orders for ladders to be propped up against the governor's palace, which allowed him to seize control of it and force Matar bin Najiyah to climb down. He wanted to kill him, but Matar pleaded: "Spare me, for I am better than your horsemen. " He therefore had him imprisoned, but later summoned and released him upon receiving his pledge of allegiance. The people had confidence in Ibn al-Ash'ath's endeavours within al-Koofah and so people travelled from al-Basrah to join in affiliation with him, including the likes of 'Abdur-Rahman bin al-'Abbas bin Rabee'ah bin 'Abdul-Muttalib. Bearing this in view, Ibn al-Ash'ath issued instructions to ensure that armed forces manned every direction and for all the roads, passages and openings to be monitored.

Al-Hajjaj subsequently transported his armies

by land from ash-Sham to al-Basrah, where they would have to pass through al-Qadisiyyah and al-'Udhaib. Soon afterwards, Ibn al-Ash'ath sent 'Abdur-Rahman bin al-'Abbas with an enormous cavalry dispatchment from the two major cities against al-Hajjaj and so they prevented him from stopping in al-Qadisiyyah, which gave him no option other than to carry on until he reached Dair Qurrah. Meanwhile, Ibn al-Ash'ath and his armies from al-Basrah and al-Koofah, comprising a

vast number of Qurra' (reciters of the Qur'an) and many righteous believers, stationed themselves in Dairul-Jamajim. Upon hearing about this, al-Hajjaj remarked: "Damn Ibn al-Ash'ath! It is as if a bird informed him that I had stopped in Dair Qurrah so he went to Dairul-Jamajim! "Ibn al-Ash'ath had a force of a hundred thousand combatants altogether who took maintenance (wages), in addition to approximately the same number of slaves. Al-Hajjaj, on the other hand, had managed to swindle a considerable amount of aid from ash-Sham through the Ameerul-Mu'mineen, 'Abdul-Malik bin Marwan. Both sides built trenches around their army bases to obstruct any external access, whereby the armies would come out of their trenches everyday and fight an intense engagement all the way through that resulted in some of the chiefs of Quraish and others being harmed.

Since the fighting had gone on for a considerable length of time, the heads of the Ahlul-Mashwarah (People of Consultation) convened a meeting with 'Abdul-Malik bin Marwan, during which they said to him: "If the people of al- 'Iraq will be satisfied with the dismissal of al-Hajjaj from his position of authority over them, then that is easier than war and bloodshed. " Upon closing the meeting, 'AbdulMalik summoned his brother, Muhammad bin Marwan, and his son, 'Abdullah bin 'Abdul-Malik bin Marwan, both of whom arrived with a large number of soldiers behind them. They collectively wrote a letter to the people of al-'Iraq that read:

“If dismissing al-Hajjaj from his position over you would satisfy you, then that is what I will do. I have further retained your grants for you just like the people of ash-Sham and I will appoint Ibn al-Ash’ath as commander of whichever land he wants, while leadership of al-‘Iraq will go to Muhammad bin Marwan. If this does not suit the people of al-‘Iraq then al-Hajjaj can remain as he is and he can take command of the war with Muhammad bin Marwan and ‘Abdullah bin ‘Abdul- Malik at his service and discretion, as will everyone else. ”

When al-Hajjaj got news that 'Abdul-Malik had written to the people of al-'Iraq proposing his dismissal in order to appease them, he became extremely troubled and decided to confront him about it. He therefore wrote to him: "O Ameerul- Mu'mineen! In the event that you reconcile with the people of al-'Iraq, it will not be long before they begin to disobey you and advance against you; by doing this, you will achieve nothing other than to make them more audacious towards you. Did you not see or hear about how the people of al-'Iraq ambushed Ibn 'Affan with al-Ashtar an-Nakha'i? When he asked them what they wanted, they told him to dismiss Sa'eed bin al-'As and a full year had not even passed before they advanced against Ibn 'Affan and killed him. In their case, harshness must be met with harshness and may Allah be with you in whatever you decide, peace be upon you. "

It is said in Tareekh at-Tabari that Abdul-Malik refused to treat the people of al-'Iraq as al-Hajjaj had described them and therefore 'Abdullah and Muhammad announced to them: "O community of al-'Iraq! I am 'Abdullah, the son of Ameerul- Mu'mineen, 'Abdul-Malik bin Marwan, who has proposed such and such to you! ", and he repeated what his father had written to them. Muhammad bin Marwan then said: "I am the messenger of my brother, the Ameerul-Mu'mineen, to you concerning this affair. " The people then said: "We will deliberate over our affair tomorrow and come back to you with our decision in the evening", and then left. The following day, the chiefs gathered together with Ibn al-Ash'ath who

stood up to address them and ordered them comply with the offer of dismissing al-Hajjaj, to pledge allegiance to 'Abdul- Malik bin Marwan, to keep their grants and to accept the authority of Muhammad bin Marwan over al-'Iraq in place of al-Hajjaj. The people, however, began to show an aversion to what he had said, saying: "No, by Allah! We do not accept that. We are greater than them in size and number and they are in a tight situation, yet they think they can rule over us and subject us to them? No, by Allah! We will never answer to

that! "They reached a consensus between themselves to reject 'Abdul-Malik bin Marwan and the official appointed in his stead.

When 'Abdullah bin 'Abdul-Malik and his uncle, Muhammad bin Marwan, received their decision, they both said to al- Hajjaj: "Your issue is with them and we are at your service, as commanded by the Ameerul-Mu'mineen. " They then acknowledged his leadership and he similarly acknowledged their positions of authority, after which al-Hajjaj resumed managing the war as before. As both sides prepared for battle, al-Hajjaj assigned 'Abdur-Rahman bin Sulaim al-Kalbi at the head of his right wing, 'Umarah bin Tameem al-Lakhmi at the head of the left wing, Sufyan bin al-Abrad over the cavalry and 'AbdurRahman bin Habeeb al-Hakami over the foot troops. On the opposite side, Ibn al-Ash'ath assigned alHajjaj bin Harithah al-Khath'ami at the head of the right wing, al- Abrad bin Qurrah at-Tameemi at the head of the left wing, 'Abdur-Rahman bin 'Abbas bin Rabee'ah over the cavalry, Muhammad bin Sa'd bin Abu Waqqas Az-Zuhri over the foot troops and Jabalah bin Zahr bin Qais al-Ju'fi over the Qurra' (reciters of the Qur'an), amongst whom was Sa'eed bin Jubair, 'Amir ash-Sha'bi, 'Abdur-Rahman bin Abu Laila, Kumail bin Ziyad (who had become lethal and fearless in his old age), Abul-Bakhtari at-Ta'i and others.

The battle was fought every day and the people of al-'Iraq provided their soldiers with supplies and provisions, such as fodder for the animals and food for the soldiers that came from

different provinces and towns. As for the people of ash-Sham who were with al-Hajjaj, they suffered from limited resources and a shortage of food, having lost all their meat rations, which they still had not been able to find. The war continued for the duration of this year in which the armies lived under combat conditions and fought day in and day out. More often than not, the people of ash-Sham suffered the most

setbacks, such as with the death of al-Hajjaj's associate, Ziyad bin Ghanm.

This year also witnessed the death of al-Muhallab bin Abu Sufrah during his expedition in Marw at the age of seventy- six (may Allah have mercy on him).

During the month of Jumadal-Akhirah, the Ameerul- Mu'mineen, 'Abdul-Malik bin Marwan, dismissed Aban bin 'Uthman from office in al-Madinah and appointed Hisham bin Isma'eel al-Makhzoomi.

Amongst Those Who Died Were:

Asma' bin Kharijah al-Fazari al-Koofi, a praiseworthy and particularly generous man.

Al-Mugheerah bin al-Muhallab bin Abu Sufrah, a praiseworthy, generous and courageous man who had held many important posts during his time, died this year.

Al-Harith bin 'Abdullah bin Abu Rabee'ah al-Makhzoomi, more commonly known by the nickname Quba' (Grunt), who was appointed to office in al-Basrah by Ibn az-Zubair.

Muhammad bin Usamah bin Zaid bin Harithah, one of the most virtuous and learned of the Sahabah's sons, died in al- Madinah and was buried in al-Baqee' (a fertile patch of land in al-Madinah where other members of the Prophet's family were buried).

'Abdullah bin Abu Talhah bin al-Aswad who was

the father of the Faqeeh (jurist) Ishaq, and whose mother, Umm Sulaim, conceived him on the night that her son died. The next morning, Abu Talhah went to see the Prophet (Peace and Blessings of Allah be upon him) to tell him about it and the Prophet (Peace and Blessings of Allah be upon him) said: "Did you sleep with your wife last night?" Abu Talhah said:

“Yes. ” The Prophet (Peace and Blessings of Allah be upon him) then said: “O Allah! Bestow your blessings on them as regards that night of theirs. ”

‘Abdullah bin Ka’b bin Malik to whom the transmission of narrations is ascribed died in al-Madinah during this year.

Sufyan bin Wahb Abu Aiman, al-Khawlani al-Misri, to whom companionship and the transmission of narrations is ascribed, and who invaded Morocco and lived in Egypt where he died.

This year also saw the death of Jameel bin ‘Abdullah bin Ma‘mar bin Subah bin Zabyan, Abu ‘Amr the poet, the friend of Buthainah. He had sought her (Buthainah’s) hand in marriage but when he was refused he began to express his love for her in his poems, for which he became well-known as the lover of the Arabs. He resided in Wadi al-Qura and was a modest and respectable Islamic poet who was one of the most eloquent poets of his time.

‘Umar bin ‘Ubaidullah bin Ma‘mar bin ‘Uthman, Abu Hafs al-Qurashi at-Taimi, a charitable and honourable chief whose dominion extended over many lands. He was a deputy of al- Basrah under Ibn azZubair and conquered Kabul along with ‘Abdullah bin Khazim, the same person who killed Qatari bin alFuja’ah.

Kumail bin Ziyad bin Naheek bin al-Haitham an-Nakha’i al- Koofi who narrated traditions on the authority of ‘Umar, ‘Uthman, ‘Ali, Ibn Mas’ood and Abu Hurairah, participated in the Battle of

Siffeen with 'Ali and was a brave fighter and warrior, as well a pious and spiritual worshipper. He was killed by al-Hajjaj in this year at the age of one hundred whilst in captivity. Al-Hajjaj killed him in an act of revenge for the time when Kumail bin Ziyad had asked 'Uthman bin 'Affan to strike al-Hajjaj in the face, however, 'Uthman pardoned him. Al-Hajjaj therefore said to Kumail: "The likes of you ask

the AmeerulMu'mineen to strike me?" , and he ordered him to be beheaded.

Zadhan Abu 'Amr al-Kindi, one of the Tabi'een (second and third generations following the righteous Companions), also died in this year. He used to consume intoxicants and play the Tanboor (a long-necked stringed instrument resembling the mandolin), however, Allah blessed Zadhan by facilitating his repentance to Him at the hands of 'Abdullah bin Mas'ood.

Khaleefah says: "Zirr bin Hubaish, a companion of Ibn Mas'ood and 'A'ishah, died during this year at the age of a hundred and twenty years."
"

Shaqeeq bin Salamah Abu Wa'il spent seven years of his adult life in Jahiliyyah after which he embraced Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him).

Ummud-Darda' as-Sughra, whose name was Hujaimah or others say Juhaimah, was a devout follower who was an acclaimed Faqeehah (jurist).

Upon Entering the Eighty-Third Year

This year commenced with preparations for the war between al-Hajjaj and his associates in Dair Qurrah and Ibn al-Ash'ath and his associates in Dair al-Jamajim. They engaged in daily combat and in the main encounter, the people of al-'Iraq proved victorious over the people of

ash-Sham to the extent Ibn alAsh'ath's comrades (i. e. the people of al-'Iraq) defeated the people of ash-Sham (al-Hajjaj's comrades) some eighty or more times. Despite this, al-Hajjaj stood his ground, determined to resist the opposition without moving from his position. In fact, any time he happened to gain victory on any given day, he would strategically move his army closer to the opposition in a highly proficient manner that demonstrated his

expertise in the field of war. Both sides continued to engage persistently until al-Hajjaj commanded his men to launch an attack against the detachment of Qurra' (reciters of the Qur'an), since it was the role of the Qurra' to boost their comrades' spirits and motivate them before going into battle. To his disappointment, the Qurra' managed to withstand the attack and so he assembled his archers together to attack them once more, whereupon he did not disengage until they had killed a large number of them. Al-Hajjaj then attacked Ibn al- Ash'ath's detachment and those who were with them until he routed them and caused them to disperse in every direction. Ibn al-Ash'ath managed to escape ahead of them along with the scattered remnants of his army, although al-Hajjaj and his vast army, at the head of which was 'Umarah bin Tameem al-Lakhmi (the commander-in-chief) and Muhammad bin al- Hajjaj, went after them and chased them out in case they happened to kill or take anyone captive on their way. Al-Hajjaj's army burnt down the provinces, towns and settlements until they reached Karman where they took over a palace that had previously belonged to the people of al-'Iraq.

The Construction of Wasit

Ibn Jareer says : "It was during this year that al-Hajjaj decided to build (the city of) Wasit, the reason for which was that on one particular occasion, al-Hajjaj happened to notice a monk cross the Tigris River who then stood and urinated at the site of Wasit. He then dug up the land where he had urinated and disposed of

it in the Tigris. At this, al-Hajjaj said: 'Summon him to me', whereupon the monk was brought to him and he asked him: 'What caused you to do that?'The monk replied: 'It is written in our books that a mosque will be built here in which Allah will always be worshipped so long as there is someone on the earth who worships Him and Him alone'. Upon hearing this, al-Hajjaj drafted the plans for the city of Wasit and constructed a Masjid at that very place. "

This year also marked ‘Ata’ bin Rafi’s expedition to Siqilliyyah.

Amongst the Prominent People who Died during this Year:

‘Abdur-Rahman bin Hujairah al-Khawlani al-Misri who narrated traditions on the authority of the Sahabah.

Tariq bin Shihab bin ‘Abd Shams al-Ahmasi who was amongst those who saw the Prophet (Peace and Blessings of Allah be upon him) in person, he participated in some forty or so military expeditions through the eras of as-Siddeeq (i. e. Abu Bakr) and ‘Umar (May Allah be pleased with them). He died in al-Madinah during this year.

‘Ubaidullah bin ‘Adiyy bin al-Khiyar reached the age of maturity during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) and narrated traditions on the authority of the Sahabah.

‘Abdullah bin Qais bin Makhramah who was a former judge of al-Madinah and who died there during this year.

Marthad bin ‘Abdullah Abul-Khair al-Yazani.

During this year, a group of the Qurra’ and scholars who fought with Ibn al-Ash’ath died after getting lost.

Al-Hajjaj killed numerous prominent figures, amongst whom was ‘Imran bin ‘Isam ad-Duba’i

and 'Abdur-Rahman bin Abu Laila who narrated traditions on the authority of some Sahabah and to whose father companionship has been ascribed.

Upon Entering the Eighty-Fourth Year

Al-Waqidi says: “‘Abdullah bin ‘Abdul-Malik bin Marwan’s conquest of al-Misseesah occurred during this year. ”

Muhammad bin Marwan invaded Armeeniyah (Armenia).

Al-Hajjaj assigned Muhammad bin al-Qasim ath-Thaqafi to Persia wherein he ordered him to kill the Akrad (Kurds).

‘Abdul-Malik appointed ‘Iyad bin Ghanm at-Tujeebi over Alexandria.

Moosa bin Nusair conquered a sect from Awrabah within the land of Morocco.

Al-Hajjaj also killed a group of chiefs among Ibn al-Ash’ath’s associates.

‘Utbah bin an-Nuddar as-Sulami, an honourable Sahabi, died during this year.

‘Imran bin Hittan al-Khariji, who used to belong to the Ahlus- Sunnah wal-Jama’ah (People of the Prophetic tradition and Community), married a very beautiful woman from the Khawarij (sect of Dissenters) who he was very much in love with, whilst he on the other hand was particularly unpleasant to look at. He had wanted to convert her to following the Sunnah (Prophetic tradition) but she refused and instead he chose to denounce his faith for her and joined her denomination. He was also a renowned poet at the time of ‘Ali’s murder (t)

who said about his death and murderer:

*"O struck at the hands of the purportedly
pious who intended*

To obtain the Almighty's satisfaction.

*I recall that one day I thought him to be The
best of people in performing good deeds.*

*What honoured people whose tombs are birds'
nests!*

Did they not confuse their religion with

Oppression and aggression?! ”

This was also the year of ‘Abdur-Rahman bin Muhammad bin al-Ash’ath bin Qais al-Kindi’s ruin. The person referred to here is Ibn Muhammad bin al-Ash’ath bin Qais, otherwise called ‘Abdur-Rahman bin Qais bin Muhammad bin al- Ash’ath bin Qais al-Kindi al-Koofi. Abu Dawood and an- Nasa’i narrate the following Hadeeth from him: “If the two parties to a transaction disagree and there is no proof, then what the seller of the goods says is what counts, or they may cancel the transaction. ” Abul-‘Umais is reported to have said that al-Hajjaj killed him when he was aged over ninety – Allah knows best.

Ayyoob bin al-Qirriyyah (al-Qirriyyah being his mother while his father’s name was Yazeed bin Qais bin Zurarah bin Muslim, an-Namari al-Hilali) was an illiterate ‘Arab who would speak the most eloquent and articulate rhetoric. He was a companion of al-Hajjaj and upon arriving in the presence of ‘Abdul-Malik, he was sent as a messenger to Ibn al-Ash’ath who said to him: “Since you are a spokesperson, disassociate from al-Hajjaj or else I will slit your throat” and so he did as asked and stayed with him. When al-Hajjaj realised what had happened after summoning him, he sentenced him to death by

beheading. However, after doing so he regretted it and deemed it pointless, or as the saying goes, "Striving to achieve something that is no longer profitable. "

Rawh bin Zinba' bin Salamah al-Judhami Abu Zur'ah, an honourable Tabi'i (second or third generation following the

righteous Companions), narrated traditions on the authority of his father to whom companionship was ascribed.

Tameem ad-Dari, 'Ubadah bin as-Samit, Mu'awiyah, Ka'b al- Ahbar and others also died during this year.

Upon Entering the Eighty-Fifth Year

Al-Hajjaj dismissed Yazeed bin al-Muhallab from authority in Khurasan and appointed his brother, alMufaddal bin al- Muhallab, instead. This was because on one occasion, al- Hajjaj arrived in the presence of 'Abdul-Malik after having passed by a monastery in which it was said a wise, old scholar belonging to the Ahlul-Kitab (i. e. Christians and Jews) dwelt. While he was there, al-Hajjaj called him and said: "O Shaikh (religious elder) ! Do you find anything in your books that mentions you and us?" He said: "Yes. " Al-Hajjaj asked: "And what description does it give of the Ameerul-Mu'mineen?" He replied: "It says that he is a bald-headed ruler and that whoever stands in his way will be brought to the ground. " So he said: "And then who?" He replied: "A man by the name of al-Waleed. " He said: "And then what?" He answered: "A man who is named after a prophet will conquer the people. " He then asked: "And do you know about me?" He said: "I have already mentioned you. " "And do you know what will come of me?" He said: "Yes. " So he said: "And who will rule over al-'Iraq after me?" He answered: "A man by the name of Yazeed. " So he asked: "Will that be in my

lifetime or after me?" So he said: "I do not know. " He then asked: "And what description do you find of him?" He said: "He is a double-crossing traitor. I do not know anything other than that. " It is reported that al-Hajjaj understood that as referring to Yazeed bin al-Muhallab.

Ibn Jareer says : "During this year, Moosa bin 'Abdullah bin Khazim was killed in Tirmidh (Tirmiz). " He mentions that this took place following the murder of his father when

neither he nor his associates could find a land to take refuge in, as each time he approached a place, its ruler would appear with an army to battle against him. He persisted in looking for a place until he reached Tirmidh whose king was considered weak and so he called for a truce with him, in addition to sending him gifts and offerings to the point that he and the king went hunting together. The king felt that he should offer to prepare some food and so he called on Moosa bin 'Abdullah bin Khazim to bring along one hundred of his associates for the banquet. Moosa therefore deliberately chose a hundred of his bravest men to enter the country and eat with the ruler, but after they had finished eating, Moosa went into the king's room and reclined on his bed, and said: "By Allah! I am not getting up from here until this house either becomes my house or my grave. " At this, the people of the palace flew into a rage such that even his associates were divided on what stance they should take. Following this incident a battle broke out between them and the people of Tirmidh, the outcome of which was the death of a significant portion of the Tirmidh population whilst the remainder of them fled. Moosa subsequently summoned the rest of his army to seize the land and fortify it from their enemies.

The king also fled and took refuge with his brothers, the Turks, from whom he sought assistance to regain his territory. They told him regarding this: "If a group of merely one hundred men ran you out of your land, then we do not have the capacity to fight against them. " The king therefore moved on to another sect

of the Turks to seek their assistance and, fortunately for him, they willingly dispatched an envoy of missionaries with him to Moosa in order to hear what he had to say. Having sensed them coming, Moosa gave orders, in the blistering heat, for his associates to kindle a fire, put on winter clothing and huddle around it as if they were seeking warmth from it. Hence, when the king of Tirmidh arrived with the envoys, they witnessed what his associates were doing in the extreme heat and so they asked them: "What is this we see

you doing?" They replied: "We feel cold in the summer and agony in the winter. " Bewildered and confused, the delegates then spoke amongst themselves, saying: "Who are these people? They cannot be anything other than Jinn (Jinn: a species created from smokeless fire) ! "Having drawn this conclusion, they immediately returned to their king and informed him of it, saying: "We absolutely do not have the capacity to fight against these beings. "

Disappointed by their reluctance to help him, the ruler of Tirmidh just about managed to mobilise an army with another sect of people who went forth and laid siege to Tirmidh. Al-Khuza'i had also gone along and laid siege to them and so while he and his army fought during the first part of the day, the non-'Arabs fought during the latter part. Moreover, Moosa managed to contrive a wicked plan against them that succeeded in killing a significant number of combatants, which caused 'Umar al-Khuza'i to fear for himself and his army, on which grounds he decided to reconcile with Moosa. One day, 'Umar al-Khuza'i entered upon Moosa whilst he was alone in his room and because he had not known that 'Umar was carrying a weapon, 'Umar said to him: "I am armed. " Moosa jumped up from his bed and saw that he was carrying a sword. At that moment, 'Umar al-Khuza'i took it and struck him with it until he turned cold, after which 'Umar ran away. From that day on, the associates of Moosa bin 'Abdullah al-Khazim remained divided.

Ibn Jareer says: "In this year, 'Abdul-Malik bin Marwan decided to dismiss his brother, 'Abdul-'Azeez bin Marwan, from holding office in Egypt. "

‘Abdul-‘Azeez bin Marwan

His name was ‘Abdul-‘Azeez bin Marwan bin al-Hakam bin Abul-‘As bin Umayyah bin ‘Abd Shams, Abul-Asbagh, al- Qurashi al-Umawi.

‘Abdul-‘Azeez bin Marwan narrated the following Hadeeth on the authority of his father, as well as from ‘Abdullah bin az-Zubair, ‘Uqbah bin ‘Amir and Abu Hurairah, that appears in the Musnad of Ahmad and the Sunan of Abu Dawood , which states that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The most evil (traits) in a man are severe stinginess and uninhibited cowardice. ”

Muhammad bin Sa’d says: “He used be insecure about his speech as he would speak ungrammatical Arabic but he then studied Arabic until he improved and refined his speech, after which he became one of the most eloquent and articulate among the people. The reason he had developed a complex was because on one occasion, a man came to him to complain about his Khatan (son-in-law) and so ‘Abdul-‘Azeez said to him: “Man khatanak?” (which means: “Who circumcised you?”). Confused as to why he was asking him that, the man answered: “The man who circumcises everyone else. ” Startled by his reply, ‘Abdul-Malik shouted to his scribe: “Woe unto him! What did he answer me?” So his scribe said: “O Ameerul-Mu’mineen! You should have said: “Man khatanuk?” (meaning: “Who is your son-in-law?”) ”, i. e. he used incorrect vowels that rendered a completely different meaning. From

then on, he swore to himself that he would not leave his house until he had acquired proficiency in the Arabic language. He therefore spent an entire week studying Arabic grammar before he emerged as one of the most eloquently spoken people.

He would later give generously to anyone who spoke correct Arabic, whilst withholding from anyone who spoke

ungrammatically, which is why the people exerted great effort to acquire knowledge of Arabic during his era. One day, 'Abdul-'Azeez said to a man: "Mimman anta?" (literally meaning: "From who are you?" but semantically means: "Who are you?"). As the man replied: "From the Banu 'Abdud-Dar tribe", 'Abdul-'Azeez said: "You will find this (i. e. the outcome of your answer) in your stipend", whereafter he deducted one hundred Deenar from it for his unsatisfactory answer.

Al-Qa'qa' bin Hakeem is reported to have said that 'Abdul- 'Azeez bin Marwan wrote to 'Abdullah bin 'Umar saying: "Present your need to me. " So Ibn 'Umar wrote back to him, saying: "Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'The upper hand is better than the lower hand; the upper hand is that of the giver and the lower hand is that of the beggar. '"

When death approached 'Abdul-'Azeez, he was brought some money amounting to three-hundred measures of gold that had been bequeathed to him, at which point he said: "By Allah! I would rather it were a heap of dung in Najd. " He added: "I would rather that I was not known and that instead I was this flowing water or this plant in the ground of al-Hijaz. " He also said: "Bring me my shroud in which you will wrap me", whereupon he started to say: "Wretched are you that shortens your length and lessens your quantity! "

Actually, 'Abdul-'Azeez bin Marwan was certainly one of the most popular rulers owing

to his immense generosity and munificence. He was the father of the rightly-guided caliph, 'Umar bin 'Abdul-'Azeez, who inherited his father's fine qualities and excelled him in many things.

The Pledge of ‘Abdul-Malik to His Son, al- Waleed, and then to His Brother, Sulaiman bin ‘Abdul-Malik After Him

The pledge of allegiance to al-Waleed took place first in Damascus, followed by the rest of the provinces, during this year after the death of ‘Abdul-‘Azeez bin Marwan, which was followed by the pledging of allegiance to Sulaiman as his successor. However, when it came to receiving the pledge from alMadinah, Sa‘eed bin al-Musayyab refused to pledge allegiance to anyone during the lifetime of ‘AbdulMalik and so Hisham bin Isma‘eel, the deputy of al-Madinah, sentenced him to be flogged sixty lashes, dressed in clothes made from straw, mounted on camel-back and then taken round the city on it. He was therefore taken to Thaniyyat Dhabab – the place where they would crucify and execute people sentenced to death – then brought back to al-Madinah and put in prison. At that point, Sa‘eed bin al-Musayyab said: “By Allah! Had I known that you were not going to kill me, I would never have worn these clothes of straw!”

Our noble Shaykh adh-Dhahabi says: “Aban bin ‘Uthman bin ‘Affan, the Ameer of al-Madinah and one of the ten jurists of the city, died during this year. ”

Among the other notable people who died during this year were : ‘Abdullah bin ‘Amir bin Rabee‘ah, ‘Amr bin Huraith and ‘Amr bin

Salimahdied this year.

Wathilah bin al-Asqa', who according to al-Waqidi was Yahya bin Ma'een who lived during the time of the Prophet (Peace and Blessings of Allah be upon him) and embraced Islam when the Prophet (Peace and Blessings of Allah be upon him) was assembling his army for the Battle of Tabook, also died in this year. It is said that he participated in the conquest of Damascus where he later stayed and where he also owned a mosque located within the Bab us-Sagheer. His

Masjid was later burnt down during the period of the Tamarlank (Tamerlane) upheaval, until nothing remained of it other than sketches in which the waterway running from its eastern doorway can be seen.

Khalid bin Yazeed bin Mu'awiyah bin Abi Sufyan Sakhr bin Harb bin Umayyah had a reputation for being the most knowledgeable in the sciences amongst the Quraish. He was an influential figure in the field of medicine and an authority on the subject of chemistry. One day, he entered upon 'Abdul- Malik bin Marwan who was in the presence of al-Hakam bin Abul-'As and complained to him that 'AbdulMalik's son, al- Waleed, was demeaning his brother, 'Abdullah bin Yazeed. 'Abdul-Malik therefore said to him (what means): "Verily, kings, when they enter a town (country), they spoil it and make the most honourable of its people the lowest. " [an- Naml, 27:34]

In response to that, Khalid quoted the Verse
(which means):

"And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then they transgress therein, and thus the word (of torment) is justified against them. Then we destroy it with complete destruction. " [al-Isra', 17: 16]

'Abdul-Malik therefore exclaimed: "By Allah! If your brother, 'Abdullah, entered upon me, he

would not be able speak properly (with correct Arabic grammar). " At this, Khalid retorted: "Al-Waleed does not know how to speak correctly. " To that 'Abdul-Malik said: "It is his brother, Sulaiman, who does not speak intelligibly", whereupon Khalid said: "Because I am the brother of 'Abdullah, I do not speak properly. " At that point, al-Waleed bin 'Abdul-Malik (who was also present) said to Khalid bin Yazeed: "Be quiet,

for by Allah, you belong to neither here nor there (i. e. you are insignificant; unimportant) ! "Khalid replied: "Listen, O Ameerul-Mu'mineen! " and at that point he drew near to al- Waleed and said: "Woe unto you! What is neither here nor there other than my grandfather, Abu Sufyan, the father of all here, and my grandfather, 'Utbah bin Rabee'ah, the father of all there! However, had you spoken of 'spoils of war', 'bonds', 'at-Ta'if', or for example, had said, 'may mercy be on 'Uthman', then we would have said that you have spoken the truth. " (He meant that al-Hakam was an exile from at- Ta'if, he tended to the spoils of war and he betook himself to nobles such that 'Uthman accommodated him when he came to power). " Upon hearing this, al-Waleed and his father could not come up with a suitable rejoinder and were left speechless
- Allah, the Sublime, knows best.

Upon Entering the Eighty-Sixth Year

This was the year in which Qutaibah bin Muslim, al-Hajjaj's deputy, undertook a military expedition against Marw (Merv), Khurasan and many lands within the Turk and Kuffar (non-Muslims; disbelievers) dominions. In the course of this expedition, he took many people captive, gained considerable war booty and seized the citadels, fortresses and properties, and then returned home as his army preceded him. AlHajjaj subsequently wrote to him, rebuking him for that, saying: "If you are heading towards the land of the enemy then station yourself at the forefront of the army, and if you

are returning home then be positioned at their rear, meaning that it is your responsibility to shield them from being harmed by the enemy or anyone scheming against them. "This is a sound opinion derived from the Sunnah.

During this year, the plague struck ash-Sham (the Levant) and the cities of al-Basrah and Wasit. It later became known as al- Fatayat, meaning: "young women", as it first affected the women.

Maslamah bin ‘Abdul-Malik invaded the land of ar-Room wherein he fought, killed and captured its people, gained war booty and handed it over. He then conquered the fortresses at Walaq and al-Akhram in the land of ar-Room.

‘Abdul-Malik entrusted leadership over Egypt to his son, ‘Abdullah, following the death of his brother, ‘Abdul-‘Azeez. ‘Abdullah then entered it during the month of Jumadal- Akhirah at the age of twentyseven.

King al-Akhram of ar-Room died during this year in Wara. Al-Hajjaj imprisoned Yazeed bin al-Muhallab and the Hajj Pilgrimage was led by Hisham bin Isma‘eel al-Makhzoomi.

This year also witnessed the deaths of Abu Umamah Sudayy bin ‘Ajlan al-Bahili, ‘Abdullah bin Abu Awfa and ‘Abdullah bin al-Harith bin Jaz’ az-Zubaidi.

In mid-Shawwal, the Ameerul-Mu‘mineen also passed away.

‘Abdul-Malik bin Marwan, the Father of the Khulafa’al- Umawiyyeen (Umayyad Caliphate)

His name was ‘Abdul-Malik bin Marwan bin al-Hakam bin Abul-‘As bin Umayyah, Abul-Waleed alUmawi, the Ameerul-Mu‘mineen. His mother was ‘A’ishah bint Mu‘awiyah bin al-Mugheerah bin Abul-‘As bin Umayyah.

Ibn Abu Khaithamah said on the authority of Mus'ab bin az- Zubair that he was the first person in Islam to be named 'Abdul-Malik. He also goes on to say that the first person to be named Ahmad in Islam was the father of al-Khaleel bin Ahmad al-'Aroodi.

'Abdul-Malik bin Marwan inherited the caliphate in the sixty- fifth year of the Hijrah during his father's lifetime, which coincided with the caliphate of Ibn az-Zubair who held it simultaneously. 'Abdul-Malik therefore asserted his authority over ash-Sham (the Levant) and Egypt for a period of seven years during which time Ibn az-Zubair was recognised as the Khaleefah throughout the rest of the Muslim world. 'Abdul- Malik then secured the caliphate for himself within the rest of the countries and provinces following Ibn az-Zubair's murder in the seventy-third year that lasted up until this year, as we shall come to mention.

In accounts that give a description of him, 'Abdul-Malik is said to have had gold-plated teeth that were so widely spaced that a fly could pass through them if his mouth was open, for which reason he was nicknamed Abudh-Dhibban. He was white skinned, of medium build and he was neither thin nor broad in structure. His eyebrows were joined and he had big black eyes that had a tint of blue in them. His nose was slim, his face was radiant and handsome, and the hair on his head and in his beard was white, which he had never dyed (although it is said that he dyed it later on).

Al-A'mash said on the authority of Abuz-Zinad: "There were four Fuqaha' (jurists) of al-Madinah: Sa'eed bin al-Musayyab, 'Urwah and Qabeesah bin Dhu'aib and 'Abdul-Malik bin Marwan prior to his coming to power. "

Ash-Sha'bi said: "I never sat in the company of anyone where I was not given more credit,

except for 'Abdul-Malik bin Marwan. I never quoted a Hadeeth to him without him adding embellishments from his own knowledge, nor could I recite poetry to him without him doing the same. "

Ath-Tha'lab said on the authority of Ibnul-A'rabi that when 'Abdul-Malik succeeded to the caliphate, he had a Mus-haf

(Arabic Qur'an manuscript) in his room, which he then closed shut and said: "This is farewell between you and I. "

'Abdul-Malik was audacious in the face of bloodshed, his associates were selected from his own Mathhab (school of Islamic jurisprudence; denomination), amongst whom was al- Hajjaj, al-Muhallab and others. He was astute, insightful and judicious. He was concerned with the politics of this world and he would not entrust his own worldly affairs to anyone other than himself. His mother was 'A'ishah bint Mu'awiyah bin al-Mugheerah bin Abul-'As whose father, Mu'awiyah, cut off the nose of Hamzah, the paternal uncle of the Prophet (Peace and Blessings of Allah be upon him) on the day of Uhud.

Ibn Juraij narrates that his father said: "'Abdul-Malik bin Marwan led the Hajj Pilgrimage for us in the seventy-fifth year, two years after the death of Ibn az-Zubair. He delivered a sermon to us whilst on the Pilgrimage in which he said: 'To proceed: There were those caliphs before me who would devour money and be devoured by it. By Allah! I do not treat the illnesses of this Ummah except with the sword, for my caliphate will not be deemed weak (referring to 'Uthman), nor hypocritical (referring to Mu'awiyah), nor defective (referring to Yazeed bin Mu'awiyah). O people! We will endure all your pains and needs except for initiating partisanship or ambushing the pulpit. '"

Az-Zuhri says: "I heard 'Abdul-Malik say in his sermon: 'Knowledge will soon be suppressed,

therefore let every man who possesses it make it manifest without him being seized or shunned. ”

Al-A'mash says: "Muhammad bin az-Zubair informed me that Anas bin Malik wrote to 'Abdul-Malik complaining about al-Hajjaj, whereupon he said in his letter: 'If a man had served 'Eesa (Jesus) for just one night, or if he had served him

at all, the Nasara (followers of Christ) would know who he was and he would stay with them. Similarly, if a man had served Moosa (Moses) or even if he had just seen him, the Yahood (followers of Moses) would know who he was and he would be mentioned amongst them. Verily, I am a servant of the Messenger of Allah (Peace and Blessings of Allah be upon him) and his Companion, and al-Hajjaj has harmed me by doing what he did to me and by saying: 'Tell me who has ever witnessed 'Abdul-Malik crying whilst reading the Book of Allah! ' He has brought anger upon himself, if Allah wills it so. " He then wrote a strongly worded letter to al-Hajjaj that caused al-Hajjaj's face to change upon reading it. He then said to the messenger: 'Leave, and go to him so that we might please him. '"

It was said to 'Abdul-Malik: "What makes the best of men?" He replied: "He who is humble on the basis of his high standing, he who becomes an ascetic on the basis of his ability and he who abandons assistance on the basis of his strength. "

Al-Mada'ini says: "'Abdul-Malik once said to his children's tutor, Isma'eel bin 'Ubaidullah bin AbulMuhajir: 'Teach them honesty just as you teach them the Qur'an. Deter them from obscene people, as it is they who lack piety and manners the most. Keep them away from the servants, as they are corruptive. Compose their emotions, toughen their necks, feed them meat that will strengthen them, and teach them poetry so that they may be able to praise and felicitate. Discipline them to sip water and not

to gulp it down and fill their stomachs with it. Should the need arise, give it to them and have them do it with the right etiquette and in secret so that it is not made known to those less fortunate or those who are deceitful, who may feel contempt towards them. ”

Abu Bakr bin Abud- Dunya said: “According to al-Husain bin ‘Abdur-Rahman, it was said to Sa’eed bin al-Musayyab that

'Abdul-Malik bin Marwan said: 'I have resolved to neither rejoice over good deeds nor to feel saddened by the perpetration of a sin or crime. "'At this Sa'eed remarked: "The death of his heart is now absolute. "

Al-Asma'i is reported to have said on the authority of his father that he said: "'Abdul-Malik was delivering a powerful and deeply-moving sermon one day when all of a sudden he interrupted his speech and began to cry hysterically. He then said: 'O Allah! My sins are great, though even if You pardon them just a little, that would be greater than they are. O Allah! Wipe away the greatness of my sins by pardoning me just a little! "It is said that when al-Hasan heard that he had said that, he also began to cry and said: "If words were to be written in gold, this would have been written down! "Others have similarly narrated this tradition.

It is said that when he was dying, his son, al-Waleed, entered upon him and started to cry and so 'AbdulMalik said to him: "What is this? Do you pity the servants and the Ummah?When I die, prepare yourself, put on your garments, wear the fur of a tiger, rectify matters in keeping with its equals and be wary of the Quraish. " He then said to him: "O Waleed! Fear Allah in that which is appointed to you in succession and carry out my will. Turn to my brother, Mu'awiyah, and maintain the bonds of kinship with him, turn to my brother, Muhammad, and appoint him permanently over al-Jazeerah without dismissing him, and turn to the son of our uncle, 'Ali bin 'Abbas, who

imparted his love and advice to us and who shares our lineage and rights. Therefore, maintain the bonds of kinship with him and observe the fulfilment of his rights.

With respect to al-Hajjaj bin Yoosuf, respect and honour him as it was he who put the country in order for you, triumphed over the enemy, consolidated the kingdom and dissolved the unity of the Khawarij (Dissenters). Refrain from breaking away from your brothers by being the sons of one mother and

by being free men during war, so that you may become famous, as war does not reveal the fate of death before its time. The one who is known is celebrated by his comrades until the hearts are favourably disposed towards him and tongues utter beautiful things about him. ”

Abu Mus-hir says: “It was said to ‘Abdul-Malik when he was on his death bed: ‘How do you feel?’ He replied: ‘I find myself as Allah, the Sublime, says (what means):

“And truly, you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. ”
[al-An’am, 6:94]

His son, al-Waleed, offered the prayer at his funeral and following this, he assumed the caliphate. According to Ma’shar, ‘Abdul-Malik was aged sixty when he died, which is further verified by al-Waqidi. On the other hand, al-Mada’ini and others maintain that he was aged sixty-three, whilst some have said he was aged eighty-five. He was buried at the site of the Bab ul-Jabiyat is- Sagheer graveyard.

Some accounts mention that the following people might have also died in this year:

Arta’t bin Zufar bin ‘Abdullah bin Malik bin Shaddad bin Damrah who lived to be more than a hundred and thirty years. He was a pious and praiseworthy noble, as well as an acclaimed poet.

Yoonus bin 'Atiyyah al-Hadrami, the chief judge of Egypt.

Mutarraf bin 'Abdullah bin ash-Shikhkheer, a companion of 'Imran bin Husain and a senior Tabi'i (the second and third generation following the Companions) is said to have died this year. He would tell the people: "If there is something that

you need from me then do not come to me about it for I hate to see the look of humiliation on your face, rather write it down on a piece of paper and send it to me. " He would also say: "This thing called death spoils the grace of the people of favour, therefore seek the immortal favour. "

Mutarraf had also dug himself a grave in his house, which he would lie in at some point every day and wherein he would spend time praying and reading the Qur'an to remind himself of death. He died in alBasrah and held a great status with the caliphs, kings and leaders.

The Khilafah of al-Waleed bin 'Abdul- Malik, the Founder of the Damascus Mosque

Upon returning from burying his father outside of the Bab ul- Jabiyat is-Sagheer, which took place on either a Thursday or Friday during mid-Shawwal of this year (i. e. the eighty-sixth year), al-Waleed bin 'Abdul-Malik did not enter his house without first ascending the pulpit of the Masjidul-A'zam (the Greatest Mosque) in Damascus and delivering a sermon to the people. As part of that speech, he said : "Verily, to Allah we belong and to Him we shall return and we seek His help concerning our tragedy with the Ameerul-Mu'mineen. Praise belongs to Allah for this favour of the caliphate that He has bestowed upon us, therefore rise and

pledge your allegiance. " The first to stand up was 'Abdullah bin Hammam asSalooli who said:

*"Allah has granted you that which has
no superior Which atheists
wanted to obstruct.*

But Allah wanted it for you

So that you may be adorned with its ring (i. e. invested with authority). "

He then pledged his allegiance and the people followed his lead.

He was disciplined, abstinent and his outlook was so prudent that it was said he was never really acquainted with his boyhood or youth. One outstanding saying out of his many good qualities and traits is: "If Allah had not related to us the story of the nation of Loot in His Book, we would not know that man had been with man as he is with women. "

Upon Entering the Eighty-Seventh Year

Al-Waleed bin 'Abdul-Malik dismissed Hisham bin Isma'eel from office in al-Madinah and appointed 'Umar bin 'Abdul- 'Azeez, the son of his paternal uncle and husband of his sister, Fatimah bint 'AbdulMalik. It is said that 'Umar - he was aged twenty-five at this time - entered the city with thirty camels during the month of Rabee'ul-Awwal, disembarked at the house of Marwan and the people came to acknowledge his ascension to power there. He then offered the Dhuhr (noon) prayer and summoned alMadinah's ten jurists, namely: 'Urwah bin az-Zubair, 'Ubaidullah bin 'Abdullah bin 'Utbah, Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham, Abu Bakr bin Sulaiman bin Abu Khaithamah, Sulaiman bin Yasar, al-Qasim bin Muhammad, Salim bin 'Abdullah bin 'Umar, his

brother, 'Ubaidullah bin 'Abdullah bin 'Umar, 'Abdullah bin 'Amir bin Rabee'ah and Kharijah bin Zaid bin Thabit.

As they entered upon him, they sat down and then praised and glorified Allah, whereafter he said: "Indeed, I called on you for your contribution concerning my affairs and so that you might be facilitators to the truth. I certainly do not want to

decide in favour of a matter without having consulted you first, therefore if you see someone trespass or should you be informed that one of my delegates has carried out some misdeed, I urge whoever informs you of that to tell no one other than me. " After saying that, they left his presence feeling satisfied with him and then went their separate ways.

During this year, Maslamah bin 'Abdul-Malik invaded the land of ar-Room where he killed hundreds of people, conquered many of its citadels and fortresses, and gained a great deal of war booty.

Qutaibah invaded Beekand where a considerable number of Turks, specifically the inhabitants of Bukhara (capital province of Uzbekistan), joined in association with him. As he disembarked in their land, they appealed to him for help over the people of as-Sughd (Soghdiana; a province of the Archaemenid Persian Empire) and the surrounding Turks. In view of this, Qutaibah decided to advance against the people of asSughd with an enormous army, which caused them to block off all passes and roads. Subsequently, both sides met in battle for a period of two months during which Qutaibah was unable to send a messenger out to them, whilst no messenger came to them from the opposing side either. Consequently, al-Hajjaj did not receive word from Qutaibah, and he began to fear for him and the Muslims amidst their many enemies among the Turks. In response to this situation, the Muslims were urged in the mosques across all major cities of the Muslim world to make

Du'a' (supplication) for their safety and wellbeing.

In the meantime, Qutaibah and the Muslim army engaged in battle against the Turks on a daily basis. Qutaibah had been acquainted with an important figure among the non-'Arabs by the name of Tandar who he appointed over the people of Bukhara, who subsequently bribed him with a generous amount of money to approach Qutaibah on some matter.

Annoyed by this, Qutaibah decided to forsake the people and so Tandar went to him and said: "Forsake me instead", which he did, leaving Qutaibah with nobody other a man by the name of Dirar bin Husain. Tandar then said to Qutaibah: "This agent comes to you in haste in pursuit of al-Hajjaj's dismissal", at which point Qutaibah said to his guard: "Chop off his head!", and thus, he was executed.

Following this ordeal, Qutaibah asserted to Dirar: "Nobody will ever know of this apart from you and I, and I vow to Allah that until our war is over, I will stick by you through thick and thin; therefore refrain from saying anything about this, as by allowing news of this to spread, the people will become discouraged by it. " Qutaibah then stood up and began to motivate the people for war and boost the spirits of the flag bearers. Soon afterwards, the people engaged in a fierce battle wherein Allah bestowed patience and perserverance upon the Muslims, such that they did not cease fighting throughout the day until He finally granted them a victorious outcome through the obliteration of the Turk army who were either killed, taken captive or taken to al-Madinah where they sought refuge.

It follows that Qutaibah gave orders for the refugees to be executed, although they inevitably attempted to reconcile with him by offering him a large amount of money and so he conceded. He then appointed a man from his own people along with a detachment of his army to return them to their land but, midway into their journey, the people violated their

agreement by killing their commander and cutting off the noses of those who were with him. As a result, Qutaibah returned and laid siege to them for a whole month, following which he ordered his troops and workers to cover the enclosure with hay with the intention of setting it alight. However, in the process of doing so, the enclosure fell down and forty of his workmen were killed. Not long after this, the people tried to enter into negotiations with Qutaibah towards

making peace but he outright refused and did not break the siege until he had conquered them and killed all of their combatants. The people were then taken captive and their wealth was seized.

The Muslim army acquired an abundance of gold and silver vessels, idols made from solid gold, and many other valuable things that altogether amounted to one hundred and fifty thousand Deenars, not to mention the large amount of money, precious jewels and various types of weapons that were found in the king's treasury. They obtained even more riches from what they appropriated of the captives' personal possessions. Notably, Qutaibah wrote to al-Hajjaj requesting his permission to distribute the spoils between his soldiers, to which al-Hajjaj consented. Thus, the Muslims prospered, a large number of people and weaponry fell into their hands, and their strengthened position meant that they gained a decisive advantage over their enemies - all praise and thanks belong to Allah.

Also during this year, 'Umar bin 'Abdul-'Azeez, the deputy of al-Madinah, led the Hajj Pilgrimage with the people.

Amongst the Prominent People Who Died in this Year:

'Utbah bin 'Abd as-Sulami who was an honourable Sahabi from as-Suffah.

Al-Miqdam bin Ma'di Karib, an honourable Sahabi who resided in Hims (ancient Emesa,

city in central Syria).

Abu Umamah al-Bahili whose real name was Sodayy bin 'Ajlani, was an honourable Sahabi who also resided in Hims.

Qabeesah bin Dhu'aib, Abu Sufyan al-Khuza'i al-Madani, who was born in the year of the Conquest (of Makkah), on

which occasion he was taken to the Prophet (Peace and Blessings of Allah be upon him) who supplicated for him on his behalf.

‘Urwah bin al-Mugheerah bin Shu‘bah, who was appointed to office in al-Koofah by al-Hajjaj.

Yahya bin Ya‘mar who was a former judge of Marw (Merv) and the first to apply dots to the Masahif (Arabic manuscripts of the Qur‘an).

Shuraih bin al-Harith bin Qais, a judge who reached the age of maturity during Jahiliyyah (the pre-Islamic period of ignorance) and was appointed by ‘Umar as the judge of al- Koofah.

Upon Entering the Eighty-Eighth Year

Maslamah bin ‘Abdul-Malik and his brother’s son, al-‘Abbas bin al-Waleed bin ‘Abdul-Malik undertook a military campaign throughout the summer that resulted in the Muslims seizing the Tuwanah citadel during the month of Jumada of this year. A severe battle ensued among the people, in the course of which the Muslims launched an attack against the Christians, who were routed and took sanctuary in their churches. The second attack came from the Christians after they came out from their churches and defeated the Muslims to the point that none of them held their positions except for al-‘Abbas bin alWaleed who was with Ibn Muhareez al- Jumahi at the time. On that occasion, al-‘Abbas said to Ibn Muhareez: “Where are the Qurra’ (reciters) of the Qur‘an who seek the Countenance of Allah, the

Majestic and Sublime?" He replied: "Call them to come to you. " So he shouted: "O people of the Qur'an! " and at that instant the Muslims turned back and launched another attack on the Christians that forced them to take refuge within the fortress.

The Muslims subsequently blockaded them within its confines until they won the battle.

Ibn Jareer mentions that in the month of Rabee'ul-Awwal of this year, al-Waleed sent his scribe to 'Umar bin 'Abdul- 'Azeez in al-Madinah bearing orders to renovate the Prophet's mosque along with the appended compartments belonging to the wives of the Prophet (Peace and Blessings of Allah be upon him). He further instructed him to expand its Qiblah (point and direction of prayer) and the rest of its diameter to two hundred by two hundred Dhira' (cubits), in addition to buying the property of whoever wished to sell it at a reasonable price. He was instructed to subsequently demolish the newly-bought properties and to fix high house prices on the residents, and by doing this he maintained it was in keeping with the practice of the pious precedessors, 'Umar and 'Uthman.

Having received the Ameerul-Mu'mineen's letter, 'Umar bin 'Abdul-'Azeez decided to convene a meeting of the chiefs, the ten Fuqaha' (jurists) and the people of al-Madinah. As he was reading out alWaleed's directive, the people grew increasingly troubled and angered, and exclaimed: "But these apartments have low ceilings made from palm branches, the walls are made of unburnt bricks and the doors are made from cloth, that must remain intact in their original form for the Hajj pilgrims, visitors and travellers to look at so that they might contemplate on the houses of the Prophet (Peace and Blessings of Allah be upon him) and be humbled by them. It is incumbent that they are not renovated except out of necessity and

even in those dire circumstances should they remain as they are. These lofty buildings that al-Waleed proposes are indeed like the dwellings of the Pharoah and Khosrau (a general designation of the Persian kings) in origin and, moreover, they are symbolic of their high hopes of everlasting life in this world. " Upon concluding the meeting, 'Umar bin 'Abdul-'Azeez wrote to al-Waleed notifying him

of the consensus that was reached between him and the ten Fuqaha' but in spite of that, al-Waleed still commissioned him to execute his plans on the mosque which involved raising its ceiling.

Inevitably, 'Umar was unable to find anyone willing to tear down the humble houses, however, when the project finally got underway, the nobles and prominent people of the Banu Hashim tribe along with others began to scream and cry as they had done on the day of the Prophet's death (Peace and Blessings of Allah be upon him). The people who owned properties neighbouring the Masjid also agreed to sell them, and so 'Umar exerted every effort to carry out Waleed's specific instructions. This involved making modifications to the house of the Prophet (Peace and Blessings of Allah be upon him) and 'A'ishah's house (in which the Prophet's grave had originally been located in the eastern quarters but was moved within the Masjid during the current renovations), and the rest of the apartments belonging to the Ummahatul- Mu'mineen.

Ibn Jareer mentions that al-Waleed wrote to the king of ar- Room requesting him to send materials and resources for the project and, in fulfilment of his request, the king dispatched one hundred labourers, materials amounting to approximately fifty loads that were specially crafted for the Prophet's Masjid, and a further one hundred thousand Deenars (unit of currency). In fact, these resources had first been allotted to the project for the Masjid of Damascus - Allah knows best.

This year also saw Qutaibah bin Muslim's military expedition against the king of the Turks, Koor Maghanoon, who was the son of the sister of the Chinese king.

'Umar bin 'Abdul-'Azeez led the Hajj Pilgrimage for the people, amongst who were many of Quraish's nobles. Upon arriving in Makkah, he came across some people who notified

him of a water shortage due to the lack of rain, upon which he asked his companion: "Did we not invoke for rain?" He then summoned the people to congregate together in order to collectively supplicate for rain, which they continued to do until it eventually began to rain.

Amongst the Prominent People who Died in this Year:

'Abdullah bin Busr bin Abu Busr al-Mazini, an honourable Sahabi like his father who lived in Hims, and transmitted narrations to some of the Tabi'een.

'Abdullah bin Abu Awfa 'Alqamah bin Khalid bin al-Harith al-Khuza'i, who was later ascribed the name al-Aslami, was an honourable Sahabi, who was in fact the last Sahabi to remain in al-Koofah.

Hisham bin Isma'eel bin al-Waleed al-Makhzoomi al-Madani also died in this year.

Hakeem bin 'Umair al-'Ansi ash-Shami, to whom the transmission of narrations has been ascribed, was the only person along with his son, Muhareez [Abul-Ahwas], in ash-Sham who could publicly criticise al-Hajjaj. He was killed in this year during the invasion of Tuwanah in the land of ar-Room.

Upon Entering the Eighty-Ninth Year

This was the year in which Maslamah bin

'Abdul-Malik and the son of his brother, 'Abbas bin al-Waleed, undertook a military invasion against the land of ar-Room during which they killed hundreds of people and conquered many fortresses, including the fortresses of Sooriyah (situated in ash-Sham), Ammooriyah (situated in the land of ar-Room), Hiraqlah (the name of a city in ar-Room) and Qamoodiyah.

As a result, they gained extensive booty and took a large number of people captive.

Qutaibah bin Muslim invaded the lands of as-Sughd (Soghdiana; a province of the Archaemenid Persian Empire), Nasaf (the name of a city between Jaihoon and Samarqand) and Kiss (Kish, a city near Samarqand) wherein he encountered many of the Turks who he vanquished and killed. He then moved on to Bukhara where he came into contact with many of the Turks and fought in combat against them for two days and nights in a place called Kharqan (a town in Samarqand), the outcome of which was the Qutaibah's triumph over them.

Following this, Qutaibah advanced against Wardan Khudhah, the king of Bukhara, and engaged in a fierce battle against him. Qutaibah, however, was unable to defeat him and so withdrew his army to Marw (Merv) where he was delivered a letter from al-Hajjaj, in which he reprimanded him for fleeing from the battlefield and surrendering before the enemies of Islam. He also instructed him to send him a picture (plan) of the land of Bukhara, which Qutaibah did. Al-Hajjaj therefore wrote back to him, saying: "Go back and repent to Allah for your error. Take such and such a road and return to Wardan Khudhah but in doing so, refrain from taking the small side roads. "

During this year, al-Waleed bin 'Abdul-Malik appointed Khalid bin 'Abdullah al-Qasri as a figure of authority over Makkah, who later built

a well at the site of Thaniyyat Tuwa and another at Thaniyyat alHajoon under al-Waleed's orders; a project which proved successful in generating fresh sweet water for the people.

In this year, Qutaibah bin Muslim invaded the Turks until he penetrated as far as the border of Adhrabeejan and in doing so

he conquered many citadels and towns. ‘Umar bin ‘Abdul- ‘Azeez led the Hajj Pilgrimage for the people in this year.

Siqilliyyah (Sicily) and Mayoorqah (Palma de Mallorca) were conquered in this year.

Moosa bin Nusair and his son advanced against an-Niqrees, the king of the Europeans, which resulted in the acquisition of many lucrative lands.

Amongst the Prominent People who Died:

‘Abdullah bin Busr bin Abu Busr al-Mazini, who was a Sahabi (Companion) like his father, died during the aforementioned events.

‘Abdullah bin Tha‘labah bin Su‘air who was one of the Tabi‘een and a poet belonging to the tribe of Banu ‘Udhr. It is said that he had reached the age of maturity during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) who is reported to have stroked his head. Az-Zuhri studied the sciences of lineage and ancestry under his tutelage.

Upon Entering the Ninetieth Year of the Hijrah

Maslamah bin ‘Abdul-Malik and al-‘Abbas bin al-Waleed bin ‘Abdul-Malik invaded the land of ar-Room in which they conquered its fortresses, killed most of the opposition, gained war booty and took many people captive.

Ar-Room took as captive the army's naval commander, Khalid bin Kaisan, and upon returning to their king with him, he respectfully handed him over to al-Waleed bin 'Abdul-Malik.

Al-Waleed dismissed his brother, 'Abdullah bin 'Abdul- Malik, from his post in Egypt and appointed Qurrah bin Shareek instead.

Muhammad bin al-Qasim ath-Thaqafi, the commander of al- Hajjaj's army, killed the king of as-Sind (Indian province), Dahir bin Sassah. Qutaibah bin Muslim conquered the city of Bukhara and in doing so defeated various sects among the enemy Turks, the events and details of which are too many and too lengthy to mention but can be found in Ibn Jareer's account. Essentially, following the conquest of Bukhara in this year, Tarkhoon, the king of as-Sughd, sought reconciliation with Qutaibah by offering him a yearly stipend, which Qutaibah accepted from him for an assurance of security.

Wardan Khudhah, the leader of Bukhara subsequent to Qutaibah's acquisition of it, appealed to the Turks for help, who in turn responded to his request and in doing so came to his assistance from all directions. Hence, Wardan Khudhah advanced forth and launched an attack against the Muslims that won him the upper hand by debilitating the Muslim army. In spite of this, the Muslims turned back to make a second attack and this time succeeded in killing a large percentage of the enemy combatants, following which Qutaibah and the king of as-Sughd made peace and Qutaibah conquered Bukhara and its fortresses. He then returned home with his soldiers under the orders of al-Hajjaj.

Yazeed bin al-Muhallab escaped from al-Hajjaj's prison and met with his two brothers, al-

Mufaddal and 'Abdul-Malik, who together went to seek refuge with Sulaiman bin 'Abdul- Malik, who offered them protection from al-Hajjaj. The reason for Yazeed's imprisonment was that al-Hajjaj had imposed a hefty fine of six million Deenars on him and his brothers but Yazeed defiantly contested the penalty more than

the other two and so al-Hajjaj decided to make an example out of him by casting him in prison.

It so happened that once, when al-Hajjaj had set out to administer to the army that he was planning to send against the Kurds, which he was due to accompany as soon as a trench had been dug and guards had been assigned to it, Yazeed bin al-Muhallab seized the opportunity to escape in his absence. One night, Yazeed arranged for a large quantity of food to be prepared for the prison guards in a ploy to distract them, while he disguised himself as one of the cooks by making his beard white. As he left the prison, one of the guards saw him and said to the other guards: "Have you seen that man over there? His gait is just like that of Yazeed bin al-Muhallab!" The guard then caught up with him to verify his identity but when he saw that his beard was white, he left him alone. Yazeed bin al-Muhallab subsequently met his brothers, boarded a ship and set sail towards ash-Sham. When al-Hajjaj found out about this he became furious and in the heat of the moment, he decided to go after them himself under the assumption that they had headed for Khurasan.

Two days had passed before al-Hajjaj was informed about Yazeed's escape and after setting out towards ash-Sham, he then wrote to al-Waleed to notify him of it. Meanwhile, Yazeed had disembarked the ship in Jordan and gone to stay with Wuhaib bin 'Abdur-Rahman al-Azdi, an official of Sulaiman bin 'AbdulMalik. Wuhaib therefore sent word to Sulaiman, saying: "Yazeed bin al-Muhallab and his two

brothers are staying in my house. They came seeking refuge from al-Hajjaj. ” Sulaiman replied: “In that case, bring them to me and they will be safe”, and so they went to Sulaiman who granted them his protection. After this, Sulaiman wrote to his brother, al-Waleed, saying: “Indeed, the al-Muhallab family is under my protection. They have three million Deenars that remains to be paid to al-Hajjaj, which is now in my possession. ” Al-Waleed wrote back saying: “No, by

Allah! Do not grant them protection until you have sent them to me. " Sulaiman therefore replied: "No, by Allah! I will not send them back unless I accompany them. I therefore implore by Allah that you, O Ameerul-Mu'mineen, do not infringe upon my decision concerning this. " So he wrote to him saying: "No, by Allah! Do not come with them; rather, send them to me in chains. " At that point, Yazeed said: "Send me to him, as I do not want to be the cause of hostility or war between the two of you but I suggest that you send me with your son and write to him in an exceptionally courteous manner. " Hence, Sulaiman sent Yazeed in the company of his son, Ayyoob, who Sulaiman warned before their departure: "Once you enter the lobby, chain yourself to Yazeed in shackles", which is what they did.

Upon seeing his brother's son in shackles, al-Waleed remarked: "By Allah! What has Sulaiman done! "Ayyoob then handed the letter from his father to his uncle and said: "O Ameerul-Mu'mineen! I sacrifice myself so that you do not infringe upon my father's covenant of protection, even though you have the most right to deny it. Do not extinguish our hopes for peace within the area appointed to us by you and do not diminish our power by cutting us off from you. " At that point, al-Waleed read out Sulaiman bin 'Abdul-Malik's letter, which stated: "O Ameerul-Mu'mineen! By Allah, if I thought that he posed a threat to you or if he was working against you, I would have taken action against him without delay and put him in chains myself. Therefore, do not violate my contract or undermine my authority, for I do

not act except out of compliant obedience to you, that is Allah's good favour, the way of Islam and the way of him (alMuhallab), his father and the members of his family. However, if you choose to dishonour our relations by failing to safeguard my contract, and you will ultimately do as you will, then I pray that Allah protects you from my fury and my violation of the sanctity of my duty and affiliation to you.

By Allah, O Ameerul-Mu'mineen! You do not know what remains of you and I, or when death will be the cause of separation between us. Therefore, if you will it, O Ameerul-Mu'mineen, do not bring death upon us and return him to me. By Allah, I do not desire anything in this world besides Taqwa (fear of and obedience to Allah) more than your pleasure and satisfaction with me, for that is certainly dearer to me than my own pleasure and satisfaction. By Allah, I ask that we gain the pleasure of Allah, the Majestic and Sublime, through our relations and therefore if, one day, you want to honour our relationship and my dignity by showing regard for my rights, then hand over Yazeed to me and fulfill all that I have requested that is rightfully mine. "

Upon reading his letter, al-Waleed said: "Sulaiman has certainly troubled me", whereupon he called on his brother's son who drew close to him and began speaking to him, which he began by praising and glorifying Allah and invoking prayers on the Messenger (Peace and Blessings of Allah be upon him), and then he said: "O Ameerul-Mu'mineen! Your being tried with us is from Allah's good favour and the best of trials, therefore, whoever forgets this then let us not be among those who forget and whoever disbelieves in this then let us be among the disbelievers. One of the trials of the Ahlul-Bait (family of the Prophet (Peace and Blessings of Allah be upon him)) is to obey you and contest your enemies in the greatest lands of the east and the west; our fate is nothing other than great in that respect. " So al-Waleed said to him: "Sit down", which he did and at

that point al-Waleed granted Yazeed protection and sent him back to Sulaiman bearing gifts and fine foods, which Yazeed presented to him upon his arrival.

Al-Waleed subsequently wrote to al-Hajjaj, saying: "I have returned al-Muhallab and the members of his household to Sulaiman, therefore desist from him and his family and write to me confirming your obedience to this. " Al-Hajjaj

acquiesced and refrained from pursuing the al-Muhallab family and in doing so waived any outstanding fines, including a fine amounting to one million Deenars that was owed by 'Uyainah bin al-Muhallab. Yazeed continued to remain with Sulaiman bin 'Abdul-Malik until the death of al- Hajjaj.

Amongst the Prominent People who Died in this Year:

'Abdur-Rahman bin al-Miswar bin Makhramah died this year, as did Abul-'Aliyah ar-Riyahi and Sinan bin Salamah bin al- Muhabbaq who was renowned for his courage and gallantry and who embraced Islam on the day of the Conquest. He was appointed in charge of the invasion of al-Hind (India) and he lived a long life.

Muhammad bin Yoosuf ath-Thaqafi, al-Hajjaj's brother and the Ameer of Yemen, who would slander 'Ali from the pulpit, died this year.

Khalid bin Yazeed bin Mu'awiyah, Abu Hashim al-Umawi ad-Dimashqi, who had a house in Damacus adjacent to the Darul-Hijarah. He was a poet of high standing and has also been attributed works relating to the science of chemistry and the natural sciences. He transmitted narrations on the authority of his father and Dihyah al-Kalbi, which he later transmitted to Az-Zuhri and others.

'Abdullah bin az-Zubair bin Sulaim al-Asadi, the poet Abu Katheer, while others have said "Abu Sa'd", was a famous poet who once entered

upon 'Abdullah bin az-Zubair and began to laud him through his poems. However, when Ibn az-Zubair failed to give him anything for it, he said: "May Allah cure the shecamel that carried me to you! "So Ibn az-Zubair said to him: "The camel and its owner! "It is said that he died during the period of al-Hajjaj.

Upon Entering the Ninety-First Year

Maslamah bin 'Abdul-Malik and the son of his brother, 'Abdul-'Azeez bin al-Waleed, mobilised a military campaign in the summer of this year.

Maslamah invaded the land of the Turks, which he penetrated as far as the border of Adhrabeejan, conquering many fortresses and towns in the process.

Moosa bin Nusair invaded the land of Morocco wherein he conquered many cities.

Qutaibah bin Muslim settled his affairs with the Turks who had breached the peace treaty that was reached between them. This did not happen without the outbreak of a devastating war that caused alWaleed a lot of grief, since the Turk kings had made mutual arrangements in the spring of the previous year to join forces and fight against Qutaibah. On that occasion, they had come to a settlement that their armies would not pull out unless they had eradicated all 'Arabs from within their lands during a grand meeting they had convened for that very purpose, the size of which was unprecedented. However, Qutaibah was able to rout their armies and further kill many of their divisions; in this manner, the status quo was restored to normal.

As-Sa'ib bin Yazeed bin Sa'eed bin Thumamah whose father had taken him on the Hajj Pilgrimage with the Messenger of Allah (Peace and Blessings of Allah be upon him) when he

just seven years old died in this year. Al-Bukhari gives an account of this.

Sahl bin Sa'd as-Sa'idi who was an honourable Sahabi from al-Madinah also passed away this year. The Messenger of Allah (Peace and Blessings of Allah be upon him) died when he was aged fifteen years and he was one of those to have his neck shackled by al-Hajjaj in the seventy-fourth year, along

with Anas bin Malik and Jabir bin 'Abdullah (who was handcuffed) in order to humiliate them in view of the people.

Upon Entering the Ninety-Second Year

Maslamah and the son of his brother, 'Umar bin al-Waleed, invaded the land of ar-Room wherein he conquered many fortresses and gained extensive war booty. The Romans consequently fled from them to the farthest part of their dominion.

Tariq bin Ziyad, the deputy of Moosa bin Nusair, invaded al- Andalus (Andalucia) with an army numbering twelve thousand, that inevitably provoked its king, Adhareenooq, to advance against them with his grand army, wearing his crown and being carried on his throne. The outcome of their engagement in battle was Tariq's victory and the acquisition of his military base and everything in it.

Following this, Tariq wrote to al-Waleed conveying the good news of his conquest to him, which he credited to his own judgement. However, al-Waleed wrote back to him condemning him for taking action without orders and instructed him not to alter his position until al-Waleed had caught up with him, upon which al-Waleed promptly embarked towards him with his armies. Thus, Tariq, who was with Habeeb bin Abu 'Ubaidah al-Fihri, hastily made his way to al-Andalus with his armies and after a decisive victory, Tariq brought most of the Iberian Peninsula under

Muslim occupation in an extensive seven-year campaign. Not only did the Muslims conquer the land, they seized its cities and wealth, killed its men and took its women and children captive. They also acquired jewels and precious gems, gold and silver beyond description, gold and silver vessels and furniture, horses and mules, and many other valuable spoils in the major cities and towns that made this conquest especially lucrative.

Maslamah and his brother's son, 'Umar bin al-Waleed, successfully conquered the fortresses of ar-Room, including the fortress of Soosanah, and in doing so, were able to penetrate as far as the Gulf of Constantinople.

Qutaibah bin Muslim conquered Shooman, Nasaf (the name of a city between Jaihoon and Samarqand) and Kiss (Kish a city near Samarqand). During his campaign, the people of Firyab had proven a hindrance to him and so he burnt down their town. His brother, 'Abdur-Rahman, prepared his army to advance towards as-Sughd (Sogdiana) to meet with its king, Tarakhoon Khan, who he made peace with upon receiving a great deal of money from him. He then advanced forth to his brother who was in Bukhara (capital of the Bukhara province of Uzbekistan), after which he returned to Marw (Merv). Following Tarakhoon Khan's reconciliation with 'Abdur-Rahman who then departed from there, the people of asSughd gathered to reproach Tarakhoon Khan, to whom they said: "You have disgraced us and incurred the Jizyah (head tax on free non-Muslims under Muslim rule) upon us. You are an old man who we no longer have any need for! "In this manner, they deposed him and appointed Ghawzak Khan (his brother) over them as his substitute, and used this as grounds to rebel and break their pact with 'Abdur- Rahman.

Qutaibah invaded Sijistan in pursuit of Rutbeel, the supreme king of the Turks. Having reached the first of his kingdoms, Qutaibah encountered Rutbeel's messengers who he had sent to

reconcile with Qutaibah for a grand sum of money, horses, slaves and women from the king's quarters, all of which they bore upon their meeting, and so he conceded and made peace with him there.

**Amongst the Prominent People
who Died in this Year were:**

Malik bin Aws bin al-Hadathan an-Nasri, Abu Sa'eed al-Madani, about whom there is a difference of opinion concerning his affiliation of companionship to the Prophet (Peace and Blessings of Allah be upon him).

Tuwais al-Mughanni, whose real name was 'Eesa bin 'Abdullah, Abu 'Abdul-Mun'im al-Madani, the patron of the Banu Makhzoom tribe. He was proficient in his trade, lanky in stature, cross-eyed and consistently unfortunate, given that he was born on the day that the Prophet (Peace and Blessings of Allah be upon him) died, weaned on the day that as-Siddeeq (i. e. Abu Bakr) died, attained puberty on the day that 'Umar was killed, married on the day that 'Uthman died and his wife gave birth to their son on the day that al-Husain bin 'Ali was killed. Alternatively, Ibn Khallikan and others maintain that his son was actually born on the day that 'Ali was killed.

Upon Entering the Ninety-Third Year

Maslamah bin 'Abdul-Malik conquered many fortresses within the land of ar-Room during this year.

Al-'Abbas bin al-Waleed invaded and conquered Sabasatiyah (Sebastia, located in the city of Nablus, Palestine).

Marwan bin al-Waleed invaded ar-Room until he reached Khanjarah.

Khuwarizm Shah wrote to Qutaibah proposing

to make peace by offering him control over the major cities within his country plus a large sum of money and slaves, on the provision that he wage war against his brother and hand him over to him in return. The reason for this was that Khuwarizm Shah's brother had instigated a great deal of corruption and injustice in the land, since he possessed the type of temperament that meant he could not hear about anyone

having anything good without appropriating it for himself, whether that be money, women, sons, animals or whatever else. Qutaibah approached Khuwarizm Shah with his army and accepted his proposal for reconciliation, upon which he then dispatched an army to the land of Khuwarizm Shah's brother. They killed a large number of people there, in addition to taking his brother and four thousand others captive. Qutaibah then handed over Khuwarizm Shah's brother to him, and on this occasion, Khuwarizm Shah commissioned Qutaibah to execute all the captives in his presence by beheading. In fulfilment of his request, Qutaibah beheaded a thousand captives in front of him, a thousand to his right, a thousand to his left, and a thousand behind him, which he executed as a means of instilling fear in his Turk enemies and any others.

The Conquest of Samarqand

Once Qutaibah was no longer preoccupied with these affairs, he decided to return to his country where some of the leaders said to him: "The people of as-Sughd have felt safe from you this year and so they would not anticipate an attack from you, if you were to attack them on any given day. " So Qutaibah said: "Have you told anyone about this?" They said: "No. " He continued: "Should anyone hear you say this, he would slit your throat. " Following this, Qutaibah sent his brother, 'Abdur-Rahman bin Muslim, to head the vanguard of his army of twenty thousand men to Samarqand, after which Qutaibah and the rest of the army caught up with him.

Having found out about Qutaibah's advancing forces, the Turks elected every powerful and influential person of authority from among the sons of their kings and leaders to subsequently advance towards Qutaibah during the night. The Muslims, however, had an advantage over them and so when Qutaibah was informed about what they were planning, he dispatched his brother, Salih, with a military detachment of

six hundred valiant horsemen, who he instructed to "intercept and obstruct. " Accordingly, Salih embarked towards them and as he and his men reached the middle of the roadway, they came a halt and formed three separate units in preparation for the opposition who were fast approaching in their direction that very night, but who were completely unaware of what was lying ahead of them. As they suddenly encountered the Muslims, they were ambushed from all directions and a fierce battle broke out. On that occasion, all but a small band of left wing troops among the participating Turks had their heads severed, in addition to having their weapons, which were adorned with gold, and their possessions seized. Qutaibah said to some of his men: "Do you know that the ones you have slain here today are none other than the sons of kings or heroes from among their hundreds of thousands of horsemen?" Due to this, he generously distributed everything that had been acquired as spoils - from gold to weaponry -among his men.

Qutaibah subsequently advanced towards Samarqand, the largest city in as-Sughd, and devised a plan to ambush it by launching fire cannons from a distance. However, his attempts were futile when he was unable to take them out, which continued to be the case even after both armies clashed in combat. At that point, Qutaibah sought the counsel of the people from Bukhara and Khuwarizm who were with him concerning the people of as-Sughd who had put up remarkable resistance. Ghawzak, the king of asSughd, subsequently

sent a message to them, which read: "Instead of fighting against me with my own brothers and Ahl baiti (the members of my household; family), bring on the 'Arabs! "

Qutaibah was angered by the remark of the king of as-Sughd, to which he reacted by singling out the 'Arabs from the non- 'Arabs in his army and then ordering the latter group to retreat until only the 'Arabs were left. The remaining brave 'Arab soldiers then marched towards the city, armed with the best artillery and defence weaponry, as they launched fire cannons

at the enemy until they made an opening in their blockade. The Turks speedily covered the opening as they struggled through the dense smoke and because of this, one of their combatants climbed to the top of the wall and began to shout malicious insults at Qutaibah. Angered by his audacity, a soldier from the Muslim army shot an arrow at him in retaliation that struck his eye and penetrated right through his head to the other side, which proved fatal (may Allah revile him). Qutaibah gratefully presented his archer with ten thousand Deenars as a reward.

Eventually it was night and the armies returned to their camps until the following morning whereupon the Muslims made their attack by launching fire cannons once again in anticipation of breaking down another opening in the opposition's blockade. They succeeded in doing so and the Muslims climbed to the top and engaged in battle with the opposition using their archers. The Turks said to Qutaibah: "Pull back from us on this day and we will reconcile with you tomorrow!" Hence, Qutaibah withdrew his army and the next day they agreed to reconcile on a settlement of two million, one hundred thousand that the Turks would pay annually to Qutaibah, in addition to handing over thirty thousand able-bodied slaves, thus excluding all women, children and elderly (another account states one hundred thousand slaves).

On Qutaibah's part, he stipulated that all ornaments and idols from every firing station be removed and for all combatants to evacuate

the city until Qutaibah had built a mosque with a pulpit from which he could address the people. In compliance with his terms, the combatants ate supper and then left the city. After the Masjid was completed and the Minbar was built, Qutaibah entered the city with four thousand of his heroic soldiers, prayed in the Masjid, delivered a sermon and then ate together. At that point, he was brought some idols that had been left behind and so he stripped the entire city of them, piled the retrieved idols on top of each other and then

ordered for them to be set ablaze. The people began to scream and cry, in the midst of which one man shouted out: "There are ancient idols amongst them and whoever sets them on fire will surely perish! "At that point, King Ghawzak arrived and condemned Qutaibah for what he had done, to which Qutaibah responded: "I have some advice for you. " He then went on to say: "It was I who set them on fire with my own hands", and he stood up and extolled Allah, shouting: "Allahu Akbar (Allah is the Greatest) ! " until the fire had died down and all that remained of the cremated idols was their ashes and the gold that they had been embellished with, which altogether amounted to fifty thousand Mithqal (one Mithqal is equal to the weight of a dust speck).

Qutaibah then summoned the people of Samarqand, to whom he said: "I do not demand anything from you other than what you have already agreed to, however, it is also necessary that our soldiers reside amongst you. " At this point, King Ghawzak Khan stood up and walked off. Despite that, Qutaibah continued by reciting the verses (which mean):

"And that is He (Allah) Who destroyed the former 'Ad (people) ; And Thamood (people). He spared none of them" [an-Najm, 53: 50-51].

Afterwards Qutaibah made off towards Marw (Merv) and appointed his brother, 'Abdullah bin Muslim, as his deputy over Samarqand.

This was also the year in which Moosa bin Nusair, the deputy of Morocco, dismissed his

deputy, Tariq, from al-Andalus.

It was a rainless year for the people of Africa who suffered from a severe drought as a result. Accordingly, Moosa bin Nusair went out to assist them by praying for rain, which he continued to do until midday. As he was about to descend from the Minbar it was said to him: "Are you not going to

supplicate for the Ameerul-Mu'mineen?" He replied: "This is neither the time nor the place for that. " Soon afterwards, Allah sent down the rain in abundance.

'Umar bin 'Abdul-'Azeez flogged Khubaib bin 'Abdullah bin az-Zubair fifty lashes under the orders of al-Waleed, after which he poured a vessel of freezing cold water over his head on a cold wintry day and then stood him outside the door of the Masjid that brought about his death (may Allah have mercy on him). Shocked to realise he had died, 'Umar bin 'Abdul-'Azeez greatly feared for his own well-being so much that whenever anyone mentioned anything relating to the Akhirah (the Hereafter), he would say: "Is Khubaib waiting for me?" Another narration states he would say: "Would this have happened to me were it not for Khubaib?" He once heard a woman shrieking, upon which he said: "Is that Khubaib? If I am delivered from him then I am safe! "

Muhammad bin al-Qasim, the son of al-Hajjaj's paternal uncle, conquered the city of Daibul (Dvin, or Duin, the capital of early medieval Armenia) and other regions within the land of India.

Al-Waleed dismissed 'Umar bin 'Abdul-'Azeez from office in al-Madinah after 'Umar bin 'Abdul-

'Azeez wrote to tell him that the people of al-'Iraq were suffering and had been treated unjustly by al-Hajjaj. When al-Hajjaj heard this, he wrote to al-Waleed saying: "'Umar is certainly too weak to hold the offices of al-

Madinah and Makkah and, in fact, a group of ill-natured people from al- 'Iraq have taken refuge with him there, which is a prime indication of his deficiency and feebleness as far as leadership is concerned. "

Amongst the Prominent People Who Died in this Year:

Anas bin Malik, the servant and Companion of the Messenger of Allah (Peace and Blessings of Allah be upon him). It is verified in the collection of Al-Bukharithat his mother took him to the Prophet (Peace and Blessings of Allah be upon him) and said: "Anas is your servant", whereupon she offered her son to him and so the Prophet (Peace and Blessings of Allah be upon him) agreed and supplicated for him, saying: "O Allah! Increase his wealth and offspring, and enter him into Paradise. " It is also true that Anas said: "The Messenger of Allah (Peace and Blessings of Allah be upon him) gave me my epithet because of a plant that I used to care for. " Abu Bakr and then 'Umar employed him within the province of al-Bahrain, for which they both held him in great esteem.

Makhool said: "I saw Anas walking in the Masjid of Damascus and so I approached him to ask him about the ruling of ablution after attending a Janazah (funeral), to which he answered: 'There is no Wudhoo'. "

Al-Awza'i said: "Isma'eel bin 'Ubaidullah bin Abul-Muhajir said: 'Anas bin Malik went to al-Waleed who said to him: 'What did you hear the Messenger of Allah (Peace and Blessings of Allah be upon him) say concerning the Hour?'He replied: 'I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: 'You (people) and the Hour are like these two' (and he crossed his fingers). "

Az-Zuhri said: "I entered upon Anas bin Malik in Damascus and he was crying, so I said: 'Why

are you crying?'He said: 'I do not find (nowadays) things as they were (practised) at the time of the Prophet (Peace and Blessings of Allah be upon him) and his Companions except for the Salat (prayer) and you have strayed even from that. '" In another narration, he says: "And this Salat has been lost", alluding to the fact that the caliphs of the Banu Umayyah tribe used to delay their prayers until the last possible time that they could be offered. Actually, they would practice this habitually - all except for

'Umar bin 'Abdul-'Azeez during his caliphate, which we shall come to shortly.

Anas is reported to have said: "I asked the Prophet (Peace and Blessings of Allah be upon him) about intercession on the Day of Judgement. He said: 'I am the one who would do so. ' I said: 'O Messenger of Allah (Peace and Blessings of Allah be upon him) ! Then where shall I seek you?'He said: 'Seek me. The first time you should seek me will be on the Sirat (Bridge; Path) '. I said: 'And if I do not meet you on the Sirat?'He said: 'Then seek me at the Meezan (the weighing up of deeds on the Day of Judgement). ' I said: 'And if I do not meet you at the Meezan?' He said: 'Then seek me at the Hawdh (Pool in Paradise), for indeed I will not be missed at these three locations on the Day of Resurrection. '"

An-Nadr bin Shaddad said on the authority of his father that when Anas fell ill, it was said to him: "Should we not call the doctor for you?" He replied: "Can the doctor treat me?" It it also said that upon being asked: "Should we not call the doctor for you?" He replied: "The doctor has already given me the medicine. " Then he began to say: "Rather, encourage me with the words la ilaha illallah (i. e. there is no one worthy of worship except Allah). " He continued to utter this until the point of death, prior to which he requested to be buried with the staff that had been given to him by the Messenger of Allah (Peace and Blessings of Allah be upon him).

Upon Entering the Ninety-Fourth

Year

This was the year in which al-'Abbas bin al-Waleed invaded the land of ar-Room and it is said that he conquered Antaliyah (Anatolia). His brother, 'Abdul-'Azeez bin al-Waleed, invaded it as far as Ghazalah after him, during the period when al-Waleed bin Hisham al-Mu'aiti penetrated the land of Burjul-Hamam and Yazeed bin Abu Kabshah penetrated the land of Syria.

There was an earthquake in ash-Sham during this year.

Maslamah bin 'Abdul-Malik conquered Sandarah in the land of ar-Room.

Allah granted victory to Islam through a series of decisive triumphs during the period of al-Waleed bin 'Abdul-Malik's state at the hands of his sons, relatives and generals in such a manner that their Jihad (fighting for Allah's cause) was said to have resembled the Jihad that was carried out during the days of 'Umar bin al-Khattab (May Allah be pleased with him).

Al-Qasim bin Muhammad ath-Thaqafi conquered the land of India wherein he gained spoils of war that were beyond description. His invasion is cited in a Hadeeth narrated by al-Hafiz Ibn 'Asakir and others.

Qutaibah bin Muslim invaded ash-Shash (a town situated behind the river and adjacent to the land of the Turks), Farghanah (the capital city of Fergana province, east Uzbekistan) penetrating as far as Khujandah (Khujand, the second-largest city in Tajikistan) and Kashan (a city situated behind the river). This happened upon completion of his campaigns in as-Sughd (Sogdiana, Tajikistan) and his conquest of Samarqand, following which he boldly embarked on conquering those lands until he reached Kabul (Afghanistan) which he additionally laid siege to and conquered. There, he encountered many sects among the Turk disbelievers whom he clashed with on the battlefield of Khujandah on numerous occasions

and reigned victorious each time.

The Death of Sa'eed bin Jubair (May Allah have mercy upon him)

Ibn Jareer says: "In this year, al-Hajjaj bin Yoosuf ath-Thaqafi killed Sa'eed bin Jubair. "

When Sa'eed stood in front of al-Hajjaj, the latter said: "O Sa'eed! Did I not extend my protection to you? Did I not invest you with authority? Did I not do this and that? Did I . . . ?" To all of this, Sa'eed replied in the affirmative thinking that al-Hajjaj would then allow him to go but instead he said: "So what prompts you to dissociate from me and renounce your pledge to the Ameerul-Mu'mineen?" He replied: "Ibn al-Ash'ath has taken my pledge in this regard and invited me to him", which stunned al-Hajjaj so much that it caused one of his garments to fall off his shoulder as he lost his breath. Infuriated with him, al-Hajjaj said: "Woe unto you! Did I not arrive in Makkah to kill Ibn az-Zubair and take the pledges of its people and your pledge on behalf of the Ameerul-Mu'mineen, 'Abdul-Malik?" He said: "Yes, you did. " He continued to say: "Then I proceeded to al-Koofah as the deputy and guardian of al-'Iraq where I renewed the pledge of allegiance for the Ameerul-Mu'mineen and took your pledge for a second time?" He answered: "Yes, you did. " He then said: "That means you are contravening two pledges to the Ameerul-Mu'mineen with the intention that you honour one pledge to 'the weaver, the son of the weaver'?! Guards! Chop off his head! "In this manner, Sa'eed was beheaded, after which al-Hajjaj picked up his head and gouged out his

eyes.

Ibn Jareer says: "Al-Waleed bin 'Abdul-Malik appointed Sulaiman bin Habeeb as the chief judge of ashSham during this year and according to some, his brother, Maslamah, led the Hajj Pilgrimage for the people. "

Remembering The Prominent People Who Died in this Year

Sa'eed bin Jubair bin Hisham al-Asadi al-Walibi, Abu Muhammad, and also, Abu 'Abdullah, al-Koofi alMakki, was one of the senior companions of 'Abdullah bin 'Abbas. Furthermore, he was an Imam (religious leader) of Islam in the sciences of Tafseer , Fiqh (jurisprudence) and a number of other disciplines. He is widely recognised for performing numerous good deeds (may Allah have mercy on him).

There is a difference of opinion surrounding the age of Sa'eed bin Jubair (may Allah have mercy on him) at the time of his death. Some maintain he was forty-nine while others say he was fifty-seven – and Allah knows best.

Sa'eed bin al-Musayyab bin Hazn bin Abu Wahb bin 'A'idh bin 'Imran bin Makhzoom al-Qurashi, Abu Muhammad al- Madani al-Makhzoomi, was one the finest nobles among the Tabi'een (second and third generation following the Companions). Ibn 'Umar said: "Sa'eed was one of the Mufteen (official expounders of Islamic Law).

In reference to him, Az-Zuhri said: "Seven Hajj pilgrims sat in his company at a time when I thought that no one possessed knowledge other than him. " Muhammad bin Ishaq said on the authority of Makhool: "I travelled across all the land in search for knowledge and I did not find anyone more knowledgeable than Sa'eed bin al-Musayyab. "

Al-Awza'i says: "Az-Zuhri and Makhool were asked: 'Who is the most erudite person in terms of Fiqh (jurisprudence) that you have met?' They answered unanimously: 'Sa'eed bin al- Musayyab. '"

Qatadah said: "I never saw anyone who knew more about the Haram (forbidden injunctions) and the Halal (permissible

injunctions) than him” and “whenever al-Hasan was unsure about a matter he would write to Sa’eed bin al-Musayyab. ” Others have referred to him as Faqeehul-Fuqaha’ (the Jurist of all Jurists).

Malik said on the authority of Yahya bin Sa’eed that Sa’eed bin al-Musayyab used to say: “I would travel days and nights in search of just one Hadeeth. ”

Malik says: “I was informed that Ibn ‘Umar used to send messages to Sa’eed bin al-Musayyab asking him about certain cases and their rulings. ”

Ar-Rabee’ said on the authority of ash-Shafi’i who said: “The transmissions that we have from Sa’eed bin al-Musayyab are Hasan (good, pertaining to the classification of Ahadeeth with respect to their degree of authenticity). ”

Al-Imam Ahmad bin Hanbal alternatively said: “They are Saheeh (sound; authentic) and Sa’eed bin al-Musayyab was the best among the Tabi’een. ”

‘Ali bin al-Madeeni said: “I do not know of any other person among the Tabi’een who possessed more extensive knowledge than him. ”

Ahmad bin ‘Abdullah al-Ijli said: “Sa’eed was an upright man and knowledgeable in the field of Fiqh. He would not take donations or charity even though he only owned four hundred Deenars himself. He traded in oil and he was one-eyed. ”

Abu Zur'ah said: "He was a faithful Imam from al-Madinah. "

Talq bin Habeeb al-Anazi, who also died in this year, was an honourable Tabi'i who narrated traditions on the authority of

Anas, Jabir, Ibn az-Zubair, Ibn 'Abbas, 'Abdullah bin 'Amr and others.

'Urwah bin az-Zubair bin al-Awwam, al-Qurashi al-Asadi, Abu 'Abdullah al-Madani, an honourable Tabi'i, transmitted narrations on the authority of his father, al-'Abadilah (the Companions named Abdullah), as well as from Mu'awiyah, al-Mugheerah, Abu Hurairah, his mother, Asma', his maternal aunt, 'A'ishah, and Umm Salamah. He also transmitted narrations to some of the Tabi'een and others besides them.

Muhammad bin Sa'd said: "'Urwah was reliable, he knew many Hadeeth and he was a proficient and upstanding scholar. " Similarly, Al-'Ijli notes: "He was an upright Tabi'i from al-Madinah who never involved himself in anything to do with Fitan (discord; trials and tribulations). " 'Umar bin 'Abdul'Azeez adds: "There was nobody more knowledgeable than 'Urwah, as he would know things that I was ignorant of. "

'Ali bin al-Husain bin 'Ali bin Abu Talib, al-Qurashi al-Hashimi, commonly known as Zainul-'Abideen, also died in this year. The judge Ibn Khallikan says: "His mother was Sallamah bint Yazdajird, the last king of Persia. " Az-Zamakhshari elaborates in Rabee'ul-Abrar [The Spring of the Righteous] that Yazdajird had three girls who were captured during the time of 'Umar bin al-Khattab: one was given to 'Abdullah bin 'Umar and later gave birth to Salim; the second was given to Muhammad bin Abu Bakr as-Siddeeq and gave birth to al-Qasim;

and the third was given to al-Husain bin 'Ali and bore his son 'Ali, Zainul-'Abideen", all of whom were from the Banu Khalah tribe.

Muhammad bin Sa'd said: "He was trustworthy and reliable, he would speak little, and he was knowledgeable and earnestly pious. After al-Husain's death, 'Ali's mother,

Ghazalah remarried his deputy, Zubaid, and they had a child by the name of 'Abdullah bin Zubaid who was older than 'Ali. As for al-Husain's older son, also by the name of 'Ali he was killed with his father and others of his party. "

Tawoos said: "I heard him as he was prostrating before the Hijr saying: 'I am your servant in your precincts, your needy in your precincts, your beggar in your precincts, your destitute in your precincts. ' Reports also mention that he would give a lot of charity throughout the night, about which he would say: 'Charity by night extinguishes the wrath of the Lord'. He distributed all his wealth twice for the sake of Allah. "

Az-Zuhri said: "I would be in the company of 'Ali bin al- Husain most of the time and I have never come across anyone more knowledgeable in Fiqh (Jurisprudence) than him. He would speak little, he was the most obedient of all his family and the most beloved to Marwan and his son, 'Abdul-Malik, who would call him "Zainul-'Abideen". "

'Ali bin al-Husain said: "The masters of this world are the generous and godfearing and in the Hereafter they are the people of the Deen (Religion; Islam), virtue and knowledge, just as the 'Ulama' (scholars; knowledgeable) are the inheritors of the prophets. "

'Abdur-Razzaq said: "A slave-girl was pouring some water for 'Ali bin al-Husain to make ablution with, when the vessel slipped out of

her hands and onto his face and cut him. As he raised his head to look at her, she said: 'Verily, Allah, the Sublime, says (what means):

"Those who repress anger. " [Al-'Imran, 3:134]

So he said: 'I have repressed my anger. ' And she went on: ['And pardon people'] [ibid], to which he replied: 'May Allah forgive you. 'She then said: ['Verily, Allah loves al-

Muhsineen (the good-doers) ' [ibid], at which point he said: 'Go, you are free. '"

Al-Mada'ini says: "Az-Zuhri had committed a sinful act and it caused him to feel so ashamed and disgusted with himself that he became estranged and began to wander aimlessly, leaving his family and wealth behind. When he met with 'Ali bin al- Husain he said to him: 'O az-Zuhri! You despair over Allah's Mercy that is so much vaster than your greatest sin?! 'So Az-Zuhri replied (what means):

*"Allah knows best with whom to place His
Message. "* [Al- An'am,
6:124]

In another narration, it states that he had wrongly spilt unlawful blood and so 'Ali ordered him to repent and seek forgiveness in addition to paying blood money to the family of the deceased, which he did accordingly. Az-Zuhri would say: "'Ali bin al-Husain was the kindest person towards me. "

Sufyan bin al-'Uyainah said: "'Ali bin al-Husain would say: 'A man does not say something good about a man without him knowing except if he is on the verge of saying something bad about him without him knowing, and two people do not become friends out of disobedience, except if they have become divided over something other than obedience to Allah. "

Al-Fallas said: "'Ali bin al-Husain, Sa'eed bin al-Musayyab, 'Urwah and 'Abu Bakr bin 'Abdur-Rahman died in the ninety-fourth year of the Hijrah. "

Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham bin al-Mugheerah bin 'Abdullah bin 'Umar bin Makhzoom al- Qurashi al-Madani, one of the seven Fuqaha' (jurists) was also amongst the prominent people who died in this year.

Upon Entering the Ninety-Fifth Year

Al-'Abbas bin al-Waleed invaded the land of ar-Room in this year wherein he conquered many fortresses.

Maslamah bin 'Abdul-Malik conquered the city of al-Bab in Armeeniyah (Armenia), which he brought to complete ruin, but restored it after nine years.

Muhammad bin al-Qasim conquered the city of al-Mooltan in the land of India wherein he seized a great deal of wealth.

Moosa bin Nusair embarked on a journey from al-Andalus (Andalucia) to Africa with a vast amount of money in his possession in addition to thirty thousand captives of war.

Qutaibah bin Muslim entered the land of ash-Shash (east Samarqand) conquering many cities and towns therein. It was while he was there that he received the news of the sudden death of al-Hajjaj bin Yoosuf and so, taken aback by this, he allowed the people to return to the city of Marw (Merv).

Al-Waleed wrote to Qutaibah instructing him to carry on fighting against the enemies.

This was also the year in which Abu Ja'far al-Mansoor, 'Abdullah bin Muhammad bin 'Ali bin 'Abdullah bin 'Abbas, was born.

The Biography of al-Hajjaj bin

Yoosuf ath- Thaqafi and an Account of his Death

His name was al-Hajjaj bin Yoosuf bin al-Hakam bin Abu 'Aqeel bin Mas'ood bin 'Amir. He owned several houses in Damascus including the Dar uz-Zawiyah located next to Ibn Abul-Hadeed's palace. He was assigned by 'Abdul-Malik to al-Hijaz where killed Ibn az-Zubair, after which he was

dismissed and posted to al-'Iraq. He then moved on to Dimashq to be closer to 'Abdul-Malik.

It is reported that Qutaibah bin Muslim said: "Al-Hajjaj bin Yoosuf delivered a sermon in which he spoke about the grave and he kept on saying: 'It is the house of solitude, the house of estrangement', until he started to cry, which then caused those around him to start crying too. He then said: 'I heard the AmeerulMu'mineen, 'Abdul-Malik bin Marwan, say: 'I heard Marwan say in his sermon: "Uthman bin 'Affan addressed us in a speech and he said: 'The Messenger of Allah (Peace and Blessings of Allah be upon him) would neither look at a grave nor mention the grave without crying. '"The authenticity of this Hadeeth is verified in the Sunan by Abu Dawood and others.

Ash-Shafi'i (may Allah have mercy on him) said: "I heard someone mention that al-Mugheerah bin Shu'bah entered upon his wife in the first part of the day while she was picking at her teeth and so he said to her: 'By Allah! Had you eaten your dinner early, I would have thought that this was a disgusting habit of yours, but if what you are cleaning is from yesterday then you are dirty', and because of that he divorced her. In response, she protested: 'By Allah, it was neither of those things. Rather I have been trying to remove a splinter that I got in my mouth from the Siwak (a small stick used for brushing the teeth) that I was using earlier on'. Al-Mugheerah later said to Yoosuf, the father of al-Hajjaj: 'Marry her, as she will give birth to a

dominant man', and so he married her. " Ash-Shafi'i also said: "I was informed that once the father of al-Hajjaj has finished consummating his marriage with her, he then went to sleep and in his dream it was said to him: 'Before long you will beget a slaughterer. '"

Al-Hajjaj built the city of Wasit in the eighty-fourth year, which he completed by the eighty-sixth year, while others maintain he finished before this.

It was during his time that dots on the Arabic script were introduced into the Masahif (Arabic manuscripts of the Qur'an) for the purposes of clarity and accuracy.

He was remarkably astute. It was said that his sword had become heavy from the oppression and destruction it had wrought in committing the vilest killings prohibited by Allah. He would openly display his rage in the manner of the kings and it is said that he resembled Ziyad bin Abeehi who in fact looked like 'Umar bin al-Khattab, according to the claims of some, despite them being in no way similar.

Al-Hajjaj was born in the thirty-ninth year, while others say the fortieth or the forty-first year. As he was growing up, he was known for being sensible and well-spoken, as well as a Hafiz (memoriser) of the Qur'an. Some of the Salaf (pious predecessors) even maintain that al-Hajjaj would accomplish a complete recitation of the Qur'an every night. 'Abul-'Ala' said: "I never saw anyone more eloquently spoken than him or al-Hasan al-Basri, although al-Hasan was the most eloquent out of the two."

When al-Hajjaj killed Ibn az-Zubair, Makkah was overcome with grief and so al-Hajjaj ordered the people to gather in the mosque on which occasion he ascended the pulpit and said, upon praising and glorifying Allah first: "O people of Makkah! Your superiors commissioned me with executing Ibn az-Zubair's death and although he was one of the best people of this Ummah, he desired the

caliphate and in this way posed a threat to its people. Regarding this, he was far from obedient to Allah due to his pursual of what Allah has prohibited. Even as Adam, who Allah created with his Hands and blew his soul into him, made His angels prostrate before him, endowed him with dignity and placed him in His Paradise to dwell therein, after all this, he fell into error and was therefore removed from Jannah for his mistake. Adam was certainly much more noble in the Sight of Allah than Ibn az-Zubair, just as Jannah is a

more revered sanctuary than the Ka'bah. Be mindful of Allah and He will be mindful of you.
”

It is narrated by Nafi' that Ibn 'Umar remained in isolation on the nights in which Ibn az-Zubair and al-Hajjaj were in battle for the reason that he refused to pray with al-Hajjaj. Ath- Thawri said on the authority of Muhammad bin al-Munkadir who heard it from Jabir that Ibn 'Umar would enter upon al- Hajjaj without greeting him and he would not pray behind him. Ishaq bin Rahwaih said that Jareer stated that alQa'qa' bin as-Salt said: "Al-Hajjaj gave a sermon in which he said: 'Verily, Ibn az-Zubair altered the Book of Allah', to which Ibn 'Umar remarked: 'Allah did not give him the authority to do such a thing and you neither. Rather, I would say that you are a liar and it was you who did that! '"

Al-Asma'i said: "I heard my paternal uncle say that he was informed that when al-Hajjaj had finished his business with Ibn az-Zubair and headed towards al-Madinah, he encountered a Shaykh (religious elder) who was leaving al-Madinah and so he asked him about the condition of its people. To this, he answered: "It is in the worst of states, as the son of the Messenger of Allah (Peace and Blessings of Allah be upon him)'s disciple has been killed. " Al-Hajjaj therefore said: "And who killed him?" The man replied: "The insolent, damned al-Hajjaj! May Allah curse and ruin him and deprive him of His good favour! " The man's remarks infuriated al-Hajjaj who said: "O Shaykh! Would you recognise al-Hajjaj if you

saw him?" The man answered: "Yes. May Allah decree no good for him nor safeguard him from any harm! " At that point, al-Hajjaj removed the cover from his face and said: "You will now know, O Shaykh, when your blood will be spilt!" Upon realising the severity of the situation, the Shaykh quickly remarked: "By Allah, what a strange thing I said, O al-Hajjaj! If you knew me you would know that I would not normally say such a thing but I am al- 'Abbas bin Abu Dawood and I suffer from at least five

epileptic fits every day. " So al-Hajjaj said: "Leave, and may Allah neither restore health to this insane man nor pardon him!"

Chapter

Ibn Abud-Dunya said: "Al-Hajjaj, who was remarkably articulate, would say in his speeches: 'Verily, Allah created Adam and his progeny from earth and then caused them to walk on its surface, eat its fruits, drink its waters and tear it up to make roads and enclosures, after which He grants victory over it to some rather than others. He then returns them to the earth, which devours their flesh just as they ate its fruits, drinks their blood just as they drank from its rivers, engulfs them into its belly and then decomposes their bodies just as they tore it apart to build their roads and enclosures. "

Ash-Sha'bi said: "I heard al-Hajjaj give a speech in an inimitable manner. He once said: 'Verily, Allah, the Sublime, prescribed ruin for the world and eternity for the Hereafter and therefore no ruin comes to that which has been prescribed eternity just as there is no eternity for that which has been prescribed ruin. For this reason, do not let yourselves be deluded by the presence of the world over the absence of the Hereafter but rather subdue long-term hopes for short-lived ones. "

Shareek al-Qadi said on the authority of 'Abdul-Malik bin 'Umair who said: "One day, al-Hajjaj said: 'Whoever has been afflicted with some

trial, we will provide for him in accordance with his needs'. At that point, a man stood up and said: 'Then give me, as I was the one who killed al-Husain. ' So al-Hajjaj said: 'And how did you kill him?'The man replied: 'I stabbed him with a spear and then carved him into pieces with my sword. Nobody else participated with me in his killing. 'So al-Hajjaj said: 'Get out from here, as by Allah,

you and he have never even met in the same place before! "Thus, he did not give him anything.

Al-Haitham bin 'Adiyy said: "A man came to al-Hajjaj and said: 'My brother left off with Ibn al-Ash'ath and because of that my name has been defamed in a collection of poems, I have been denied maintenance and my house has been ruined. " So al-Hajjaj said: "Have you not heard the words of the poet (in alKamil poetic meter) ?

"A criminal is the one who hurts you,

It is possible that even the good

are afflicted By the sins of a close

one;

A human might be troubled by the guilt of

his kinfolk, While the guilty is relieved of it. "

The man therefore said: "O Ameer! I heard Allah say something else and the saying of Allah is more correct than that (of the poet). " So he said: "And what does He say?" The man said (what means):

"They said: 'O ruler of the land! Verily, he has an old father (who will grieve for him), so take one of us in his place. Indeed we think that you are of the Muhsinoon (good- doers) ; He said: 'Allah forbid that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zalimoon

(wrongdoers). " [Yoosuf, 12: 78, 79]

Upon hearing this, al-Hajjaj shouted to his slave: "O boy! Remove his name from the poetry, build him a house, give him his stipend and then go round declaring: 'Allah speaks the Truth and the poet is a liar! '"

It is said that one day al-Hajjaj was delivering a speech in which he said: "O people! Patience concerning the prohibitions of Allah is easier than enduring His punishment. " A man then stood up and said to him: "Woe unto you, O Hajjaj! How impudent and immodest you are! You behave as you do and yet you still have the audacity to say such a thing?! Your efforts to be humble before Allah are in vain! "So al- Hajjaj said to his guard: "Seize him", and then once he had finished his sermon he said to the man: "How dare you address me like that?" So the man replied: "Woe unto you, al- Hajjaj! You are the one who is impudent towards Allah, not me. And who are you for me not to be daring towards you, when you are daring towards Allah, the Lord of the worlds?! "So al-Hajjaj said: "Let him go", whereupon he was released.

Al-Mada'ini said: "Al-Hajjaj brought two captives from among the associates of Ibn al-Ash'ath whose execution he ordered. At this point, one of them said: 'You are obliged to me for a favour. ' Al-Hajjaj therefore asked: 'And what might that be?' He said: 'One day, Ibn al-Ash'ath spoke ill of your mother and I rebuked him for it. " Al-Hajjaj said to him: "And who can attest to that for you?" He replied: "This companion of mine", whereupon al-Hajjaj asked him if it were true and he replied in the affirmative. AlHajjaj then said: "What caused you to do what you did?" to which the man replied: "Hatred and anger for you. " Thus, al-Hajjaj said: "Release this man on account of his honesty" and so they were both released.

Despite his high level of articulacy and eloquent

manner of speech, al-Hajjaj would at times mispronounce some words when reciting the Qur'an and when he did, Yahya bin Ya'mar would pretend not to acknowledge his mistakes. He would frequently confuse the Arabic "in" with "an" that caused him to get them the wrong way round. In this manner, he would read the Verse (which means):

"Qul in kana aba'ukum wa abna'ukum" (Say: if your fathers, your sons. . .) [at-Tawbah, 9:24] up until *"Ahabba ilaikum* (dearer to you than Allah) " [ibid] that therefore rendered a grammatically incorrect reading.

On one occasion, al-Hajjaj refused to acknowledge that al-Husain belonged to the progeny of the Messenger of Allah (Peace and Blessings of Allah be upon him) given that he was the son of the Prophet's daughter. Thus, Yahya bin Ya'mar said to him: "You have told a lie", to which al-Hajjaj said: "Refute what I said from the Book of Allah otherwise I will chop off your head! "At which point he recited (what means): *"And among his progeny, Dawood (David) and Sulaiman (Solomon). "* [al-An'am, 6:84] up until *"And Zakariyya (Zechariah), and Yahya (John) and 'Eesa (Jesus) "* [ibid:85]. " Then he said: "According to that, 'Eesa belongs to the progeny of Ibraheem (Abraham) because he is a descendant of his mother Maryam (Mary), just as al-Husain is the son of the Prophet's daughter. " Al-Hajjaj therefore said: "You have spoken the truth", upon which he exiled him to Khurasan.

Ibn Duraid narrated on the authority of Abu Hatim as-Sijistani who heard it from Abu Ubaidah that Ma'mar bin al-Muthanna said: "When al-Hajjaj killed Ibn al-Ash'ath, the people of al-'Iraq praised him for it. Thereupon he made generous offerings to them in return, and so 'Abdul-Malik wrote to him, saying: "It has been brought to the Ameerul-Mu'mineen's attention that you spend in one day what he spends in a whole week, and you spend in one

week what he spends in a month. " He then went on to recite the verses (in at-Taweel poetry):

"You must have Taqwa (fear in and obedience to Allah) in all matters

And be, for the threat of Allah, humiliate oneself and horror.

*Enhance the Kharaj (land tax) of the Muslims
and their spoils,*

*And be a fortress of strength that surrounds
and protects them. ”*

Having received a lengthy reply in poetic form from al- Hajjaj, ‘Abdul-Malik approved of his justification and wrote back to him, saying: “Do as you see fit. ”

Demeaning and Audacious Statements Attributed to al- Hajjaj

Abu Dawood narrates that ‘Asim said: “I heard al-Hajjaj speaking as he was up on the pulpit and he said: ‘Fear Allah in what you can, as you will not get a second chance. Listen to and obey the AmeerulMu’mineen, ‘Abdul-Malik, as you will not get a second chance in that either. By Allah! If I instructed the people to exit the Masjid from one door, they would exit it from another to make their blood and wealth lawful for me on account of their rebelliousness, and by Allah, I would not feel remorse over killing a single one of you either! ”

As-Salt bin Deenar said that he heard al-Hajjaj say on the Minbar in Wasit: “‘Abdullah bin Mas’ood is the chief of the hypocrites and if I ever come across him I would cover the earth in his blood. ” He also said that he once heard him delivering a sermon whilst on the Minbar in Wasit in which he recited the Verse (which means):

“Bestow upon me a kingdom such as shall not belong to any other after me. ” [Sad, 38:35]

He also said in that speech: “Sulaiman (Solomon) had an envious eye”, and it was impudent statements like these that

made him fall into disbelief - may Allah revile and disgrace him.

Abu Dawood further narrates that Bazee' bin Khalid ad-Dabbi is reported to have said: "One day, I heard al-Hajjaj say in one of his sermons: 'What is nobler, responding to one of the Messengers or for a people to respond to their caliph?' So I said to myself: 'By Allah! I must never pray a single prayer behind him and if I find a nation waging war against him then I will certainly join them. '"Ishaq adds in his narration: "Abu Dawood later fought against him in al-Jamajim until his death. " If this has been correctly attributed to al-Hajjaj then it serves to demonstrate his disbelief in that he showed preference to the status of the caliphate over the status of prophethood and because he considered a caliph from the Banu Umayyah tribe better than the Messengers.

Al-Asma'i said: "One day, when al-Hajjaj was delivering a sermon, he turned to his right and said: 'Is al-

Hajjaj not a Kafir (disbeliever; infidel) ?', and he bowed his head in silence. He then said again: 'AlHajjaj is indeed a Kafir (disbeliever; infidel) ', whereupon he bowed his head in silence again. Turning to his left, he repeated himself, saying: 'Is al-Hajjaj not a Kafir ?' and he continued to do this several times until he eventually said: 'I am certainly a disbeliever, O people of al-'Iraq, in al-Lat and al-'Uzza (preIslamic idols) ! "

By and large, al-Hajjaj showed antipathy towards the people of al-'Iraq because of their previous misdeeds, dissension from the

Ummah, disobedience and rebellion.

Al-Baihaqi says that 'Umar bin 'Abdul-'Azeez said: "If nations behave wickedly then those nations will in turn be supplemented by their own malicious person, and ours is al- Hajjaj, to dominate over them. " Abu Bakr bin 'Ayyash said on the authority of 'Asim bin Abun-Najood who said: "There

is not a single injunction of Allah except that al-Hajjaj has violated it. ”

Imam Ahmad narrates that az-Zubair bin ‘Adiyy said: “We went to Anas bin Malik and complained about how we were being wronged at the hands of al-Hajjaj. Regarding that, Anas bin Malik said to us: “Be patient till you meet your Lord (Allah), for no time will come upon you except that the time following it will be worse than it. I heard that from your Prophet (Peace and Blessings of Allah be upon him). ”

Maimoon bin Mihran said: “Al-Hajjaj was summoned to al-Husain who was troubled by him and as he stood in front of him, al-Husain said: “O al-Hajjaj! How many fathers are there between you and Adam?” He answered: “Many. ” Al-Husain said: “And where are they?” He replied: “They are dead. ” At that point, al-Hajjaj bowed his head and al-Husain left.

Abu Dawood Sulaiman bin Salm al-Balkhi narrated on the authority of an-Nadr bin Shumail from Hisham bin Hassan who said: “They counted the total number of people that al-Hajjaj killed indiscriminately and the figure reached somewhere around one hundred and twenty thousand murders. ”

Abu Bakr bin al-Muqri’ said: “Abu ‘Aroobah informed us that ‘Amr bin ‘Uthman was informed by his father that he heard his grandfather say: “Umar bin ‘Abdul-‘Azeez wrote to ‘Adiyy bin Artat saying: ‘It has been brought to my attention that you are following the example of al-Hajjaj. Do not follow his way,

as he used to pray the prescribed prayers at the wrong time and he would exact the Zakat (prescribed charity) illicitly; whosoever acts in this way has certainly deviated. ”

Ibn ‘Asakir narrated that ash-Sha‘bi said: “Al-Hajjaj is a believer in the Jibt and the Taghoot (false gods; idols; seducers to error) and a Kafir (disbeliever; infidel) in Allah,

the Magnificent" – and Allah knows best. Ath-Thawri narrates on the authority of Ma'mar who heard from Tawoos that his father said: "It is odd that our brothers in al-Iraq call al-Hajjaj a believer! "Ath-Thawri said that Ibn 'Awn said that he heard Abu Wa'il asking about al-Hajjaj: "Do you testify that al-Hajjaj will be among the people of the Hellfire?" It was answered: "Are you asking me to give a testimony over Allah, the Magnificent?" Ath-Thawri also said on the authority of Mansoor: "I asked Ibraheem about the curse of al-Hajjaj and some of the tyrants about whom he said: 'Does Allah, the Sublime, not say (what means):

"No doubt! The Curse of Allah is on the Zalimoon (polytheists, wrongdoers, oppressors) [Hood, 11:18]? 'Ibraheem said: "It is sufficient for the blind man to be blind to al-Hajjaj's affairs. "

'Umar bin 'Abdul-'Azeez is reported to have said: "I did not envy anything belonging to al-Hajjaj, the enemy of Allah, other than his love for the Qur'an, the way he would give to his family and his statement when death approached him, which was: 'O Allah, forgive me, for verily the people claim that You will not. '"

Abu Bakr bin Abud-Dunya is reported to have said: "'Umar bin 'Abdul-'Azeez used to hate al-Hajjaj and so as al-Hajjaj was on the brink of death, he uttered to 'Umar: 'O Allah, forgive me as they claimed that You would not. '"

It is reported that some people of knowledge said: "It was said to al-Hasan: 'Al-Hajjaj said

such and such a thing as he was on the brink of death'. Al-Hasan replied: 'He said that?' They answered: 'Yes'. So alHasan said: 'That befits him. '''

Abul-'Abbas al-Mubarrid said on the authority of ar-Riyashi who said that al-Asma'i said: 'When death approached al- Hajjaj, he began to say (in al-Baseet poetic meter):

*"O Lord! Enemies have sworn and
persisted, Saying that I am a dweller of
Hell;*

*Do they swear while being ignorant? Woe unto
them!*

*They do not realize the Merciful, Benevolent,
and Tolerant. "*

Later, when al-Hasan was told about this, he said: "By Allah! If he is saved then it is because of those statements! "Some have maintained that he then said:

*"Indeed, when slaves
become grey In slavery,
they are freed reverently.*

*My Creator, You are more deserving of this
benefaction*

*I have become grey-haired in slavery, so
relieve me of Hell. "*

Ibn Abi Dunya said: "Ahmad bin 'Abdullah at-Tamimi said: 'When al-Hajjaj died, nobody knew about his death until a slave-girl happened to see him lying dead, upon which she began to cry and said: 'Can it be so that the one who devoured the food, orphaned of the orphans, the one who widowed the women, the dispenser of important matters and the master of the people of ash-Sham is dead?! 'She then began

to recite (in al-Baseet poetic meter):

*‘Today, He who was angry with us will show
mercy on us. Today, He who used to put fear in
us will give us security. ’*

‘Abdur-Razzaq narrated from Ma‘mar who
narrated from Tawoos who narrated from his
father that he was informed of

al-Hajjaj's death several times and upon discovering he had died, he quoted the Verse (which means):

"So the root of the people who did wrong was cut off. And all praise and thanks are Allah's, the Lord of the 'Alameen (mankind, jinn, and all that exists)]. " [al-An'am, 6:45]

Al-Asma'i said on the authority of his father: "I saw al-Hajjaj in my sleep and I said to him: 'What did Allah do with you?' So he replied: 'He killed me in every way that man has ever been killed. '"

Amongst the Prominent People Who Died in the Ninety-Fifth Year Were:

Ibraheem bin Yazeed al-Nakha'i who once said: "If we attended a Janazah (funeral) or heard about the death of a person we would keep thinking about that for days, as we knew it would be decided during that very time whether the dead person was going to be taken to Paradise or to Hellfire. " He also said: "An opinion is not sound without a narration and there is no narration without an opinion. " He also said: "If you see a man paying little heed to the first Takbeer (the exclamation: Allahu Akbar meaning 'Allah is the Greatest! ' said at the beginning of the call to prayer), then wash your hands off his prosperity. "

Al-Hasan bin Muhammad Ibn al-Hanafiyyah, whose epithet was Abu Muhammad, was known for sending generous gifts to his siblings, he

was one of the most learned people in the fields of Ikhtilaf (difference of opinion; religious variance; controversy), Fiqh (Jurisprudence) and Tafseer (Qur'anic Exegesis), and he was one of the most charming and prudent people amongst the Banu Hashim tribe.

Upon Entering the Ninety-Sixth Year

Qutaibah bin Muslim conquered Kashghar in the land of China and upon attaining his feat, he sent his messengers to intimidate and threaten the king of China. In the past, Qutaibah had sworn to Allah that he would not return unless he had set foot on that land, shackled its kings and dignitaries, and imposed the Jizyah (head tax on non-Muslims under Muslim rule) on them should they choose not to enter into Islam. The messengers were instructed to enter upon the supreme king who had a magnificent palace in the grand city of Khan Balaq. The city has been described as possessing ninety gateways along its boundaries, being one of the richest cities in terms of produce, trade and wealth such that even India, with its vast empires and commercial and cultural wealth, was in awe of China owing to its dynamism and domination. In fact, the people of China felt no need to travel beyond their own domain to seek gains from other kingdoms due to their own abundance of wealth and produce, yet other nations would travel far and wide to trade with them. Due to the vastness of their land, other kings aspired to impose the Kharaj (land tax) on the king of China by subjugating him and many of his soldiers.

When Qutaibah's messengers entered the city of Khan Balaq, they were amazed to discover a highly developed and modern civilisation. The king of China possessed a powerful empire, a strong central government and civil service, and a large, well-organised and efficient army

that was firmly entrenched within its own boundaries. As they approached the grand citadel, as befitted the great kingdom, the king of China received them. Addressing Qutaibah's thirty messengers, of whom Hubairah was the frontman, the king told his interpreter: "Ask them: 'Who are you and what do you want?'"They replied: "We are the messengers of Qutaibah bin Muslim and he invites you to Islam; but if you do not accept his proposal then he imposes the Jizyah (head tax on non-

Muslims under Muslim rule) on you, which he insists you pay or else he will declare war. ”

The king was annoyed by Qutaibah’s ultimatum and ordered them to be taken to his chambers until the following day, upon which he summoned them to his court and began to ask: “How do you worship your god?” The messengers then offered the prayer in the usual manner but as they bowed and prostrated, the king laughed at them and continued to ask: “How are you in your homes?” and so they put on their casual clothes, after which the king ordered them to be taken away. The next day, they received a message from the king that said: “How do you enter upon your kings?” and so they got dressed into their finest garments, turbans and shawls, after which they went to see the king who said to them: “Go back”, which they did. The king then said to his companions: “What did you think of them?” They replied: “That was similar to how they looked when they came the first time. ” On the third day, the king sent another message to them asking: “How do you encounter your enemies?” Accordingly, they put on their armour and shields, took up their swords and spears, went outside, mounted their horses, and then passed by the king so that he could watch them. As they approached a mountain, they acted like they were making an attack and in doing so they assumed their target positions and hurled their spears, following which they advanced towards the king as if to attack him too and at that instant it was shouted: “Pull back! ”It was from this point that fear of the Muslims primarily penetrated the hearts of the

people of China. It follows that the messengers withdrew, mounted their horses, retrieved their spears and then gave their horses water to drink as if they had just launched a real attack. The king later said to his companions: "What do you think of them?" They replied: "We have never seen anyone like them! "

That evening the king sent for their frontman and the best among them, upon which they sent Hubairah. The king said

at his arrival: "You have seen for yourself the majesty of my kingdom, nobody has prevented you from entering my presence and you have been treated with dignity and generosity, so I want to ask you about a matter of which you must convey the truth to me, otherwise I will have you killed. " So he said: "Ask me. " The king then went on to say: "Why did you not wear the same attire on the first, second and third days?" Hubairah replied: "As for the first day, that is how we dress when we are with our families, women and friends. As for what we wore on the second day, that is our dress for entering upon our kings. And as for the third day, that is how we encounter our enemy. " So the king said: "Your fortune could not have been better. Go back to your commander (referring to Qutaibah) and tell him to draw back from my country as I am aware of his envy and his lack of manpower, otherwise I will dispatch an army that will annihilate you once and for all. " Hubairah then said to him: "Is this what you would say to Qutaibah?How can he have so few associates when the first part of his cavalry dispatchment is in your country and the last is in Manabituz-Zaitoon?! How can he be envious when he possesses the ability to attack you in your own country?As for you trying to threaten us with death, we know that we have our appointed time and so we would be honoured to die fighting; therefore we neither hate nor fear it. "

Thereafter the king enquired: "So what would satisfy your commander?" He replied: "He has sworn that he will not turn back until he has set foot on your land, put your kings in shackles

and exacted the Jizyah. " At that point, the king proposed: "I will fulfil his vow and exonerate him of it by sending him some earth from my land and four young men from the sons of the kings in addition to a large quantity of gold and priceless Chinese rare silks and materials. . . " and the list went on.

Thus, they continued to exchange words that ended with both parties threatening each other. Eventually, however, they reached an agreement that the king would grant him several plates of gold, an ample amount of earth from his land for Qutaibah to step on and send some of his sons and the sons of other kings of the land so that he could put their necks in shackles, in addition to a generous amount of money - all in accordance with Qutaibah's oath. Sources suggest that, altogether, the king sent four hundred males comprising his own sons and the sons of the other kings.

Qutaibah willingly accepted the terms, partially because the matter had taken a turn for the worse when al-Waleed bin 'Abdul-Malik bin Marwan passed away, which devastated his vision and aspirations in this matter.

Maslamah bin 'Abdul-Malik undertook a military campaign throughout as-Sa'ifah while al-'Abbas bin alWaleed penetrated ar-Room as far as Toolas and al-Marzabaneen, which he conquered.

This year witnessed the impressive completion of the Jami' al-Umawi (Umayyad Mosque) in Damascus at the hands of its founder, the Ameerul-Mu'mineen, al-Waleed bin 'Abdul-Malik bin Marwan (may Allah reward him the best of rewards). The foundations of this mosque were originally laid for a temple built by the Ancient Greek Chaldeans who at one time prospered in Damascus. During the Roman period, the Temple of Jupiter occupied the

space. This edifice was transformed to a church in the fourth century, which was later expanded to form the Cathedral of St. John situated on the western side of the older temple.

From the time of the Ancient Greeks, this temple was the site for worshipping the seven planets, which were attributed to the seven heavens or skies. Each of these divinities was depicted in some form on each of the doors to the temple such

that each door held a special significance that they then attached to an annual celebration. In fact, it was the Ancient Greeks who first built observatories to study the movement of stars and planets, their connections and comparisons, which had been observed specifically from this site, situated adjacent to the flowing water from between the two mountains. The water from these rivers would be channelled and filtered to flow to high and low buildings around Damascus, which during the Greek era was undoubtedly one of the most prosperous cities, if not the most prosperous.

Interestingly, the original temple that formed the foundations of the Damascus Mosque was built in alignment with the poles, which meant that the people would pray in the with the direction of the North Pole while its Mahareeb (recesses indicating the direction of prayer) were facing the South Pole. The door to the temple would open in the direction of the Qiblah (facing the Ka'bah in Makkah) behind the Mihrab that exists today, which we can see for ourselves along with the Mahareeb facing the Poles. We can also see the door made from stone on which is inscribed some writing in its original script and two relatively smaller doors on the right and left sides of the building. To the west of the temple was an extremely lofty palace supported by huge pillars, while to the east was the Qasr Jairoon palace belonging to the king, and there were also two grand chambers that had also belonged to previous rulers.

The Greeks continued to flourish in Damascus

and one of their many accomplishments was that they succeeded in erecting numerous extraordinary and wonderful buildings and strengthening the city's commercial influence until approximately three hundred years after Christ, when the people of ash-Sham were defeated at the hands of Constantine II, the eldest son of Constantine I. It was under the rule of Constantine I that the imperial capital of ar-Room (the already existing Byzantium), Constantinople, was established and a

new religious policy that tolerated Christianity was implemented therein. Despite his patronage to Christianity Constantine instructed that the Christians and non-Christians should be united in observing the "venerable day of the sun", referring to the eastern sun-worship which Aurelian had helped introduce. Moreover, his coinage still carried the symbols of the sun-cult. Even when Constantine dedicated the new capital of Constantinople, which became the seat of Byzantine Christianity for a millennium, he did so wearing the Apollonian sun-rayed diadem. In this way, the figures of the old deities were either replaced or assimilated into the framework of Christian symbolism.

Throughout his rule, Constantine supported the Church financially, built basilicas, granted privileges to the clergy (e.

g. exemption from certain taxes), promoted Christians to high offices, and returned property confiscated during the Diocletianic persecution. His most famous building projects include the Church of the Holy Sepulchre and Old Saint Peter's Basilica. In fact, it has been claimed that during his rule alone, he built some twelve thousand churches.

The Christians transformed this splendid temple built by the Greeks in Damascus into a church wherein they built an eastern altar and named it the Church of Maryuhanna, while others say its was called the Church of Yoohanna, i. e. St. John's Church. Christianity continued to be practiced in Damascus and other places in that region for close to three hundred years until

Allah sent Muhammad (Peace and Blessings of Allah be upon him) as His Messenger as we recalled in his biographical account in this book. It was Allah's decree to send his message (Peace and Blessings of Allah be upon him) to the emperor of ar-Room, who at that time was Caesar (Heraclius), to call him to the Way of Allah, the Majestic and Sublime. Accounts relate how Heraclius questioned and addressed Abu Sufyan Sakhr bin Harb regarding Islam.

It follows that the Prophet (Peace and Blessings of Allah be upon him) dispatched three of his delegates, Zaid bin Harithah (his freed slave), Ja'far bin Abu Talib and 'Abdullah bin Rawahah, to al-Balqa' (in modern day Jordan) bordering ash-Sham. In retaliation, the Romans dispatched an enormous army against them, killing these three delegates and many others who were with them. This forced the Prophet (Peace and Blessings of Allah be upon him) to wage war against the imminent threat of ar-Room and therefore they entered ash-Sham in the year of the Battle of Tabook. The Prophet (Peace and Blessings of Allah be upon him) returned with the Muslims that year in the season of severe heat, having contained the situation and restricted the opposition.

Following the Prophet's death, as-Siddeeq (i. e. Abu Bakr) dispatched several armies to ash-Sham and al'Iraq, the details of which have been provided in this book for which all praise is due to Allah. Following this, Allah granted victory to the Muslims over the entire region of ash-Sham, which included the stronghold of the city of Damascus. In our account of the conquest of Damascus, we briefly mentioned that once Islamic rule had been established therein, Allah bestowed His Mercy upon it and guided it to piety and righteousness. Abu Ubaidah was appointed by Khalid bin al-Waleed to besiege the al-Jabiyah Gate of Damascus. It was Abu Ubaidah who conceded peace to Damascus after Khalid bin al-Waleed attacked the city and conquered it by force. However, due to some differences, Abu Ubaidah, Shurahbeel bin Hasanah and 'Amr bin al-'As

proposed peace to the Christians, unaware of Khalid's attack from the eastern gate on the other side of the city. In spite of this, Khalid agreed to sign the peace treaty in accordance with which an agreement of peace had been reached for one-half of the city, while the other half was to be taken by force. In this manner, 'Abu 'Ubaidah was able to convert the eastern half of the ancient temple structure, which was then St. John's Church, into a mosque, with the western half remaining in Christian hands.

As we previously mentioned, St. John's Church continued to be divided between the Muslims and Christians from the fourteenth year of the Hijrah until the month of Dhul-Qa'dah in the eighty-sixth year, when al-Waleed bin 'Abdul-Malik ascended to the caliphate during the month of Shawwal. The prayer space had become inadequate in terms of capacity and the structure required renovation, and at the same time, the Christians would often try to annoy the Muslims by raising their voices when reading the Gospels and praying. For these reasons, al-Waleed wanted to distance the Christians from the Muslims and at the same time to add the acquisition of this grand church to the Muslims' victories. Hence, he negotiated with Christian leaders to take over the space, and in return, al-Waleed promised that the remaining churches around the city would go untouched - specifically the Church of the Cross inside the eastern gate, the Tillul-Jubn Church, Humaid bin Darrah's Church and the Virgin Mary's Cathedral.

Yet, the Christians strongly opposed al-Waleed's ideas, saying: "Hand over your treaty" and in order to gratify them, the treaty that had been ratified during the time of the Sahabah (Companions of the Prophet (Peace and Blessings of Allah be upon him) was read out to them in the presence of al-Waleed. Notably, the Church of Tooma that was situated outside the Tooma gateway by the riverbank was not stipulated in the treaty, even though it was supposedly bigger than St. John's Church, and so al-Waleed said: "You shall see! I am going to destroy this church (of Tooma) and convert it

into a mosque. " At this, the people exclaimed: "No, leave it as it is, O Ameerul-Mu'mineen, and take the rest of St. John's Church instead! "Due to this, al-Waleed refrained from interfering with the other churches and instead occupied the other half of St. John's Church to complete the Masjid. When the project began, all the remaining fragments from the Roman to Byzantine periods were removed and the grand, magnificent Masjid was planned as inspired by Islamic principles.

As the construction of the Masjid commenced, al-Waleed issued instructions for the preparation of demolition equipment in full view of the leaders and senior chiefs among the people. Consequently, they gathered before al-Waleed with their bishops and pastors, who shouted: "O Ameerul- Mu'mineen! It is written in our books that whoever destroys this church is a mad man. " Al-Waleed responded: "I would love to be mad for the sake of Allah, the Majestic and Supreme, and by Allah, nobody has destroyed it before me! "He then climbed to the top of the minaret that accommodated a large clock and monasteries of the monks, where he came across a monk whom he ordered to climb down. However, the monk challenged him and so al-Waleed took him by the back of his head and pushed him all the way down the stairs. After this, al-Waleed climbed to the highest part of the church, above the grand altar where the statue that had come to be known as ash-Shahid (the Witness) stood, and because of which the monks began to shout: "Beware of the Witness! "Al-Waleed replied: "I am the first to put an axe in the face of the Witness", at which point it is said that he took up his golden axe, glorified Allah and then smashed it to pieces. He then went to another statue and began to demolish that as the Christian leaders rushed to the debris and the Muslims exclaimed: "Allahu Akbar (Allah is the Greatest) ! " three times.

The Christians bawled and screamed in despair together at the doorway of Jairoon (the door of the Damascus Mosque facing east) and so al-Waleed ordered his commander-in-chief, Abu

Natil Riyah alGhassani, to beat them until they moved off, which he did accordingly. Al-Waleed and the Muslims then took it upon themselves to destroy every altar, ark and statue existing within the Christian quarters of the church until all that remained was open space. The task of rebuilding it got underway, consistent with a superbly elegant and unique design worthy of a grand Masjid, which we shall elaborate on in the forthcoming chapters.

Before embarking on the project, al-Waleed employed many labourers, engineers and architects to undertake the construction of the Masjid. His brother and heir to the caliphate, Sulaiman bin 'AbdulMalik, had been the one to prompt al-Waleed to commence the project. Having resolved to do so, it is said al-Waleed contacted the emperor of ar- Room requesting him to produce marble amongst other things and to assist him in supplying the resources and materials he required for the construction of this Masjid.

He warned him, stating that if he did not comply with his requests then he would dispatch his armies to invade his country and ruin every church in the land, even the Church of al-Quds (Jerusalem), namely, the Church of the Holy Sepulchre and Old Saint Peter's Basilica. The emperor of ar- Room acquiesced and provided immense resources upon request, in addition to two hundred workmen. In spite of this, he wrote to al-Waleed saying: "If your father had known your weakness and what it is that you are doing then he would certainly have been disgraced by you! "

Having received the letter of the emperor of ar-Room, al- Waleed wanted to send him a reply but before he did so, he called a meeting with his people, amongst whom was al- Farazdaq, the well-known poet, who said: "I will give him an answer from the Book of Allah, the Sublime. " So al-Waleed said: "And what is that? Woe unto you! "He replied: "Allah, the Sublime, says (what means):

“And We made Sulaiman (Solomon) understand the case [better,] though to each of them we gave Hukm (right judgement of the affairs of Prophethood) and knowledge. ” [al-Anbiya’, 21:79]

Even though Sulaiman was the son of Dawood (David), Allah granted him better understanding than that of his father. ”

Satisfied with his reply, al-Waleed sent it to the emperor of ar-Room. Al-Farazdaq had also said (in al-Baseet poetry):

*"You have separated Christians in their
churches*

*And worshippers at daybreak and darkness;
They are united when they pray but their faces
differ as they kneel before God and their idols;*

*How does it compare?! A bell being
struck By the people of the cross and
sleepless recitals;*

*You have understood the need for
conversion away from
them as*

They rule for cultivation and sheep;

*Allah has granted you insight to convert
their pledge of allegiance*

*Into a mosque where pleasant words are
recited;*

*Dawood (David) and the rightly-guided leaders
when they ruled*

Had their children pulling wool;

We do not know of a father living on earth

*Who had the best descendants and not the
best rule. "*

Plans were afoot to build the dome in the centre of the prayer hall which came to be known as the Nasr Dome (Dome of the Eagle), since it seemed to represent an eagle's head, while the transept represented the body and the aisles were the wings. The top of the dome was made of stone and built to rest on four great pillars above the transept. Fortuitously, as the dome

was being raised above the pillars, both the dome and pillars came crashing to the ground, which prompted al-Waleed to turn to one of the engineers and say: "I want you in particular to build me this dome. " To this, he replied: "I will do so provided that you take a contractually binding oath with Allah that nobody but I shall build it", and so he did. As an initial development, the engineer erected the pillars immediately and covered them with sheets. However, once he had done that, he withdrew from the project for a whole year during which time he never reported to al-Waleed even once. A year later, the engineer reappeared to resume the construction of the dome, however, by this time, al-Waleed had grown impatient about its progress and so the engineer took alWaleed to show him what he had done as the people looked on. However, as he removed the sheets from the pillars, he was shocked to find that they had sunk into the ground. At that point, al-Waleed yelled: "Is this all that you have accomplished?!" It was following this incident that the engineer eventually took great pains to complete the job in fulfillment of his contract.

The two main materials used for the ceiling and walls were Fusayfusa'a mosaic and marble. The Fusayfusa'a fragments were mixed with coloured glass particles and others of gold and silver leaf covered glass in addition to bits of stone and marble between, to create a unique reflective material that accentuated its geometric and floral patterns. The Fusayfusa' was originally used to cover the top parts of the walls on the interior and exterior sides in the

Haram (sanctuary), the Riwaqs, the arches and the undersides of the vaults. The painters constructed patterns forming scenic panels that symbolized the magnificent natural landscapes of Damascus, like the River Barada flowing alongside the great Umawi (Umayyad) palaces on its banks and orchards of fruit-bearing trees that are thought to be an imaginative vision of Paradise.

Heavily veined marble was used to clad the lower parts of the walls, since it is a stronger, more durable material than the

mother of pearl mosaics. The veins of the marble were used to create patterns in which the panels were joined and attached to the wall, which is about four meters above the ground. All that is left of these panels are small holes that mark the place where the marble masons attached them to the wall. A highly ornate band of carved marble separated these two materials on the walls, the vegetation-inspired designs were known as the "great golden vines" because of their resemblance to intertwined grape vines that were common in the Classical (Roman and Byzantine) periods. Some fragments of this famous band still remain today in the Masjid.

Textual inscriptions filled the gaps between these materials and ornaments, and added another layer of detail to the artistically designed walls. They portrayed religious verses, dates and dedications to various patrons to the restorations of specific parts of the Masjid. The words were scripted using the Fusayfusa'in two contrasting colours, usually gold calligraphic text over a royal blue background.

Al-Waleed went to great lengths to adorn the roof of the Masjid along with its golden interior decor with such diligence that some of his people said to him: "You have certainly inconvenienced those people after you with daubing its surfaces with clay", as the Masjid needed this to be done every year as maintenance. Al-Waleed therefore ordered for all the lead in the land to be collected in place of the clay, based on the logic that lead would

be lighter on the ceiling's surfaces.

Accordingly, the task of gathering lead from every province of ash-Sham and other regions was undertaken but sooner than expected, al-Waleed's men became desperate in their search for it until they eventually came across a woman who possessed tremendous sums of lead in a storehouse. Assuming that they could take possession of it, al-Waleed's men began to estimate its value but to their surprise the woman said: "I

am not prepared to sell it unless its weight is valued at the price of silver. " Thus, they wrote to the Ameerul-Mu'mineen in that regard and he replied: "Purchase it from her even at the value of silver. " It was after they had made the woman a generous offer for the lead that she said: "Since you were willing to pay all that then accept this lead as charity for the sake of Allah to go onto the ceilings of the Masjid. " Upon this, they accepted her donation and marked its sheets with the words "lillah" (For Allah's sake). It is even said that the woman was an Israelite and that they courteously wrote on the sheets of lead:

"These were contributed by the Israelite woman. "

Abu Qusayy said: "Four hundred crates of gold, each of which was valued at fourteen thousand Deenars, were spent on the construction of the Grand Masjid of Damascus. " He also said: "A guard went to alWaleed and said: 'O Ameerul-Mu'mineen! The people are saying that you are illegitimately spending money that belongs to the Baitul-Mal (Public Treasury). " After the congregational prayer, al-Waleed therefore shouted for the people to gather round whereupon he ascended the Minbar and began to address them, saying: "I have been informed about what you have been saying about me spending money from the Baitul-Mal improperly. O 'Amr bin Muhajir, get up and go and account for the money within the Baitul-Mal" and so he was escorted by mule to the Masjid. The money was then brought to him as he sat under the great dome and the bags of

solid gold and pure silver were emptied out in front of him, which formed such high piles that a man standing on one side of the Masjid would not be able to see a man standing on the other side of it.

Accordingly, 'Amr was brought some scales and he dutifully weighed all the money, which by his estimation amounted to enough to provide for the people for the next three years, while another narration states sixteen more years. At this, the

people rejoiced and began to praise and glorify Allah, the Majestic, after which al-Waleed said: "O people of Damascus! O people of Damascus! Four things mark your superiority over the rest of the world: your climate, your water, your fruits and your baths. To these I wanted to add a fifth: this mosque. " Delighted and elated, the people praised Allah, the Sublime, and then left as they gave thanks to Him and invoked His name.

The exterior walls of the mosque were built in the Roman period when the building functioned as a temple. Four defense towers were built in each corner, but only the two southern ones remained when alWaleed began his project. These towers were used as foundations to erect the eastern and western minarets. Al-Waleed then built a third square tower- shaped minaret known as the Mi'dhanatul-Aroos (The Bride of Minarets) near the northern gate. In each corner of this temple there used to stand very tall minarets that were built by the Greeks as watch towers; however, in later years the two northern towers collapsed, while the other two are still standing today. After the eastern part of the temple fell down in later years, the Christians contributed a great deal of money towards its reconstruction, which they performed to the highest standards, specifically with regards to the Eastern Minaret that - and Allah knows best - 'Eesa (Jesus (Peace be upon him)) will descend onto towards the end of time after casting out the Dajjal (Anti-Christ), as Imam Muslim verifies in his Saheeh on the authority of an-Nawwas bin Sam'an.

Following the successful completion of the Umawi (Umayyad) Mosque, there was not a more marvelous or more impressive building standing on the face of the earth, so much so that if one were to look at it for its exquisiteness and beauty, it would be hard to believe that one was not looking at an absolute miracle.

In later days, Sulaiman bin 'Abdul-Malik contributed to enhancing the embellishments of the Masjid during his rule. However, upon 'Umar bin 'Abdul-'Azeez's ascension to the Khilafah, he ordered that the gold be stripped off the walls and ceilings and for all the mother of pearl mosaics and marble masons to be removed and returned to the Baitul-Mal, which he then replaced with clay mud. Of course, the people were extremely annoyed by this and so the dignitaries gathered together to confront 'Umar, upon which Khalid bin 'Abdullah al-Qasri said: "I will speak to him. " Thus, upon meeting him, Khalid said: "That was not for you to do, O Ameerul-Mu'mineen", to which 'Umar said: "And why not, O Ibnul-Kafirah (son of an infidel)?" The reason 'Umar addressing him in this way was because Khalid's mother was a Byzantine Christian who bore just one son and so Khalid replied: "O Ameerul-Mu'mineen! Even though she was a Kafirah (disbeliever; infidel), she gave birth to a believing man! "So 'Umar said: "You are right", which caused him to feel embarrassed. He then said: "So why did you say that?" Khalid replied: "O Ameerul-Mu'mineen, it is because most of the marble that was in the Masjid was purchased by the Muslims from the different regions with their own money and so it does not belong to the Baitul-Mal", at which point 'Umar bowed his head in silence.

Al-Farazdaq once said in reference to the Grand Mosque of Damascus: "The people of Damascus have a palace belonging to the palaces of Paradise in their land. "

Accounts mention that when al-Mahdi, the 'Abbasid Ameerul-Mu'mineen, entered Damascus, he had wanted to visit the Baitul-Maqdis (Holy Sanctuary in Jerusalem) but upon looking at the Masjid of Damascus, he said to his scribe, Abu 'Ubaidullah al-Ash'ari: "The Banu Umayyah tribe (Umayyads) preceded us in three things: this Masjid, the likes of which I do not know on the face of the earth; their nobility; and 'Umar bin 'Abdul-'Azeez, as by Allah, we could never

match him! "He then went to the Baitul-Maqdis and as he looked at the Sakhrah (Dome of the Rock), which was built by 'Abdul-Malik bin Marwan, he said to his scribe: "And this is the fourth thing. "

Ibn 'Asakir said: "Some literary figures once sang to me in the Masjid of Damascus:

"The beauty of the Damascus Mosque is

widely recognised As well as its

marvellous contents;

A splendid, fine grace

for What the eye catches

of its charm;

Its land is pleasant and blessed

With favour and fortune that marks its

prosperity; Its mosque contains all

gracefulness

That excels other cities' mosques;

A building that has been

established skilfully May Allah

never waste its founder's efforts

To whom tribute and credit can be

given;

Honest news is narrated that pleases

its hearer, Its trees are still fruitful

Not affected by the pushing

winds As if the fruits were

implanted emeralds

In a shining gold land;

*It has fruits that you might think are
already ripe And it is not feared that
they will be rotten'*

*They are picked by glance and are
not damaged By hands or by traders;*

*If you contemplate its
viaduct or roof Its founder's
dexterity is apparent; If you
focus on its dome
adornment Its diversity will
confuse reason;*

*Assemblies of knowledge are neatly
organized within it That relieves the mind in
its gatherings;*

*Each of its doors has a place of purification
The security of which has been secured by
the people; Water continues to flow there*

*From the source of its
fountains; Its markets are
still bustling*

And its streets are crowded with people. ”

**The Superiority of the Grand
Mosque of Damascus
According to the Accounts and
Sayings of the Best of Men**

It is narrated that Qatadah said concerning the words of Allah, the Sublime, (which mean): “By the fig” [at-Teen, 95:1] refers

to the Mosque of Damascus, while the latter part of the Verse (which means): "And the olive" [ibid] refers to the Baitul- Maqdis (Holy Sanctuary in Jerusalem). The second Verse (which means): "By Mount Sinai" [ibid:2] alludes to when Allah spoke to Moosa (Moses) and the Verse (which means): "By this city of security" [ibid:3] refers to Makkah. Similarly, 'Uthman bin Abul-'Atikah said that with regard to the Verse (which means): "By the fig" [at-Teen, 95:1], the people of knowledge held this to mean the Mosque of Damascus, as maintained by Ibn 'Asakir.

Duhaim is reported to have said: "The four walls of the mosque were built by Prophet Hood (the prophet known in the Old Testament as Eber, upon him be peace), though they were not clad in mother of pearl mosaic, as this was done later by al-Waleed bin 'Abdul-Malik who raised the walls above the marble. " It has otherwise been said that Prophet Hood only built the Qiblah Wall (facing Makkah).

More recently, historians tend to refer to the Qiblah Corner on the side of the western gate as the "Corner of al-Khidr" (a well-known legendary figure) for reasons that are unknown to me. In any case, frequent reference is given to the Sahabah (Companions) praying within the mosque, which alone suffices as confirmation of its superiority and revered position above other mosques in which they also prayed. The first person to lead the prayer in the mosque was Abu 'Ubaidah bin al-Jarrah, the Ameer of the leaders of ash-Sham, one of the ten promised Paradise and a trustee of this

Ummah. Actually, many of the Sahabah prayed in this mosque before it underwent the aforementioned changes made by al-Waleed. However, subsequent to these changes, none of the Sahabah are reported to have been seen praying therein, other than Anas bin Malik (May Allah be pleased with him) who arrived in Damascus in the ninety-second year of the Hijrah as al- Waleed was building it. When Anas prayed inside it, al- Waleed saw him and on that occasion Anas criticized him for

performing his prayers at the last possible time (as we mentioned in the biography of Anas), which happened in the year before his death in the ninety-third year.

According to tradition, 'Eesa Ibn Maryam will pray in this mosque after he reappears towards the end of time, once he has cast out the Dajjal (Anti-Christ) and prevailed over the region. The people will unanimously become united under his rule in Damascus, which will be ordained with guidance and the elimination of deviance. It is said that he will descend upon the Eastern Minaret in Damascus at the time of the Fajr (dawn) prayer whereupon the call to prayer will customarily be made and the Imam (prayer leader) of the people will say: "Proceed, O Spirit of Allah! " Some reports state that once the call to prayer has been established, 'Eesa will pray behind a man from that Ummah who is referred to as the Mahdi- and Allah knows best.

'Eesa will then set forth with the people and catch up with the Dajjal at the site of 'Aqabah Afeeq (other reports give Bab Ludd as the place), where 'Eesa will slay the Dajjal with his own hands. We previously mentioned this when elucidating the saying of Allah, the Sublime (which means):

"And there is not one of the people of the Scripture (Jews and Christians) who will not believe in him ['Eesa (Jesus, son of Mary), as only a Messenger of Allah (Peace and Blessings of Allah be upon him) and a human being] before his death. " [an-Nisa', 4:159] In the

Saheeh traditions it is narrated that Prophet Muhammad (Peace and Blessings of Allah be upon him) said: "By Him (Allah) in Whose Hands is my soul, surely the son of Maryam (Mary), 'Eesa (Jesus), will before long descend amongst you people (Muslims) and judge mankind justly by the Law of the Qur'an (as a just ruler). He will then break the cross, slaughter the pigs and abolish the Jizyah (head-tax on all non-Muslims under the protection of

the Muslim government). He will not accept (any religion) other than Islam. ”

This narration altogether implies that ‘Eesa (Peace be upon him) will descend once this region has been besieged by the Dajjal and this will take place at the site of the minaret that was built during the period under discussion by the Christians who restored it with their own money after it had been burnt down. Subsequent to this, ‘Eesa will bring about their destruction, causing them to perish and ruin. When he descends, it is said that he will be standing in between two angels with his hands on both their shoulders. In appearance, he is described as having a reddish complexion, of medium height and some accounts further mention that he will be wearing Mumassaratan (two garments), while his head will look as if it is dripping although it will not be wet. This will take place at the time of Fajr (dawn) whereupon he will descend upon the minaret and establish the prayer within the greatest mosque in Damascus, i. e. the Great Mosque of Damascus.

The narration of an-Nawwas bin Sam‘an al-Kilabi is verified in Saheeh Muslim, which states: “He will descend upon the White Minaret east of Damascus. ” According to the narrator’s understanding – and Allah knows best – this could imply that ‘Eesa will descend upon the Eastern Minaret in Damascus. I have been informed, although I have never endorsed this claim myself, even now, that these are the words of this Hadeeth in some compilations. Allah will determine which of these views are in

fact correct.

References Made in Connection with the Head of Yahya bin Zakariyya (Peace be upon him)

Ibn 'Asakir narrates on the authority of Zaid bin Waqid who said: "Al-Waleed put me in charge of the workers assigned to

the project of constructing the Mosque of Damascus, during which time we unearthed a cavern that we then informed al- Waleed about. That night, he turned up holding a candle in his hand and as we proceeded down into the cavern, we discovered a modest little church, just three cubits by three cubits in size, and in which lay a closed chest. Al-Waleed then opened it and inside it was a basket containing the head of Yahya bin Zakariyya (John, the son of Zachariah) and on which (the basket) was written the words:[This is the head of Yahya bin Zakariyya]. Without further ado, al-Waleed firmly ordered that it be returned to its original place and said: 'Erect a pillar above this cavern amidst the other pillars', and so, a pillar was made so that the head could be placed safely inside it. "

Al-Waleed bin Muslim is reported to have said: "When al- Waleed bin 'Abdul-Malik ordered for the Mosque of Damascus to be built, a stone tablet with inscriptions was discovered in the Qiblah Wall of the mosque. It was sent to al-Waleed, who forwarded it to ar-Room. However, the people of ar-Room were unable to decipher it and they passed it on to the Hebrews who also failed to to make sense of it. " It was later suggested that al-Waleed should consult Wahb bin Munabbih on the matter. Upon informing him about the stone tablet being found in the Wall of the Qiblah-significantly, this wall was supposedly built by Prophet Hood (Peace be upon him) - and the issue of decoding its inscription, Wahb took a look at it and right away he began to shake his head as he read it. The contents of the tablet

were as follows:

[In the Name of Allah, the Compassionate, the Merciful: O son of Adam! If you could see how little remains of your lifespan, you would be less keen to pursue your hopes and desires. Indeed, you will regret it when your feet eventually slip from beneath you and when your family and servants will leave you on your own, when your beloved ones forsake you and your companions desert you; you will then be reduced to a state where you will suffer cold and are unable to respond.]

At that time, you will neither be able to turn to your family nor increase your good deeds, so do something for yourself before the Day of Judgement, before the time of regret and remorse, before your death will take place and your soul will be taken from you. At that time, no wealth will benefit you nor will any son you have begotten nor a brother you have left behind. Then, you will be in a condition amid the earth where your neighbours will be dead people. Therefore, seize the opportunity of your life before your death, your strength before your weakness and your health before your sickness, and before you will be seized and prevented from taking any action. This has been written at the time of Sulaiman (Solomon) the son of Dawood (David (Peace be upon him)). "

"The Door of the Clock"

The judge 'Abdullah bin Ahmad bin Zabir said: "The Qiblah entrance to the mosque was otherwise known as the 'Door of the Clock' due to the waterclock feature that used to be in constant operation just outside of the door. During the day a small crescent moved at a constant speed in front of the doors; at every hour, a door rotated to reveal a different colour and the figure of a falcon would lean forward, discharging pellets onto cymbals, upon which they resumed their upright positions. Above the doors, a zodiac circle rotated at constant speed. " This description could suggest two things: that the waterclock was situated outside the Qiblah entrance to the mosque, which was called the Bab uz-Ziyadah, although it is also said that this

name was given to it in more recent times after the building of the mosque -- a claim that does not contradict that the clock was present since the days of the judge Ibn az-Zabr. Or it could otherwise imply the existence of another door on the eastern side of the Qiblah wall to the mosque resembling the Babuz-Ziyadah, outside of which was the waterclock. It is possible that it could have later been shifted to outside of the Bab ul-Warraqueen to where it stands

until the present day (i. e at the entrance to the mosque from the East) – Allah knows best.

The Inauguration of the Umayyad Mosque

Hisham bin 'Ammar, the public speaker of Damascus, said: "The first person to recite in the Mosque of Damascus was Hisham bin Isma'eel bin Hisham bin al-Mugheerah al-Makhzoomi and in Palestine it was al-Waleed bin 'Abdur- Rahman al-Jurashi. "

The person Hisham bin Isma'eel who is being referred to here was the former deputy of al-Madinah and the one who beat Sa'eed bin al-Musayyab upon his refusal to pledge allegiance to al-Waleed bin 'AbdulMalik prior to his father's death. Al- Waleed later dismissed him from his post in al-Madinah and entrusted it to 'Umar bin 'Abdul-Azeez as we mentioned earlier.

The inaugural ceremony of this mosque was attended by various prominent predecessors belonging to the Tabi'een (second and third generations following the Companions), including Hisham bin Isma'eel alMakhzoomi, his slave, Rafi', and Isma'eel bin 'Abdullah bin Abul-Muhajir. The sons of 'Abdul-Malik bin Marwan were appointed to office such that the deputyship of Africa was assigned to Hisham bin 'Abdul-Malik, and his sons, 'Abdur-Rahman and Marwan.

Among the district judges who attended it were Abu Idrees al- Khawlani, Numair bin Aws al-

Ash'ari, Yazeed bin Abu Malik al-Hamdani, Salim bin 'Abdullah al-Muharibi and Muhammad bin 'Abdullah bin Labeed al-Asadi.

As for the jurists, Muhaddithoon (transmitters of Prophetic traditions) and Huffaz (memorisers of the Qur'an) in attendance was Abu 'Abdur-Rahman al-Qasim bin 'Abdur-

Rahman, the servant of the family of Mu'awiyah,
Makhool, and so on.

Chapter

The project of building the Mosque of Damascus commenced towards the end of the eighty-sixth year, and the church that originally stood on its foundations was destroyed during the month of Dhul-Qa'dah also of this year. Hence, once the demolition had been carried out and the construction had commenced, it was completed after a period of ten years, whilst any progress that was to be made in this year (i. e. the ninety-sixth year) was brought to a halt.

It was during this year that the mosque's founder, al-Waleed bin 'Abdul-Malik, passed away and so responsibility of the project was entrusted to his brother, Sulaiman, as we previously stated.

The Biography of al-Waleed bin 'Abdul-Malik, the Founder of the Mosque of Damascus

His name was al-Waleed bin 'Abdul-Malik bin Marwan bin al-Hakam bin Abul-'As and he was born in the fiftieth year after the Hijrah. His parents afforded him a luxurious life and consequently he grew up undisciplined, besides lacking proficiency in the Arabic language. He was tall, had a dark complexion that had been scarred by smallpox, and was flat nosed. During his lifetime, he saw Sahl bin Sa'd and Anas bin Malik, the latter of whom he also spoke to. As we mentioned in the biography of Anas, when al-Waleed approached him, he asked him what he had heard concerning the portents of the Hour. He also spoke to Sa'eed bin al-Musayyab as maintained by Az-Zuhri and others.

Al-Laith says: "In the seventy-eighth year, al-Waleed invaded the land of ar-Room in addition to leading the people on the Hajj Pilgrimage. " Others maintain that he invaded ar-Room in the year prior to this while he invaded Malatyah (Malatya Province, Turkey) and elsewhere in the following year. His ring was engraved with the words: "I sincerely believe in Allah", while others say it said: "O Waleed! Verily, you are a dead man. " It is said that his last words before death were: "Glory be to Allah, all praise belongs to Allah and there is no one worthy of worship but Him. "

There are claims suggesting that al-Waleed spoke ungrammatical Arabic, like it has been falsely alleged that one day he read the

following verse when delivering a sermon (what means): “Ya laitaha kanatilqadiyah (Would that it (death) had been my end!) ” [al-Haqqah, 69:27] whereupon he put a dammah (the vowel u) on the ta’ in “laitaha” to incorrectly render “laituha” to mean: “Would that it be your end and Allah relieves us of it! ”He also used to say: “Ya ahlul-Madinah [O people of al-Madinah]” with a dammah vowel (u) on the ahl instead of a fathah (the vowel a).

One day, 'Abdul-Malik said to a man from the Quraish: "You are a man who speaks ungrammatical Arabic", to which he responded: "Your son, al-Waleed, speaks ungrammatically. " So 'Abdul-Malik said: "But, my son Sulaiman does not", whereupon the man said: "Nor does my brother, Abu so and so. "

Ibn Jareer says: "I was informed by 'Umar that 'Ali (Ibn Muhammad al-Mada'ini) said: 'Al-Waleed bin 'Abdul-Malik was the best Caliph in the eyes of the people of ash-Sham for various obvious reasons:he built the Mosque of Damascus and erected minarets. He would give stipends to the people, especially those afflicted with leprosy, to whom he would say: "Do not beg from the people. " He also gave maintenance to disabled people and appointed guides to the blind. A series of victories and conquests were secured during his rule, such as al-Andalus (Andalucia), India and Sindh Province to name but a few.

Al-Waleed's interests extended to building and construction, which could also be said of the public in his time, such that a man would meet another man and ask: "What have you built?" or "What buildings have you designed?" On the other hand, his brother, Sulaiman, was more passionate about women, which was also a trait shared by the people such that one man would ask another: "How many women have you married?" "How many concubines do you have?" 'Umar bin 'Abdul-'Azeez, however, possessed an eagerness for reciting the Qur'an, praying and worshipping, for which the people also showed an eagerness. During his time, a

man would meet another man and ask: "How much time do you devote to private worship (in addition to the five prescribed prayers) ?" "How much of the Qur'an do you recite on a daily basis?" "What prayers did you pray yesterday?" and so forth.

Al-Waleed died in Dair Murran on which occasion he was carried on the shoulders of men to where he was buried in the

Bab us-Sagheer graveyard or, according to Ibn 'Asakir's account, in the Bab ul-Firadees graveyard.

Al-Mada'ini said: "Jareer lamented him in an

elegy in which

he said (in al-

Baseet poetry):

'O eye! Shed

unstinted tears

aroused by

memory

Your tears are no longer spared.

Indeed, the Khaleefah's fine traits are explicit.

Within the crooked land

His children rose up, at times of evident

calamity, Similar to the stars amongst

which the moon has fallen.

They were, 'Abdul-'Azeez, Rawh, and

'Umar, Who together could not

defeat his fate. '

Of those who died during the era of al-Waleed

was Ziyad bin Jariyah at-Tameemi ad-Dimashqi and 'Abdullah bin 'Amr bin 'Uthman, also known as Abu Muhammad, the judge of al-Madinah and a noble.

The Caliphate of Sulaiman bin 'Abdul-Malik

Sulaiman bin 'Abdul-Malik assumed power as the Khaleefah on a Saturday in mid-Jumadal-Akhirah in the ninety-sixth year -- the same day that his brother, al-Waleed, died. Under the rule of his brother, he had been the governor of Ramlah in Palestine and he was stationed there on the occasion of al- Waleed's death. He was his brother's heir to the throne in accordance with the will of their father, 'Abdul-Malik.

Prior to his death, however, al-Waleed bin 'Abdul-Malik had resolved to abolish Sulaiman's claim to power and instead handed it over to his son, 'Abdul-'Azeez bin al-Waleed. Al- Hajjaj bin Yoosuf, one of two prominent leaders (the other being Qutaibah bin Muslim), had supported the succession of alWaleed's son, rather than Sulaiman, which was in fact also true for Qutaibah and his party within ash-Sham. Jareer and other poets eulogised this situation in their poems, which lingered to the point of alWaleed's death, on which occasion Sulaiman was granted the pledge of allegiance. As al-Hajjaj had died before al-Waleed, he no longer posed a threat to Sulaiman, whilst Qutaibah bin Muslim on the other hand, was considered dangerous by Sulaiman and had to be contained. Thus, Sulaiman fell out of favour with Qutaibah and appointed his post to Yazeed bin al- Muhallab as the governor of al-'Iraq and then Khurasan, who had to be reappointed to it after he had been replaced by al- Hajjaj ten years ago. Yazeed thereafter commissioned the arrest and execution of al-Hajjaj bin Yoosuf's

family as revenge for dismissing him from Khurasan and then imprisoning and torturing him.

Seven days before the end of Ramadan in this year, Sulaiman dismissed 'Uthman bin Hayyan as the governor of al- Madinah and appointed Abu Bakr bin Muhammad bin 'Amr bin Hazm to the position, who was one of the scholars of his community.

When Qutaibah bin Muslim heard about Sulaiman bin 'Abdul-Malik's ascension to the caliphate, he immediately sent a chain of letters with an envoy to him. The subject of the letters was: first, to offer his condolences for his brother's death; second, to congratulate him on assuming power; third, to notify him of the trepidation and awe his enemies harboured towards him; fourth, that Allah had granted him victory upon victory by willing the Muslims to penetrate and conquer many major cities and regions; and finally, he asserted his loyalties lay with him just as he had showed obedience and devotion to al-Waleed before him. In doing so, he urged Sulaiman not to replace him as the governor of Khurasan with Yazeed bin alMuhallab. Moreover, Qutaibah had an inkling that he was not in favour with the new Khaleefah and so he wrote two other letters in anticipation of the foreseeable outcomes. In one of the letters he listed the battles and conquests he had carried out against kings and non-'Arabs in foreign lands, vilified Yazeed bin al-Muhallab and swore by Allah that he would absolutely renounce his allegiance to Sulaiman should he decide to appoint Yazeed over Khurasan. The other letter confirmed Yazeed's renunciation of allegiance to Sulaiman.

He sent the letters with an envoy who he gave specific instructions to deliver the first letter, and that they should deliver the second letter only in the event they saw Sulaiman favouring Yazeed. In this manner, the letters were delivered to Sulaiman and in the presence of Yazeed. As Qutaibah had anticipated, Sulaiman read the first letter and passed it to Yazeed,

and then as he read the second, his face changed and he clutched the letter in his hand without passing it on to Yazeed. At that point, he ordered the envoy to be held in the guesthouse and later that evening he summoned them to his courtyard where he presented him with a generous quantity of gold and a letter confirming Qutaibah's governorship of Khurasan. To accompany the envoy, Sulaiman also sent his own envoy to report to him, but when they arrived in

Khurasan, they discovered that Qutaibah had already struck first and staged a revolt. The revolt, however, miscarried and Qutaibah was killed by his own men before Sulaiman's messengers returned to him.

The Motive Behind Qutaibah bin Muslim's Murder

Once he had assembled his troops and detachments, Qutaibah openly disclosed his intentions and aspirations to rebel against Sulaiman bin 'Abdul-Malik and denounce obedience to his rule, upon which he offered his men a generous amounts of money for their participation. After he had finished saying his piece, however, he stopped to find that nobody was willing to comment on what he had said and so he began to degrade and insult them, tribe by tribe, sect by sect. The people were angered as a result of that and so they eschewed and dissociated from him, following which they tried to revolt against him and tried to kill him. It was supposedly Wakee' bin Sood who took it upon himself to mobilise the masses to stage a revolt and it was against this tumultuous backdrop that they killed Qutaibah during the month of DhulHijjah in this year.

Qutaibah bin Muslim bin 'Amr bin Husain bin Rabee'ah Abu Hafs al-Bahili was a prominent leader and amongst the best of them. He was courageous, of noble and distinguished descent, and he had taken the Muslim empire from the banks of Khurasan into the heartland of Central Asia and brought them into contact with the Chinese Empire through a succession

of glorious victories and triumphs. He was known to have a sound mind, enjoyed the good opinion of others and Allah guided many individuals through him -- while it is Allah alone Who guides whoever he wills - who then surrendered and draw near to Him, the Majestic and Sublime. Glory be to Allah Who did not will for his efforts to be in vain or his endeavours to be unsuccessful.

In spite of this, Qutaibah unequivocally committed an error that was to bring about his ruin. He acted rebelliously by his disobedience to the Caliph, and inevitably fate swiftly took its toll on him. Furthermore, he dissociated himself from the Ummah and this is why he died in a state of ignorance, but in a condition where his previous good deeds could expiate his bad ones. May Allah enhance his good deeds, pardon and forgive him, and reward him for all the suffering he endured when struggling against the enemies of Islam.

Upon Entering the Ninety-Seventh Year

During this year, Sulaiman bin 'Abdul-Malik assembled his armies against Constantinople and appointed his son, Dawood as the military commander to as-Sa'ifah, who successfully overthrew the Hisnul-Mar'ah (Fortress of the Woman).

Al-Waqidi says: "This was the year in which Maslamah bin 'Abdul-Malik invaded the land of alWaddahiyyah wherein he conquered over the fort that had originally been conquered by al-Waddah, the founder of al-Waddahiyyah. " Maslamah also invaded Barjamah wherein he conquered its fortresses and took its citizens captive. He later passed the winter in ar- Room.

'Umar bin Hubairah al-Fazari undertook a naval expedition against ar-Room, as a result of which he spent the winter there. 'Abdul-'Azeez bin Moosa bin Nusair was killed in this year and his head was sent to Sulaiman bin 'Abdul-

Malik, the Ameerul-Mu'mineen, with Habeeb bin Abu 'Ubaid al-Fihri.

Sulaiman appointed Yazeed bin al-Muhallab as the governor of Khurasan and further extended his authority to include the governorship of al-'Iraq.

The Ameerul-Mu'mineen, Sulaiman bin 'Abdul-Malik, led the Hajj Pilgrimage for the people in this year. He reassigned

his deputies who had already held office the previous year to the provinces, with the exception of Wakee' bin Abu Sood who was dismissed from Khurasan and replaced by Yazeed bin alMuhallab bin Abu Sufrah who also took control of al- 'Iraq as previously mentioned.

Among the Prominent People Who Died in this Year:

Al-Hasan bin al-Hasan bin 'Ali bin Abu Talib Abu Muhammad al-Qurashi al-Hashimi who narrated the following Hadeeth on the authority of his father who transmitted it from his grandfather: "Whoever reveres the Ahlul-Bait (household of the Prophet (Peace and Blessings of Allah be upon him)) among the Muslims day and night, Allah will pardon his sins. " He also narrated the Du'a' (supplication) for anxiety and fear on authority of 'Abdullah bin Ja'far who narrated it from 'Ali.

One day he said to a man belonging to the Rafidah (Dissenters; Rafidites, a Shee'ah sect): "Killing you would be a means of getting closer to Allah, the Majestic", to which the man responded: "You are joking! "At this, he said: "By Allah, I am not trying to joke with you, I am deadly serious. " At that point another man amongst the Rafidah said: "Did the Messenger of Allah (Peace and Blessings of Allah be upon him) not say: 'If I am the Mawla (master; guardian; patron) of someone, 'Ali is his Mawla too'? Al-Hasan replied: 'Yes. And in determining the caliphate he, too, said to the people: 'O people! Know that this ('Ali) is a successor to

your affairs and he will prevail over you after me. Therefore listen to him and obey him, for by Allah, by deserting 'Ali it is as if one has first deserted the will of Allah and His Messenger.

”

Moosa bin Nusair Abu 'Abdur-Rahman al-Lakhmi was a servant of the Banu Umayyah tribe who conquered the land

of Morocco where he seized a formidable amount of money. Moosa bin Nusair was highly skilled and proficient in the art of warfare because of his resoluteness and determination. AlFasawi further states: "Moosa bin Nusair was appointed as governor of Africa in the seventy-ninth year where he conquered many lands. " He died this year.

At the time when Moosa bin Nusair conquered the eastern lands, Qutaibah bin Muslim was conquering the western lands, for which may Allah reward the both of them. It is true that they both succeeded in penetrating and conquering many provinces and regions, but it is also a fact that Moosa bin Nusair acquired things not gained by Qutaibah, to the extent that when Qutaibah conquered al-Andalus (Andalucia), a man approached him and said: "Assign some men to me so that I might retrieve a magnificent treasure for you. " He therefore allocated a group of men whom he took to some place and began digging a massive hole to unearth the most remarkable precious stones, jewels and chrystolite, besides a vast quantity of gold. They also found a velvet-like mockado carpet embroidered with golden thread and embellished with expensive rare pearls, as well as another similar carpet that was decorated with precious jewels and stones beyond description.

Moosa bin Nusair made an urgent supplication for rain on behalf of the people in the ninety-third year of the Hijrah at a time when Africa was afflicted with drought and famine. He thereby ordered the people to fast for three

days before praying for rain, which they then did in congregation after he had gone out to the people and separated the Muslims from the Ahl udh-Dhimmah (free non-Muslim subjects living in Muslim lands) and the livestock from its young. He further instructed all the wailing and screaming people to be removed, upon which he began to invoke Allah until midday. Upon descending from the pulpit it was said to him: "Will you not supplicate for the Ameerul-Mu'mineen?" He replied:

“No. This is a time to mention no one other than Allah”, and at that instant, Allah, the Majestic and Sublime, caused it to rain. In fact, it is said that several amazing things similar to this incident happened to him during his conquest of al- Andalus.

Upon Entering the Ninety-Eighth Year

During this year, Sulaiman bin ‘Abdul-Malik, the Ameerul- Mu’mineen, initiated plans for his brother,

Maslamah bin ‘Abdul-Malik, to undertake a second military expedition to the Byzantine capital, Constantinople in succession to the army that had already been sent out. Therefore, he advanced forth with the backing of a formidable army, as the first army returned, carrying loads of foodstuff on horseback. Upon arriving at his destination, Maslamah accumulated the provisions together at the foot of the mountain and told his men: “Leave this food as stores and eat from the food that you find in their land instead. Cultivate and yield crops in the places of cultivation and build houses for yourselves out of wood, as we will not be turning back from this land until we have conquered it by the will of Allah! ”

A Christian man, reportedly by the name of Ilyoon, had approached Maslamah and proposed that if he attempted to seize ar-Room, he would disclose any vital information to him. Not long after this, the king of Constantinople passed away, following which Ilyoon entered the official royal court with a letter from

Maslamah that caused ar-Room to become overcome with fear. They therefore said to Ilyoon: "Suppress him and we will make you sovereign over us" and so he betrayed Maslamah by devising a plan of treachery and deceit that even involved burning the food stores belonging to the Muslims. He managed to accomplish this by telling Maslamah: "As long as the people see that you have provisions stored away here they will continue to think that you are putting off going into battle against them. Therefore,

if you burn it all, they will be convinced that you have finally resolved to wage war and so they will quickly surrender the country to you. " And so, Maslamah took his advice and ordered for all the provisions to be burnt. However, that same night Ilyoon arranged to board a ship, taking with him as much of the Muslim army's possessions as he could, and he emerged the following morning among the opposition declaring his determination to fight against the Muslims. In doing so, he declared the situation as critically hostile and so accordingly, fortified himself in the land after having joined forces with ar-Room and left the Muslims in such a horrific crisis that they had eaten everything they owned, apart from mud. In spite of this, the Muslim army persevered in their endeavour until the occasion of Sulaiman bin 'Abdul-Malik's death and the ascension of 'Umar bin 'Abdul-'Azeez, which we shall come to, at which point they returned to ash-Sham having exerted arduous efforts. Maslamah did not leave Constantinople without first building a magnificent and elegantly designed mosque that he erected high into the sky.

Ibn Jareer says: "This was the year in which Sulaiman bin 'Abdul-Malik made his son, 'Ayyoob, the hereditary heir of the caliphate after him, which happened following the death of his brother, Marwan bin 'Abdul-Malik bin Marwan. In doing so, Sulaiman usurped power from his brother, Yazeed, and handed it over to his son, Ayyoob, but as fate would have it, Ayyoob died during the lifetime of his father that same year. Given that Sulaiman's only other eligible son was fighting at

Constantinople and it was uncertain whether he was still alive, while his other sons were too young, Sulaiman broke the tradition by not maintaining a hereditary dynasty and appointed his paternal cousin, 'Umar bin 'Abdul-'Azeez, as his successor, which proved to be a truly excellent decision.

The city of as-Saqalibah (a city situated between Bulgaria and Constantinople) was conquered during this year.

Yazeed bin al-Muhallab invaded Dihistan in the land of China in this year, which he besieged and waged a fierce attack against, not stopping until it was forced to surrender. He further killed four thousand Turks in captivity and seized the wealth and valuable commodities and possessions within the land. Then he moved on to Jurjan (in modern-day north Iran) where its ruler mobilised an army in ad-Dailam (a people from north Iran). There, the ruler offered his assistance; however, Yazeed bin al-Muhallab attacked and killed their army. Muhammad bin 'Abdur-Rahman bin Abu Sabrah al- Ju'fi, a prominent, valiant horseman, made an attack against the king of ad-Dailam that resulted in his death and whereby Allah, the Majestic, put the enemy to flight. Ibn Abu Sabrah also met some of the Turk horsemen in combat, during which one of them struck his helmet with his sword so hard that it got stuck, which enabled Ibn Abu Sabrah to slay him. As he returned to the Muslims in their military base, his sword was dripping with blood while the sword of the Turk horseman was still attached to his helmet, which caused Yazeed bin alMuhallab to say as he looked at him: "I have never seen a sight better than this! Who is this man?" The people said: "Ibn Abu Sabrah. " He said: "What an excellent man he would be if it were not for his drinking! "It follows that Yazeed bin al- Muhallab then decided to besiege Jurjan whose beleaguered leader reconciled with him at a cost of seven hundred thousand Dirhams, four hundred thousand Deenars, two hundred thousand garments, four hundred saffron-coloured donkeys, and four hundred armed men all equipped with a shield

of armour and silver vessels for eating and drinking.

Before this, the city had been conquered by Sa'eed bin al-'As who reached a peace agreement by imposing an annual Kharaj (land tax in Islamic law) of one hundred thousand, while paying two hundred thousand one year and three hundred thousand at other times. However, in other years, they completely withheld paying anything until eventually they rejected the Kharaj altogether and renounced their faith. Due to

their lack of cooperation, Yazeed bin al-Muhallab launched a military campaign against them in order to reinstate the agreement to the way it had been at the time of Sa'eed bin al-'As. It is said that Yazeed bin al-Muhallab acquired a vast amount of wealth from Jurjan including a priceless jewel encrusted crown. He said: "Have you ever seen anyone forsake something like this?" The people said: "We do not know of anyone. " So he said: "By Allah! I know a man who would renounce this or anything like it if he were offered it. " He then summoned Muhammad bin Wasi', who had carried out a raid during the military expedition and offered the crown to him but he humbly asserted: "I have no need for it. " However, Yazeed said in return: "I have taken an oath that you must take it. "

Amongst Those Who Died in this Year:

'Abdullah bin 'Abdullah bin 'Utbah, an Imam (religious leader) and a tutor of 'Umar bin 'Abdul-'Azeez. He also reported many narrations on the authority of the Sahabah.

Abul-Hafs an-Nakha'i.

'Abdullah bin Muhammad Ibn al-Hanafayyah.

Upon Entering the Ninety-Ninth Year

This year witnessed the death of Sulaiman bin 'Abdul-Malik, the Ameerul-Mu'mineen, on a Friday, ten days into the month of Safar, or it is

also said ten days before the end of the month, at the age of fortyfive, yet some say forty-three and others generally state above the age of forty.

His name was Sulaiman bin 'Abdul-Malik bin Marwan bin al-Hakam bin Abul-'As bin Umayyah bin 'Abd Shams al- Qurashi al-Umawi, Abu Ayyoob. He was born in the city of al-Madinah into the Banu Jazeelah tribe, after which he was

raised with his father in ash-Sham. He transmitted the Hadeeth from his father who narrated it on the authority of his grandfather who narrated it from 'A'ishah, UmmulMu'mineen, regarding the story of false accusations that were made against her. It is recorded in the account of Ibn 'Asakir through his son, 'Abdul-Wahid bin Sulaiman, on his authority.

Abu Bakr as-Sooli narrated that 'Abdul-Malik gathered his sons, al-Waleed, Sulaiman and Maslamah, before him to ask them to recite the Qur'an to him and they all proved proficient in their reading. He then asked them to recite poetry to him, which they also did excellently apart from their lack of command over A'sha poetry (by the poet, Maimoon bin Qais al-A'sha (570-696 AD) who was nicknamed "night-blind" after he lost his sight) which caused 'Abdul-Malik to scold them. He then went on to say: "Each man amongst you must recite the most temperate verses spoken by an 'Arab without any obscene language. " So he began by saying: "Proceed, O Waleed! "At which point, al-Waleed started to recite the following verses:

"No mount or journey pleases me

*Like the voyage between Dumlooj and
Khalkhal. "*

*'Abdul-Malik then asked: "Is there any poetry
more subtle than those verses?! Proceed, O
Sulaiman! "So he recited:*

"How nice it would be if she drew back

*her hand In order to disrobe her
garment. "*

However, 'Abdul-Malik said: "That was not good enough. Proceed, O Maslamah! " And so he recited a saying of Imra'ul-Qais:

*"Your eyes do not shed tears except that they
shoot*

Arrows in the chest and kill the heart. "

So 'Abdul-Malik said: "Imra'ul-Qais lied and that was not good enough. If her eyes cried tears of passion then nothing but reunion remains for the lover to relieve her of her estrangement and clothe her with affection. " He therefore resolved: "I will grant you all a deadline of three days after which whoever can deliver that verse to me, he will receive whatever he desires", whereupon they left his presence. It happened that as Sulaiman was riding on his mount, he came across a desert nomad who was reciting as he rode his camel (in al-Baseet poetic meter):

*"Even if I am beheaded for
seeking her love The head would
hastily turn towards her. "*

Upon hearing these words, Sulaiman quickly detained the desert nomad and then went to his father to whom he said: "I have come to give you the answer. " So he said: "Proceed", upon which he recited the verse to him. At this, 'Abdul-Malik said: "Well done! Where did you come across this?" Sulaiman told him about the desert nomad, upon which his father said: "Make your request and make sure not to forget about your friend. "

During Sulaiman bin 'Abdul-Malik's days, he renewed the Maqsoorah (the detached portion of a mosque set aside for the communal prayer) and employed his paternal cousin, 'Umar bin 'Abdul-'Azeez, as his advisor and minister.

Regarding this, Sulaiman had said to him: "We have pursued our interests and we have no knowledge of how to manage them, for I am incapable of discerning what is good for the welfare of the public", upon which 'Umar bin 'Abdul-'Azeez took it upon himself to act as his personal advisor.

Sulaiman bin 'Abdul-Malik commissioned the invasion of Constantinople and in doing so he sent military detachments

from ash-Sham (the Levant), al-Jazeera (the Arabian Peninsula) and al-Mawsil (Mosul) consisting of approximately one hundred and twenty thousand combatants. He sent a further one thousand naval vessels from Egypt and Africa under the commandership of 'Umar bin Hubairah whilst appointing his brother, Maslamah bin 'Abdul-Malik and his son, Dawood bin Sulaiman bin 'Abdul-Malik, as the commanders-in-chief.

Hammad bin Zaid said on the authority of Yazeed bin Hazim: "Sulaiman bin 'Abdul-Malik would deliver a sermon to us every Friday and he would never fail to say: 'Whilst the people of the world are departing, no intention can advance them, nor can any house provide them with comfort until the decree of Allah is ordained and they are promised their everlasting abode for what they did not believe in and for not distancing themselves from the evil of the people'. He then recited the verse (which means):

"Think, (even) if We do let them enjoy for years; And afterwards comes to them that punishment which they had been promised; All that with which they used to enjoy shall not avail them. " [ash-Shu'ara', 26: 205-207]"

Abu Mus-hir said on the authority of Abu Muslim Salamah bin al-'Ayyar al-Fazari said: "Muhammad bin Seereen would invoke mercy on Sulaiman bin 'Abdul-Malik because he began his caliphate well and he ended it well, and because he began it by attending the prayers on time and ended it by appointing 'Umar bin

‘Abdul-‘Azeez as his successor. ”

Ibn Jareer narrated that Raja’ bin Haiwah, who was the minister of marriage endowments to the Banu Umayyah tribe, said: “Sulaiman bin ‘Abdul-Malik consulted me when he was ill about appointing a son who had not yet reached the age of maturity as his successor, to which I said: ‘Indeed, amongst the things that preserves the caliph in his grave is his

appointment of a righteous man over the Muslims (after him) '. He then asked me about appointing his son, Dawood, as his heir, so I said: 'Dawood is away in alQustanteeniyyah and you do not even know if he is alive or dead'. So he said: 'What do you think?' I replied: 'Whatever you think, O Ameerul- Mu'mineen! 'He therefore asked me: 'Then what do you think of 'Umar bin 'Abdul-'Azeez?' So I said: 'I know him and, by Allah, he is a good, virtuous Muslim'. So he said: 'He is definitely that but I fear that this will not please my brothers'. It follows that Raja' advised him to make Yazeed bin 'Abdul- Malik the successor to the throne after 'Umar bin 'Abdul- 'Azeez in order to satisfy the Banu Marwan tribe. Hence, Sulaiman wrote:

("In the Name of Allah, the Benficient, the Merciful: This letter is from the servant of Allah, Sulaiman bin 'Abdul- Malik, concerning 'Umar bin 'Abdul-'Azeez. Verily, I have appointed the caliphate to him and then to Yazeed bin 'Abdul- Malik after him. Therefore listen to him and obey him, and fear Allah by not disagreeing over it or desiring it for yourselves. ")

He then sealed the letter and sent it to Ka'b bin Hamid al- 'Absi, the chief legislator, to whom he said: "Gather my family together and then instruct them to pledge their allegiance as mentioned in this letter. If anyone amongst them refuses to do so, chop off his head. " Thus, a meeting was convened and as the men entered upon the Ameerul- Mu'mineen, they greeted him with greetings of peace. He then addressed them, saying: "This letter is my

covenant to you; therefore you must listen to, obey and pledge your allegiance to whoever I have appointed as my successor in it. Now, pledge your allegiance to him one by one. ”

Raja’ said: “When they became divided over the issue, ‘Umar bin ‘Abdul-‘Azeez came to me and said: ‘I implore to you by Allah, with all my respect and love, that if the letter concerns

me then tell me so that I might ask Allah to pardon me from now before I fall into a state in which I cannot do anything before the time of the Hour! "So I said: "By Allah! I will not tell you a single letter of it. " Raja' said: "I met with Hisham bin 'Abdul-Malik who said: 'O Raja'! Indeed, I have a profound love and respect for you, therefore tell me if you think that this affair has been entrusted to me or to someone else not equal to me who will be unsuited to it'. I therefore said to him: 'By Allah! I will not inform you of a single word of what has been disclosed to me in confidence. '"

Raja' said: "I entered upon Sulaiman when he was on his death bed and as he began to suffer the agonies of death, I turned him round to face the Qiblah (direction of Makkah). Once he regained consciousness, he said to me: 'You are not done yet, O Raja'! 'So I turned him round two more times and as I was about to turn him the third time he said to me: 'Just a minute, I now want to say something. I bear witness that there is no one worthy of worship other than Allah and that Muhammad is His Messenger and Servant'. I then turned him towards the Qiblah and soon after that he passed away. After that, I covered him with a green velvet sheet and then went out and closed the door behind me. Accordingly, I wrote to Ka'b bin Hamid to assemble the people in the Dabiq mosque where I said: 'Pledge your allegiance to whoever is stated in the letter'. So the people said: 'We have already pledged our allegiance'. I said: 'Then pledge it a second time' and so they did. I then said: 'Go and visit your companion as he has died' and then I read the

letter to them. Once I mentioned that it was 'Umar bin 'Abdul-'Azeez who had been appointed as caliph, the faces of the Banu Marwan tribe began to change, and as I read the latter part stating that Yazeed bin 'Abdul-Malik was to be the successor after him, they grandually began to leave. At this point Hisham shouted: 'We will never pledge allegiance to him! 'So I said: 'By Allah! I will chop off your head without hesitation! Stand and pledge your allegiance! '

Thus, the people got up to go to 'Umar bin 'Abdul-'Azeez who was at the far end of the Masjid and upon realising what had happened, he said: 'To Allah we belong and to Him we shall all return'. However, as his legs had given in, the people took him by his arms and lifted him to the pulpit where he stood in silence. Raja' bin Haiwah announced: 'Will you not come to the Ameerul-Mu'mineen and pledge allegiance to him?' At that moment, the people stood up and pledged their allegiance, including Hisham who even ascended the Minbar to do so while saying: 'To Allah we belong and to Him we shall return'. 'Umar then said: 'Yes, to Allah we belong and to Him we shall return and it is He Who determined that we would contend over this matter'. Following this, 'Umar gave an eloquent speech to the people and they continued to pledge their allegiance to him. " Part of what he said in this speech was: "I am not an innovator, rather I am a follower; if those inhabitants of the surrounding major cities and towns pledge their allegiance as you pledged yours then I will be your ruler. However, if you refuse, then I have no power over you" and then stepped down from the Minbar. Thus, the people willingly complied with Sulaiman's wishes.

Muhammad bin Ishaq said: "Sulaiman bin 'Abdul-Malik died in Dabiq in the land of Qinnasreen (one of the five sub-provinces of Syria) on a Friday night, ten days before the end of the month of Safar in the ninety-ninth year and precisely two years, nine months and twenty days from the time of al-Waleed's death. "

The Caliphate of ‘Umar bin ‘Abdul-‘Azeez

We mentioned earlier that he was appointed to the caliphate on Friday, ten days into, or according to some, ten days before the end of, the month of Safar in this year on the day of

Sulaiman bin 'AbdulMalik's death. 'Umar bin 'Abdul-'Azeez had been oblivious to Sulaiman's choice of successor and due to 'Umar's fine characteristics such as his piety, faith, asceticism, respectability and integrity, he made no attempt to seize the caliphate; instead, he was content with continuing on his travels on his beautiful steed.

It is said that in a sermon delivered to the people, 'Umar said: "O people! Indeed, I possess an ambitious soul such that it is not granted anything except that it desires something more. I have been granted the caliphate and for that reason my soul yearns for that which is higher than that, namely, Paradise, therefore help me to achieve it and may Allah bestow His mercy upon you. " An account of his life will be given once we have reached the occasion of his death, by the will of Allah.

Upon assuming his position as caliph, one of the first tasks 'Umar bin 'Abdul-'Azeez embarked on was to send for Maslamah bin 'Abdul-Malik and the Muslims accompanying him who were in the land of arRoom laying siege to Constantinople and whose situation had become critical and severely restricted due to the size of their army. Thus, 'Umar bin 'Abdul-'Azeez wrote to them, ordering them to pull back and return home to ash-Sham, in addition to sending huge quantities of food supplies and some five hundred stallions, which was an occasion for the people to rejoice.

During this year, the Turks committed an

aggressive attack against the Muslims in Adhrabeejan (Azerbaijan) that resulted in them suffering a staggering death toll. In response, 'Umar bin 'Abdul-'Azeez dispatched Hatim bin an-Nu'man al- Bahili to annihilate them, which he did, so that no one but their women and children escaped from being killed.

'Umar dismissed Yazeed bin al-Muhallab from governorship in al-'Iraq in this year and put 'Adiyy bin Artat al-Fazari in

charge of al-Basrah instead. During his time in office, he appointed al-Hasan al-Basri to occupy the position of chief judge, but he later resigned and was replaced with Iyas bin Mu'awiyah adhDhaki al-Mashhoor. He further delegated 'Abdul-Hameed bin 'Abdur-Rahman bin Zaid bin al-Khattab over al-Koofah in addition to assigning Abuz-Zinad as his scribe under his authority. He appointed 'Amir ash-Sha'bi as its district judge, about whom al-Waqidi says: "He continued to be the judge of al-Koofah for the entire period of 'Umar bin 'Abdul-'Azeez's caliphate. " To the other provinces he appointed alJarrah bin 'Abdullah al-Hakami as governor of Khurasan, 'Abdul-'Azeez bin 'Abdullah bin Khalid bin Aseed as the deputy of Makkah and Abu Bakr bin Muhammad bin 'Amr bin Hazm as governor of alMadinah and who also led the Hajj Pilgrimage for the people in this year.

'Abdul-Malik bin Rifa'ah was dismissed from office in Egypt and substituted by Ayyoob bin Shurahbeel.

The office of Futya (formal legal opinion under Islamic law) was jointly entrusted to Ja'far bin Rabee'ah, Yazeed bin Abu Habeeb and 'Ubaidullah bin Abu Ja'far, whose roles primarily entailed issuing legal rulings to the people. Umar appointed Isma'eel bin 'Abdullah al-Makhzoomi as governor of Africa and the land of Morocco, whose good conduct and etiquettes is said to have influenced a great deal of the indigenous Berber population in Morocco to submit to Islam

- Allah, the Sublime, knows best.

Amongst the Prominent People who Died in this Year:

Al-Hasan bin Muhammad, the son of al-Hanafiyyah and an honourable Tabi'i (the second or third generation following the Companions).

'Abdullah bin Muhaireez bin Junadah bin Wahb al-Qurashi al-Jumahi al-Makki who was an occupant of the Baitul- Maqdis (Holy Sanctuary in Jerusalem).

Mahmood bin Labeed bin 'Uqbah Abu Nu'iam al-Ansari al- Ashhali al-Madani who was born during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) on whose authority he transmitted a number of narrations. Al-Bukhari ascribes companionship to him and Ibn 'Abdul-Barr states that he was older than Mahmood bin ar-Rabee', who died in either the ninety-sixth or ninety-seventh year.

Nafi' bin Jubair bin Mut'im bin 'Adiyy bin Nawfal, al- Qurashi an-Nawfali al-Madani.

Kuraib bin Muslim, the servant of Ibn 'Abbas, who transmitted narrations from a number of the Sahabah and others. He possessed many books and he was acknowledged as a trustworthy person in terms of performing good deeds and practising his religion.

Mahmood bin ar-Rabee' al-Ansari, Abu Muhammad, to whom many narrations are ascribed.

Muslim bin Yasar Abu 'Abdullah al-Basri, the ascetic jurist to whom many narrations are ascribed.

Hanash bin Abdullah bin 'Amr as-San'ani who was the administrative governor of Africa and the land of Morocco. He died carrying out a raid in Africa and he transmitted many narrations on the authority of the Sahabah.

Kharijah bin Zaid bin ad-Dahhak al-Ansari al-Madani, was a jurist who would issue Fatawa (legal rulings) in al-Madinah.

The 100th Year of the Prophetic Hijrah

Nu'aim bin Dijajah is reported to have said: "Abu Mas'ood entered upon 'Ali and said: 'You are the one who said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'A hundred years do not pass on the earth except that Allah sends someone to renew its religion. '"According to Ahmad, this implied that the Ummah will be rectified and relieved with the passing of one hundred years.

The Khawarij were expelled from al-Harooriyyah in al-'Iraq in this year and so 'Umar bin 'Abdul-'Azeez wrote to 'Abdul-Hameed, the deputy of al-Koofah, ordering him to invite them to the Truth and to treat them with compassion as opposed to waging war against them and causing corruption on the earth. However, having done that, he also dispatched an army against them but the Khawarij of al-Harooriyyah put them to flight. Thereafter, 'Umar wrote to 'Abdul-Hameed, reproaching him for his army and instead sent out his paternal cousin, Maslamah bin 'Abdul-Malik, from al-Jazeerah (the Arabian Peninsula) to wage war against them. Allah granted victory over them at his hands, following which 'Umar bin 'Abdul-'Azeez wrote to the leader of the Khawarij (whose name was Bistam) telling him: "What causes you to challenge me? If it is because you are angry then I have more right to be angry than you do. Go ahead and vie with us if you think doing so is right, but if you think that it is wrong then we can judge between the two parties. "

The leader of the Khawarij dispatched a band of his closest delegates to 'Umar, who then selected two of them for questioning, upon which he asked: "What is the reason behind your being hostile?" They replied: "Because Yazeed bin 'Abdul-Malik was made a successor after you. " So he said: "I would never have appointed him just like he would never have appointed me. " So they said: "Then how can you be satisfied that he will be trusted with the Ummah after you?"

He answered: "Because of three things: The Banu Umayyah tribe will scheme to poison and kill him for fear that he will seize the Khilafah from them and deny them their wealth - Allah knows best. "

Umar bin 'Abdul-'Azeez appointed 'Umar bin Hubairah as deputy of al-Jazeerah (the Arabian Peninsula) in this year.

Yazeed bin al-Muhallab was escorted to Umar bin 'Abdul- 'Azeez from al-'Iraq due to the fact that 'Adiyy bin Artat, the deputy of al-Basrah, had sent 'Umar a message claiming that Yazeed had been showing signs of rebelliousness and opposition along with Moosa bin Wajeeh. Notably, 'Umar hated Yazeed bin al-Muhallab and his family, about whom he would say: "They are tyrants and I do not like people like them. "

Upon entering his presence, 'Umar instructed Yazeed to pay back the money that Sulaiman had previously allocated to him, to which he said: "I was allocated it to frighten the enemies with. Nothing remains (to be paid) between Sulaiman and I, I knew my place with him. " So 'Umar said to him: "I will not listen to this from you nor will I release you until you reimburse what you took from the money of the Muslims", upon which he ordered his imprisonment.

'Umar subsequently delegated al-Jarrah bin 'Abdullah al- Hakami as governor of Khurasan in his place.

Yazeed bin al-Muhallab's son, Makhlad bin Yazeed, arrived before 'Umar and said: "O

AmeerulMu'mineen! Verily, Allah, the Majestic and Sublime, has blessed us with your appointment over us. However, we have not been the most terrible of people towards you so why is it that you imprison this old man even as I stand here and make peace with you on his behalf?" So 'Umar said: "I will not make peace with you unless you can present everything that has been asked of him and I will not accept anything from him other than all the

money he has in his possession belonging to the Muslims. " So he said: "O Ameerul-Mu'mineen! If you have proof to support what you are claiming against him then take an oath by it otherwise make peace with me concerning him. " 'Umar stated once again: "I will not take anything from him other than what he has in his possession", at which point Makhlad bin Yazeed left. It was not long before Makhlad died, on which occasion 'Umar said: "He was better than his father. "

It follows that 'Umar ordered for Yazeed bin al-Muhallab to be dressed in a woollen Jubbah (long dresslike garment worn by men) and transported by camel to the island of Dahlak (one of the Dahlak Archipelago islands located in the Red Sea near Massawa, Eritrea) to where the wanton offenders would be banished. The people, however, pleaded on his behalf and so he was returned to prison where he remained until 'Umar took sick with the illness that eventually killed him, at which time Yazeed managed to escape while also in a sick condition. In fact, it is most likely that Yazeed knew that 'Umar was fatally ill, which is why he wrote to him, as we shall come to shortly, with the knowledge that 'Umar had been poisoned.

In the month of Ramadan of this year, al-Jarrah bin 'Abdullah al-Hakami, who had held the office of governor of Khurasan for a period of one year and five months, fell out of favour with 'Umar bin 'Abdul'Azeez. The reason for his fall from grace was that he began exacting the Jizyah (head tax on free non-Muslims under Muslim rule) from the disbelievers who had

entered into Islam, on the grounds he claimed that they were only submitting to Islam to evade paying taxes. As a result of his misbehaviour, they renounced Islam, returned to their own religions and settled with paying the Jizyah tax. With regard to this, 'Umar wrote to him saying: "Indeed, Allah sent Muhammad (Peace and Blessings of Allah be upon him) as a preacher and not as a tax collector!" Hence, al-Jarrah was dismissed, 'Abdur-Rahman bin Nu'aim al-Qushairi was

put in charge of warfare and 'Abdur-Rahman bin 'Abdullah was put in charge of the Kharaj (land tax).

'Umar wrote to his officials this year directing them to enjoin good and prohibit evil, expounding and clarifying the Truth to them, attaching immense importance to the relationship between him and them, and warning them to fear Allah's punishment and retribution. Part of what he wrote to 'Abdur-Rahman bin Nu'aim al-Qushairi read: ("Be a servant of Allah and an advisor to his servants, and do not be an accuser and criticiser of Allah for He is the closest to you over all people and His right over you is the greatest. Do not turn your back on the affairs of the Muslims except to enhance them or if it is in their genuine interests. Execute that which has been entrusted to you with respect to your subjects and be wary of being driven an inclination other than the Truth, for Allah will not conceal it for you. And do not fall into denominations and sects concerning Allah, as there is no refuge in anything other than Allah"). In this manner, he wrote many letters of religious and spiritual exhortation to all his workers.

It is narrated by al-Bukhari in his Saheeh that 'Umar wrote the following to 'Adiyy bin 'Adiyy: "Belief includes Fara'id (enjoined duties), laws, Hudood (legal punishments) and Sunan (deed or acts of worship, etc). Whoever follows and implements all of them completely has complete faith, and whoever does not, his belief is incomplete. As long as I am alive I will continue to tell you all about them so that you

might act in accordance with them. And should I die, I am not anxious to have your company. ”

**This was the year in which the
claim of the Banul-‘Abbas
(Abbasids) to the caliphate
began to surface:**

This began with Muhammad bin ‘Ali bin ‘Abdullah bin ‘Abbas, who was residing in the land of the Sharaf (a sect of

the Khawarij based in the outskirts of al-Koofah), when he sent one of his men (named Maisarah) to al-'Iraq, while another party consisting of Muhammad bin Khunais, Abu 'Ikrimah as-Sarraj (Abu Muhammad as-Sadiq) and Hayyan al-'Attar (the paternal uncle of Ibraheem bin Salamah) were sent to Khurasan, which at that time was under the governorship of al-Jarrah bin 'Abdullah al-Hakami, before he was dismissed in the month of Ramadan. Upon their arrival, al-Jarrah summoned them to him and his family and so they met together and then departed, following which al-Jarrah wrote to them to grant them their request to travel to al-'Iraq. He subsequently delegated Muhammad bin 'Ali to al-'Iraq, who in turn was delighted and considered it to be a good sign, given that this was a primary principle executed in fulfilment of Allah's will. At this point, the Banu Umayyah (Umayyad) state had shown signs of vulnerability and weakness, especially following the death of 'Umar bin 'Abdul-'Azeez, which we shall elaborate on in the forthcoming chapters. Abu Muhammad as-Sadiq had therefore chosen twelve chiefs for Muhammad bin 'Ali, namely: Sulaiman bin Katheer al-Khuza'i, Lahiz bin Quraiz at-Tameemi, Qahtabah bin Shabeeb at-Ta'i, Moosa bin Ka'b at-Tameemi, Khalid bin Ibraheem Abu Dawood (from the Banu 'Amr bin Shaiban bin Dhuhl tribe), al-Qasim bin Mujashi' at-Tameemi, 'Imran bin Isma'eel Abun-Najm (the chief of the Abu Mu'ait family), Malik bin al-Haitham al-Khuza'i, Talhah bin Zuraiq al-Khuza'i, 'Amr bin A'yan Abu Hamzah (a chief of Khuza'ah), Shibl bin Tahman Abu 'Ali al-Harawi (servant to the Banu Haneefah tribe)

and Moosa bin A'yan (also a chief of Khuza'ah). Besides them, he selected a further seventy men for whom Muhammad bin 'Ali subsequently wrote a set of instructions, in order to direct and guide their conduct and behaviour.

During this year, Abu Bakr bin Muhammad bin 'Amr bin Hazm, the deputy of al-Madinah, led the Hajj Pilgrimage and the officials already in office were reinstated, except for those

who we mentioned had been dismissed, in which case someone else was appointed - Allah knows best.

'Umar bin 'Abdul-'Azeez did not lead the Hajj Pilgrimage during his days as Caliph due to being preoccupied with the affairs of the Muslims. Instead, he would write to al-Madinah saying: ("Send peace upon the Messenger of Allah (Peace and Blessings of Allah be upon him) from me").

Among the Prominent People who Died in this Year:

Salim bin Abul-Ja'd al-Ashja'i, the brother of Ziyad, 'Abdullah, 'Ubaidullah, 'Imran and Muslim, who was an honourable Tabi'i (the second and third generations following the Companions).

Abu Umamah bin Sahl bin Hunaif al-Ansari al-Awsi al-Madani was born during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) and saw him in person. He narrated traditions on the authority of his father, 'Umar, as well as from 'Uthman, Zaid bin Thabit, Mu'awiyah and Ibn 'Abbas.

Abuz-Zahiriyyah Hudair bin Kuraib al-Himsi, an honourable Tabi'i.

Abut-Tufail 'Amir bin Wathilah bin 'Abdullah bin 'Amr al-Laithi al-Kinani who there is consensus about him being the last Sahabi to see the Prophet (Peace and Blessings of Allah be upon him) before his death. He also narrated

the Hadeeth in which he stated that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to leave Makkah via ash-Shajarah and enter via al-Mu'arras. When he entered Makkah, he entered from the upper mountain pass and exited from the lower mountain pass.

Abu 'Uthman an-Nahdi, whose name was 'Abdur-Rahman bin Mall al-Basri, reached the age of maturity during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) in the days of Jahiliyyah (Pre-Islamic period). He performed the Hajj Pilgrimage twice during Jahiliyyah and submitted to Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) though he never saw him.

This was the year in which 'Abdul-Malik bin 'Umar bin 'Abdul-'Azeez died. He was considered better than his father with regard to worship and giving his attention to the people, and he also said many beautiful words of religious and spiritual exhortation during his time.

Upon Entering the 101st Year

Yazeed bin al-Muhallab escaped from prison in this year having heard that 'Umar bin 'Abdul-'Azeez had fallen ill. In doing so, he made arrangements for his servants to meet him with a horse, other reports state a camel, at a number of locations. He subsequently climbed down from his cell with a group of others including his wife, 'Atikah bint al-Furat al- 'Amiriyyah, and once his servant met him, he then mounted his riding animal and set off. He later wrote to 'Umar bin 'Abdul-'Azeez: ("Verily, by Allah, I only decided to break out of your prison once I heard that you were sick, though had you been expected to live, I would not have escaped, but the fact remains that I feared Yazeed bin 'Abdul-Malik who has

threatened to kill me”).

‘Umar bin ‘Abdul-Malik’s illness continued to intensify until it brought about his death while he was in Khunasirah (near Aleppo) located between Hamat and Halab (Aleppo) on a Friday, while others say on Wednesday, five days before the end of Rajab of this year, aged thirty-nine, or others maintain he was above forty years old – Allah knows best.

As we mentioned earlier, his caliphate lasted for a period of precisely sixty-five months and four days. He had an impeccable reputation for being a just ruler, an upright leader, pious and god-fearing, and it was certainly not in his character to be defiant towards Allah (SWT).

The Biography of ‘Umar bin ‘Abdul-‘Azeez, the Famous Umayyad

His name was ‘Umar bin ‘Abdul-‘Azeez bin Marwan bin al- Hakam bin Abul-‘As bin Umayyah bin ‘Abd Shams bin ‘Abd Manaf, Abu Hafs al-Qurashi al-Umawi, the Ameerul-Mu’mineen. His mother was Umm ‘Asim, Laila bint ‘Asim bin ‘Umar bin al-Khattab.

‘Umar was an honourable Tabi’i (the second or third generation following the Companions) and he is reported to have narrated traditions from Anas bin Malik, as-Sa’ib bin Yazeed, Yoosuf bin ‘Abdullah bin Salam and Yoosuf, the young Sahabi, as well as from many of the other Tabi’een.

Abu Bakr bin Abu Khaithamah said that Dawood bin Abu Hind said: “‘Umar bin ‘Abdul-‘Azeez entered upon us from this door

and pointed to one of the doors belonging to the Mosque of the Prophet (Peace and Blessings of Allah be upon him), upon which a man from among the people said: 'The Fasiq (dissolute, sinful, wanton one) sent us this son of his in order to teach us the Fara'id (enjoined duties) and the Sunan (deeds, acts of worship, traditions). It is alleged that he will

not pass away without becoming the caliph and following in the footsteps of 'Umar bin al-Khattab. " Dawood said: "By Allah, he did pass away except that we witnessed that from him first. "

During his rule, 'Umar bin 'Abdul-'Azeez extended the Masjid of the Messenger (Peace and Blessings of Allah be upon him) beyond al-Waleed's changes to incorporate the Prophet's tomb within its space. At that particular time, 'Umar was considered to have the best social relations of all people, in addition to being the most reasonable and fair in his conduct. If he was faced with a peculiar dilemma, he would convene a meeting with the jurists of al-Madinah to address it. In fact, he appointed ten Fuqaha' who he held in such high esteem that he would not issue a decision without first consulting them. These were: 'Urwah, 'Ubaidullah bin 'Abdullah bin 'Utbah, Abu Bakr bin 'Abdur-Rahman bin al- Harith bin Hisham, Abu Bakr bin Sulaiman bin Abu Hathmah, Sulaiman bin Yasar, al-Qasim bin Muhammad, Salim bin 'Abdullah, 'Abdullah bin 'Amir bin Rabee'ah and Kharijah bin Zaid bin Thabit.

He was not outside of the circle of Sa'eed bin al-Musayyab's company, as even though Sa'eed had never gone to any of the caliphs before, he did go 'Umar bin 'Abdul-'Azeez in al- Madinah. Ibn Wahb said on the authority of 'Abdul-Jabbar al- Aili on the authority of Ibraheem bin Abu 'Ablah: "I arrived in alMadinah and Ibn al-Musayyab was there along with those who had been assigned by 'Umar in those days to deal with judicious judgements and opinions. "

Imam Malik said: "At the time when 'Umar bin 'Abdul- 'Azeez was dismissed from al-Madinah (in the ninety-third year of the Hijrah), he turned around as he was leaving to look at it and began to weep, upon which he said to his servant: "O rival! I fear that we are among those who al-Madinah has denied", as if to suggest that al-Madinah had rejected them in

the same manner that bellows eliminate impurities from iron and give off an odour.

Imam Malik also mentions that Sulaiman and 'Umar once accused each other of mutually spreading rumours about one another, upon which Sulaiman said to 'Umar something along the lines of: "You are a liar. " 'Umar therefore said: "Did you say that I am a liar?By Allah, I have not lied since I learned that lying harms the people", and from that very incident 'Umar parted ways with him and resolved to immigrate to Egypt. Sulaiman, however, refused to let him leave and so he summoned him so that they reconcile their differences, saying to him: "A matter has never troubled me except that it keeps playing on my mind. "

Chapter

Abu Dawood at-Tayalisi said that Ibn 'Umar said: "How strange! The people claim that the world will not come to an end until there comes a man belonging to the family of 'Umar (bin al-Khattab) who will behave in the same manner as him. " He went on to say that the people saw Bilal bin 'Abdullah bin 'Umar who was generally egotistical and so they concluded it was definitely not him. In that case, it had to have been 'Umar bin 'Abdul-'Azeez whose mother was the daughter of 'Asim bin 'Umar bin al-Khattab.

Al-Baihaqi said that Juwairiyah Ibn Asma' said

on the authority of Nafi': "We were informed that 'Umar bin al- Khattab said: 'From my progeny will be a man possessing a somewhat disgraceful reputation who will be succeeded by a man who will spread justice across the land. '"

Az-Zubair bin Bakkar said: "When 'Umar bin 'Abdul-'Azeez assumed the caliphate, he ascended the pulpit whereupon the first speech he ever delivered was in praise and glorification of Allah. Following that, he said: "O people! Whosoever befriends us then let him befriend us on the grounds of the following five principles, otherwise let him dissassociate himself from us:

- 1)He raises the needs of those who are unable to present them to us.
- 2)He exerts all his effort to assist us in enjoining good
- 3)He demonstrates good conduct in matters that we are not aware of.
- 4)He does not degrade our subjects
- 5)He does not expose that which does not concern him. " He drove away the poets and orators in favour of the jurists and ascetics whom he kept close to him and who said about him: "We did not want to leave this man's company until his actions contradict his words. "

Sufyan bin 'Uyainah said: "When 'Umar bin 'Abdul-Azeez ascended to power, he sent for Muhammad bin Ka'b, Raja' bin Haiwah and Salim bin 'Abdullah to whom he said: 'You have seen what I have been afflicted and tried with, therefore what do you suggest?' So Muhammad bin Ka'b said: 'Consider the old man a father, the youth a brother and the young a son so that you may then revere your father, bond with

your brother and show compassion to your son'. Raja' advised: 'Please the people as you please yourself, do not hate that a thing should befall you without hating that it befalls them and know that you are not the first Khaleefah to die'. Lastly, Salim said: 'Deal with matters one day at a time, disdain the temptations of the world and make death your last

disposition, as it certainly will be'. At that point, 'Umar said: 'There is no might or power except with Allah. ''

Malik bin Deenar, nicknamed "Malik, the Ascetic", would say to the people: "What asceticism do I possess? Rather, the ascetic is 'Umar bin 'Abdul-'Azeez who has been given the world and everything in it but is still disdainful of its luxuries and so he abandons them. " It is said that 'Umar owned no more than one outer garment and if it were being washed he would stay in his house until it was ready. On one occasion, he stood before a monk and said: "Woe unto you! Admonish me! "The monk replied: "You must know the saying of the poet (in at-Taweel poetry):

*"Disdain from the world
before you Leave it while
you are distracted. "*

It is said that 'Umar bin 'Abdul-'Azeez was informed that Abu Sallam al-Aswad had narrated a Hadeeth that he heard from Thawban concerning the Hawdh (Pool in Paradise) and so he requested that he pay him a visit, upon which Abu Sallam travelled to him by mule, which proved a somewhat troublesome journey for him. As he entered upon the Khaleefah, he said to Abu Sallam: "We did not want to trouble you, O Abu Sallam, but a Hadeeth that you narrated from Thawban was conveyed to me and I wanted you to narrate it directly to me. " Abu Sallam therefore said: "Thawban narrated to me from the Messenger

of Allah (Peace and Blessings of Allah be upon him): 'My Hawdh (is as large as) from 'Adan to 'Amman of al-Balqa' and its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars and whoever drinks one drink from it will never feel thirst again. The first people to arrive at it are the poor among the Emigrants with dishevelled heads, dirty clothes, those whom the women of favour would not marry nor who would have doors opened for them. "'Upon hearing this,

'Umar said: "But I have a woman of favour and doors are opened for me. I married Fatimah bint 'Abdul-Malik. I shall certainly not wash my head until it is dishevelled, nor wash the garment that touches my body until it becomes dirty. "

A man once said to 'Umar: "May Allah preserve all things that are good for you", upon which 'Umar replied: "This is something that one should abstain from. Rather, say: 'May Allah grant you a good life and cause you to die with the righteous and god-fearing. '" So the man said: "How were you when you woke up this morning, O Ameerul-Mu'mineen?" He replied: "I felt sluggish and heavy, corrupted by sin and desirous for Allah, the Majestic and Sublime. "

Raja' bin Haiwah said: "I once spent the night talking to 'Umar bin 'Abdul-'Azeez to whom I said: 'O Ameerul- Mu'mineen! Should you not waken this servant boy and take him to task?' 'Umar replied: 'No. Let him sleep. Will waking him up rectify him?' So he said: 'No, but it is not honourable for a man to use his guest (to serve) ', upon which Raja' got up himself, told off the slave and poured oil over him. He then sat back down, upon which 'Umar said: 'You stood up while I am 'Umar bin 'Abdul-'Azeez and you sat down while I am 'Umar bin 'Abdul-'Azeez. Be more mindful of the good favours, as to remember is to be grateful. '"

Muqatil bin Hayyan said: "I prayed behind 'Umar bin 'Abdul- 'Azeez and as he read the Verse (which means): "But stop them, verily,

they are to be questioned. " [as-Saffat, 37:24] he began to repeat it over and over again as if he could not move on from that Verse. Similarly, his wife once said: "I have never seen anyone pray or fast more than him or anyone who is more fearful of his Lord. He would pray the 'Isha' prayer and then sit down, at which point he would cry so much that he would fall asleep. He would then wake up and continue to cry until his eyes could not take it anymore. " She also said: "Whenever he would mention something to do the Hereafter

as he was with me in bed, he would begin to shake as a bird shakes off water, upon which he would sit up and cry. I would cover him with a blanket to calm him down, while saying: 'Would that there be between us and the Caliphate the distance between the setting and rising of the sun! 'By Allah, since we became burdened with the responsibility of the Caliphate, we have never felt pleasure or happiness. "

'Ali bin Zaid said: "I never saw two men behave as if the Hellfire had been created purposefully for them like al-Hasan and 'Umar bin 'Abdul-'Azeez. "

Some traditions report that 'Umar was seen crying tears of blood. It is said that when he would retire to his bed, he would recite the verses (which mean):

"Indeed, your Lord is Allah, Who created the heavens and earth in six days. " [al-A'raf, 7:54]

And he recited (what means):

"Did the people of the towns then feel secure against the coming of our punishment by night while they were asleep?" [ibid:97], and other related Verses. Every night he would gather together with his companions among the jurists and they would remember death and the Hereafter, after which they would cry as if they had just attended one of their funerals.

Abu Bakr as-Sooli said on the authority of al-Mubarrad that 'Umar bin 'Abdul-'Azeez would quote the poet's words (in al-Baseet poetic meter):

*“He did not benefit from what he gained
Except for the scent of death during times of
grief in ragged clothes;*

*And other than the striking of matchsticks,
He has very little provision for the start of a
journey.*

*Wherever his death is decided,
Even if he does not go there willingly, he will
nevertheless be obliged. "*

'Abdullah bin al-Mubarak said: "'Umar bin
'Abdul-'Azeez used to say:

*'You are glad with ephemeral matters and
delighted with wishes*

*As the dreaming, sleeping person is
tempted by lusts. Your day is spent in
carelessness and ignorance,*

*Your night is wasted by sleeping while death is
inevitable.*

*You pursue what you will
come to hate, In this way do
beasts live. '"*

Chapter

In the section dealing with Dala'ilun-Nubuwwah [The Proofs of Prophecy], we cited the Hadeeth narrated by Abu Dawood in his Sunan in which the Prophet (Peace and Blessings of Allah be upon him) said: "At the beginning of every century, Allah will send to this Ummah someone who will renew its religion. " Some learned men, including Ahmad bin Hanbal, maintained the view in accordance with that of IbnulJawzi and others that 'Umar bin 'Abdul-'Azeez's rule started at the beginning of the first one hundred years. Others went further by asserting that he was of those sent by Allah at the beginning of a century to renew the religion. In fact, he was the first person to have claimed this about himself and he was the most worthy of it too, due to the precedence he set in his leadership, general governorship and the effort he exerted to administer to the Truth. In this manner, his life story resembles that of 'Umar bin al-Khattab and it can be seen that he tried to imitate him in many ways. Abul-Faraj Ibnul-Jawzi compiled biographies on both 'Umar bin al-Khattab and 'Umar bin 'Abdul-'Azeez. In terms of the size of their biographies, it was necessary to dedicate a whole volume to the biography of 'Umar bin al-Khattab and another narrating the traditions traceable to him. As for the biography of 'Umar bin 'Abdul-'Azeez, we have provided just an overview of his life, which should suffice as

proof of his virtuous personality.

He would eat plain lentils to humble his heart and to make him vulnerable to weeping frequently. Whenever death was mentioned, he would get restless and when a man read the verse (which means):

“And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. ” [al-Furqan, 25:13] in front of him, he began to cry hysterically whereupon he entered his house and isolated himself from the people. He would always say: “O Allah! Deliver, deliver! ” He would also say: “O Allah! Rectify whoever serves the Ummah of Muhammad (Peace and Blessings of Allah be upon him) and annihilate whoever ruins the goodness of the Ummah of Muhammad (Peace and Blessings of Allah be upon him). ” He said: “The best form of worship is the execution of the Fara’idh (obligatory duties) and abstinence from prohibitions. ” He also said: “If one does not enjoin the good and forbid the evil such that he judges affairs for himself, then he causes the disappearance of the act of enjoining good and forbidding evil, so that there will be fewer preachers and fewer people seeking advice for the sake of Allah. ” He also said: “How prosperous is one who is safeguarded from doubt, anger and greed! ”

He once asked a man: “Who is the master of your nation?” He said: “I am. ” So he said: “If you were, you would not have said that. ” He also said: “The most ascetic person in this world was ‘Ali bin Abu Talib. ” He is reported to have said: “The thing you can be most unsuccessful in is in asking your Lord for something, as it might either be granted or refused. ” He said: “Knowledge is bound to the Book. ” He once said to a man: “Teach your child the greatest jurisprudence: moderation and suppressing harm. ” A man was once speaking while in ‘Umar’s company whereby he

happened to say something good, so 'Umar said: "This is the permissible magic. "

The story about him and Abu Hazim relates to when Abu Hazim saw the Khaleefah, 'Umar, whose face looked pale and withdrawn from living a life of asceticism so much so that it had altered his appearance. Startled by this, he asked 'Umar: "Has your Thawb (garment) not been cleaned, your face

washed, your food made tasty or your means of transport made ready for you?" He humbly replied: "Did you not tell me that Abu Hurairah said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'Verily, ahead of you lies an insurmountable obstacle that cannot be overcome except by the feeble and thin?.' "

The Cause of 'Umar bin 'Abdul-'Azeez's Death (May Allah be pleased with him)

Accounts of his death maintain that his servant was bribed with a thousand Deenars into poisoning his food or drink, which caused him to fall severely ill. 'Umar learned of this on his deathbed, whereupon he said: "I knew I would be poisoned one day. " After this, he summoned the culprit and said: "Woe unto you! What motivated you to do what you did?" He replied: "I was given a thousand Deenars", and so the money was taken from him and deposited into the Baitul- Mal (public treasury). He then pardoned him by saying: "Go to [a place] where nobody can see you and perish. "

On this occasion, it was said to 'Umar: "Cure yourself with some remedy. " So he said: "By Allah, if I were given something [medication] in my ear or a scent to smell, I would not take it. " So it was said to him: "And what about your twelve children? Will you not bequeath them anything in your will as they are already poor?" He said (what means):

*"And those whom you call upon besides
Him (Allah) cannot help you nor can they
help themselves. " [alA'raf, 7:197]*

By Allah! I will not give them the right of anyone, as they are one of two types of men: they are either righteous, in which case Allah takes care of the righteous; or they are sinful, in which case I will not assist them in spreading their corruption.

" In another narration it states: "I do not care in which valley I perish", while he says in another: "Should I allow him that which helps him to disobey Allah so that I would be his partner in it after I die?I will not! "Following this, he summoned his children to whom he bade farewell, consoled them and then determined his will. He then said: "You may leave now. May Allah safeguard you and endow you with the best caliphate. "

In fact, it is said that some of the sons of 'Umar bin 'Abdul- 'Azeez were seen donating eighty horses for Allah's sake, whereas the sons of Sulaiman bin 'Abdul-Malik, who each inherited a great deal of wealth from their father, would ask for charity and beg from 'Umar bin 'Abdul-'Azeez's sons. This is because 'Umar entrusted his children to Allah, the Majestic and High, unlike Sulaiman and others who entrusted their children to whatever transitory wealth they left behind for them that served to lead them astray and follow their desires.

When death approached 'Umar, he said to his family around him: "Come and sit by me", so they did. He then said: "O my Lord! I am the one who You invested with authority, yet I was inadequate; You forbade me, yet I defied You [three times], however, there is no one worthy of worship but Allah. " He then lifted his head and began to glance sharply, so his family said: "You are delirious, O Ameerul-Mu'mineen! "At that point he said: "Indeed, I see a being that is neither human nor Jinn (a species created from smokeless fire; Jinn) ", and at that point his soul was seized, i. e. he passed away. Another

tradition maintains that he said to his family: "Leave from here", so his family went out, although Maslamah bin 'Abdul- Malik and his sister, Fatimah, sat outside the door whereupon they heard him saying: "Welcome to this existence that is neither human nor Jinn. " He then recited (what means): "*That home of the Hereafter (i. e. Paradise), We shall assign to those who rebel not against the truth with pride and*

oppression in the land nor do mischief (by committing crimes). And the good end is for the Muttaqoon (pious). "[al- Qasas, 28:83]

Having recited that verse, his voice then became faint and so his family entered upon him to find him unconscious. Thus, they turned him to face the Qiblah (direction of Makkah) and soon after he passed away.

Raja' bin Haiwah said: "'Umar bin 'Abdul-'Azeez had enjoined on me the duty of performing Ghusl (ritual cleansing) on him and shrouding him in his burial sheet. Upon doing this, I unfastened the knot in his shroud and as I looked at his face, it was like a bright white sheet of paper. 'Umar told me that he had previously buried three of the caliphs before him and as he uncovered their faces he saw that they had become blackened. "

Al-Haitham bin 'Adiyy said: "He died in the month of Jumada in the hundredth year of the Hijrah. His paternal cousin, Maslamah bin 'Abdul-Malik, offered the prayer at his funeral, while other traditions differ, stating either Yazeed bin 'Abdul- Malik or 'Umar's son, 'Abdul-'Azeez bin 'Umar bin 'Abdul-'Azeez, did so. At the time of his death, he was aged thirty-nine, while other accounts vary claiming he was above the age of forty, aged thirty-three, thirty-six, thirty-seven or just generally, that he had reached between the age of thirty and forty.

The Caliphate of Yazeed bin 'Abdul-Malik

Yazeed was appointed as the heir to the caliphate by his brother, Sulaiman bin 'Abdul-Malik bin Marwan, following the succession of his cousin, 'Umar bin 'Abdul-'Azeez, which meant that upon 'Umar's death in the month of Rajab this year, the people pledged their allegiance to Yazeed, who at the time was twenty-nine years of age. In the month of Ramadan, he commenced his rule as caliph by dismissing Abu Bakr bin Muhammad bin 'Amr bin Hazm from governorship in al-Madinah and invested authority over it to 'Abdur-Rahman bin ad-Dahhak bin Qais instead. This resulted in a great deal of malice and rivalry between the two parties that went to such extremes that the issue of government was settled by the sword.

During this year, war broke out between the Khawarij, specifically, between the associates of Bistam alKhariji, and the troops of al-Koofah.

Yazeed bin al-Muhallab broke out of prison to renounce Yazeed bin 'Abdul-Malik and lay siege to al-Basrah after a long and brutal battle. Upon gaining a foothold, he spread justice amongst the people, distributed money to them and imprisoned 'Adiyy bin Artat, as he had imprisoned al-Muhallab's family residing in al-Basrah upon hearing that al-Muhallab had escaped from prison at the time when 'Umar bin 'Abdul-'Azeez fell ill, as mentioned previously.

When news that Yazeed bin al-Muhallab had

made an appearance reached the Ameerul-Mu'mineen, Yazeed bin 'Abdul-Malik, his brother's son, al-'Abbas bin al-Waleed bin 'Abdul-Malik, mobilised an army of four thousand men, while his paternal uncle, Maslamah bin 'Abdul-Malik, advanced ahead of him with his troops from ash-Sham towards al-Basrah to wage war. Upon hearing about the advancement of the Ameerul-Mu'mineen's armies, Yazeed

left al-Basrah and appointed his brother, Marwan bin alMuhallab, as his deputy while he went to the garrison town of Wasit. There, he consulted the chiefs as to what course of action he should adopt, although a consensus could not be reached. Some of them suggested that he should travel to al- Ahwaz and build a fortress in the mountain peaks. To that he said: "Do you want to turn me into a bird on the mountain peak?" On the other hand, some men from al-'Iraq advised him to go and reside in al-Jazeerah (the Arabian Peninsula) and to fortify himself in the strongest fortress he finds. He was also advised to break off from the people of al-'Iraq and join forces with the people of al-Jazeerah so that he might then go into battle against the people of ash-Sham with them on his side.

Upon Entering the 102nd Year of the Hijrah

This was the year in which Maslamah bin 'Abdul-Malik met with Yazeed bin al-Muhallab. Having now departed from Wasit, Yazeed bin al-Muhallab appointed his son, Mu'awiyah, as his successor over it while he, on the other hand, embarked with his army that had been preceded by his brother, 'Abdul-Malik bin al-Muhallab, towards a place known as al-'Aqr (located near Karbala'). When Maslamah bin 'AbdulMalik arrived there with his troops, Yazeed had no power over it and so the first detachments from both sides encountered each other from the onset, at which point they engaged in an intense battle that resulted in the people of al- Basrah defeating the people of

ash-Sham. The people of ash- Sham, however, were extremely bothered by this and so they launched a second attack against the people of al-Basrah until they managed to defeat them, killing a large number of valiant soldiers, including al-Mantoof who was well known for his bravery, in the process.

When Maslamah and his brother's son, al-'Abbas bin al- Waleed, drew near to Yazeed bin al-Muhallab's army,

Yazeed bin al-Muhallab gave a speech to the people in which he incited them to go to war against the people of ash-Sham. Yazeed's army consisted of approximately one hundred and twenty thousand men who had pledged their allegiance "to listen to and obey" him, the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). They further vowed not to trample on their own soldiers and that they would not repeat the sinful and reckless behaviour demonstrated by al-Hajjaj. Whoever pledged their allegiance on these grounds, it was accepted from him and whoever opposed any part of it would be forced to fight against them.

In these days, al-Hasan al-Basri advocated putting an end to any Fitnah (trials; discord) and desisting from having any involvement with it, which he strictly prohibited, given that this was the reason for the ongoing tragedy that ensued with Ibnul-Ash'ath that caused many people to lose their lives. Al- Hasan alBasri therefore embarked on a mission of addressing the people in order to preach this message of abstaining from Fitnah, which eventually reached the deputy of al-Basrah himself, Marwan bin alMuhallab. Consequently, he called the people to enter into battle and wage Jihad (fighting for Allah's cause) diligently. He then said: "I have been informed about this deviant and argumentative Shaykh (learned elder) and he is impeding the people from assisting us, though by Allah, if he does not stop what he is doing then I will do what I have to do" and he went on threatening him in this manner. When alHasan learned of this, he said:

“By Allah! I do not hate that Allah should bestow honour upon me through his insults” and as such Allah protected him from him until the cessation of his state.

Upon meeting face to face, the armies failed to contend against each other and so no serious war broke out. In fact, the people of al-‘Iraq were unable to withstand the opposition, forcing them to speedily flee from the battlefield. Upon hearing that the people of ash-Sham were crossing the bridge

to get to them, the people of al-'Iraq set it on fire and in this way defeated their army. Following this incident, Yazeed bin al-Muhallab asked: "What is the condition of the people?" It was said to him: "They were crossing the bridge when the people of al-'Iraq set it on fire. " So he exclaimed: "May Allah revile them! "

It follows that Yazeed attempted to go back to recover the defeated soldiers but he was unable to do so and so he formed a band of troops comprised of his associates who began to advance singly or in small groups, until just a small group of them remained. He nevertheless made an advance with those few troops without stopping until they defeated the opposition, while the people of ash-Sham withdrew to the right and to the left. Prior to this, Yazeed's brother, Habeeb bin al-Muhallab, was killed in battle as he was targeting Maslamah bin 'Abdul-Malik, but in doing so he was attacked and killed by the people of ash-Sham who closed in on him on horseback. Not only did this fuel their rage and anger, but Yazeed's other brother, Muhammad bin al-Muhallab, and as-Samaida', a brave and courageous soldier, were also slain amidst the fighting.

The man who reportedly killed Yazeed bin al-Muhallab was known as al-Qahl bin 'Ayyash who made his attack from the side and then took his head to Maslamah bin 'Abdul-Malik bin Marwan, who sent it with Khalid bin al-Waleed bin 'Uqbah bin Abu Mu'ait to his brother, the Ameerul- Mu'mineen, Yazeed bin 'Abdul-Malik. Maslamah bin 'Abdul-Malik subsequently seized Yazeed bin al-Muhallab's military base, taking

approximately three hundred of his men captive who he then sent to his brother in al-Koofah. The letter notifying the Ameerul-Mu'mineen, Yazeed bin 'Abdul- Malik, of their deaths had arrived and Maslamah subsequently moved on to al-Heerah.

When news of Yazeed bin al-Muhallab's downfall reached his son, Mu'awiyah bin Yazeed, who was in Wasit at the time, he turned to approximately thirty of the captives at his disposal and executed them all, amongst whom was 'Adiyy bin Artat, his son, Malik and 'Abdul-Malik, the two sons of Misma' and a group of dignitaries. He then moved onto al-Basrah with a chest of money in his possession where he first met with his paternal uncle, al-Mufaddal bin al-Muhallab and then the rest of the al-Muhallab family who together assembled ships and resources in preparation for their escape. Soon afterwards, they boarded with their families and belongings to set off on their voyage, not stopping until they came to the mountains of Karman (Taurus) where they disembarked. There, they were met by a group of defeated soldiers who had fought alongside Yazeed bin al-Muhallab and who were now under the authority of al-Mufaddal bin al-Muhallab. In the meantime, Maslamah dispatched an army headed by Hilal bin Ahwaz al-Mazini, while other sources mention a man called Mudrik bin Dabb al-Kalbi, in pursuit of the al-Muhallab family.

The two armies encountered each other by the mountains of Karman where they fought a fierce battle that resulted in a band of al-Mufaddal's associates being killed, a band of their dignitaries were taken captive and the rest defeated. Following that, al-Mufaddal was intercepted and killed, upon which his head was taken to Maslamah bin 'Abdul-Malik, while a band of Yazeed bin al-Muhallab's associates sought the protection of the Ameer of ash-

Sham, amongst whom was Malik bin Ibraheem bin al-Ashtar an-Nakha'i. They were then sent to Maslamah bin 'Abdul-Malik with their baggage, money, women and children, as well as the heads of al- Mufaddal and 'Abdul-Malik bin al-Muhallab. Upon receiving them, Maslamah bin 'Abdul-Malik took the heads along with nine of the young men mounted on horses to his brother, Yazeed bin 'Abdul-Malik. Yazeed, however, received them with hostility and beheaded the nine boys, whose heads he put up on public display in Damascus, and then in Halab

(Aleppo). Maslamah bin 'Abdul-Malik therefore swore that he would sell the offspring of the al-Muhallab family who were bought soon after that by some righteous dignitaries for one hundred thousand Deenar. They were then released and so Maslamah bin 'Abdul-Malik did not take anything from the dignitaries for them whatsoever. According to the account of Ibn Jareer, poets later celebrated the personage of Yazeed bin al-Muhallab in their poems.

Maslamah's Governorship over the Provinces of al-'Iraq and Khurasan

Now that he was no longer engaged in war against the al-Muhallab family, Maslamah's brother, Yazeed bin 'Abdul-Malik, the Ameerul-Mu'mineen, wrote to him during this year concerning the leadership of al-Koofah, al-Basrah and Khurasan. He was thereby deputed over al-Koofah and al-Basrah while his son-in-law, Sa'eed bin 'Abdul-'Azeez bin al-Harith bin al-Hakam bin Abul-'As (nicknamed Khudhainah), was delegated to Khurasan. Upon his arrival, he urged the people to have patience and courage and punished those officials who had caused harm to the al-Muhallab family, seizing a great deal of wealth from them and even causing some of them to die from the severity of their punishment.

The Battle between the Turks and Muslims

This was occasioned when Khaqan, the

supreme king of the Turks, dispatched an army to as-Sughd (Sogdiana) under the commandership of a man named Koorsool to fight against the Muslims. Koorsool advanced with his army until they reached the al-Bahili palace, which he then laid siege to while a large number of Muslims were inside it. The deputy of Samarqand, 'Uthman bin 'Abdullah bin Mutarrif, subsequently sought reconciliation with them for a sum of forty-thousand Dirhams in addition to handing over seventeen leading personalities who had been taken hostage by the Muslims. Following this,

'Uthman delegated the people, including a man named al- Musayyab bin Bishr ar-Riyahi, who was entrusted with authority over four thousand men, to advance towards the Turks.

Having completed part of the journey there, al-Musayyab stopped to address the people, whereby he incited them to wage war and reminded them that their marching towards the enemy was in pursuit of the Shahadah (martyrdom). However, more than a thousand men turned back and every time he gave a speech to the remaining soldiers, more and more of them withdrew to the point that only seven hundred combatants remained. Despite this, he closed in with his army until they forced the Turks to declare a pledge to be ransomed, whilst the Muslims who had been blockaded in the palace further demanded that the Turk women should be killed and their children sacrificed before them. Inevitably, the two sides combated against one another during which men from both sides were killed and so al-Musayyab sent out reinforcements enabling them to maintain their position on that day, and in doing so, persisting in activity until the time of Sahar (before daybreak).

At that point, al-Musayyab exclaimed: "Takbeer" (the exclamation: "Allah is the Greatest! "), which his comrades responded to by shouting: "Takbeer! " even louder and chanting: "O Muhammad! " as their slogan. Following that, they then carried out a valliant campaign against the Turks, killing a vast number of them and stringing up their mounts. The Turks, however, revolted against them

once again, which led to a severe battle in which the majority of the Muslims fled the battlefield and al-Musayyab's mount was debilitated. As a result, he dismounted his horse, as did the other bold soldiers, and they advanced on foot, which only served to demonstrate their perseverance in withstanding a fierce battle. Al-Musayyab's comrades continued to dutifully guard over

and defend him until Allah eventually granted victory in the Muslims' hands.

Also during this year, Maslamah bin 'Abdul-Malik fell out of favour with his brother, Yazeed bin 'AbdulMalik, Ameerul- Mu'mineen, who dismissed him from his post as the governor of al-'Iraq and Khurasan due to him spending money obtained as war booty on personal needs.

Among the Nobles and Dignitaries who Died in this Year:

'Adiyy bin Artat al-Fazari, 'Umar bin 'Abdul-'Azeez's deputy over al-Basrah who seized Yazeed bin alMuhallab and sent him in shackles to 'Umar bin 'Abdul-'Azeez who then ordered his imprisonment.

Ad-Dahhak bin Muzahim al-Hilali, Abul-Qasim, also known as Abu Muhammad al-Khurasani, who was an Imam (religious leader) and an expert in the science of Tafseer (Qur'anic Exegesis). Ath-Thawri said: "Tafseer was imparted by four (people): Mujahid, 'Ikrimah, Sa'eed bin Jubair and ad-Dahhak. "

Upon Entering the 103rd Year of the Hijrah

The governor of al-'Iraq, 'Umar bin al-Hubairah, replaced Sa'eed (nicknamed Khudhainah) with Sa'eed bin 'Amr al- Harashi as the deputy of Khurasan in this year.

Yazeed bin 'Abdul-Malik extended the governorship of both al-Madinah and Makkah to 'Abdur-Rahman bin ad-Dahhak bin Qais and appointed 'Abdul-Wahid bin 'Abdullah an- Nadri as the deputy of at-Ta'if.

Amongst the Prominent People who Died in this Year:

Yazeed bin Abu Muslim, Abul-'Ala', al-Madani.

'Ata' bin Yasar al-Hilali, Abu Muhammad, al-Qass al-Madani.

Mujahid bin Jabr al-Makki, an Imam from the Tabi'een (the second and third generations following the Companions) and Mufasssireen (Qur'anic exegetes).

Mus'ab bin Sa'd bin Abu Waqqas who was a reliable, honorable Tabi'i of high-standing.

Moosa bin Talhah bin 'Ubaidullah [at-Taimi] who was nicknamed al-Mahdi on account of his goodness.

Upon Entering the 104th Year

Sa'eed bin 'Amr al-Harashi, the deputy of Khurasan, battled against the people of as-Sughd in this year and laid siege to the people of Khujandah (second largest city of Tajikistan), where he killed many people and seized a great deal of wealth.

In the month of Rabee'ul-Awwal, Yazeed bin 'Abdul-Malik, the Ameerul-Mu'mineen, dismissed 'AbdurRahman bin ad-Dahhak bin Qais from governorship over the Haramain (Two Holy Sites, i. e. Makkah and al-Madinah).

'Umar bin al-Hubairah dismissed Sa'eed bin 'Amr al-Harashi due to his disregard for 'Umar bin Hubairah's orders.

Al-Jarrah bin 'Abdullah al-Hakami, the deputy of Armeeniyah (Armenia) and Adhrabeejan (Azerbaijan) invaded the land of the Turks.

‘Abdul-Wahid bin ‘Abdullah an-Nadri, the Ameer of the Haramain (Two Holy Sites) and at-Ta’if, led the people in performing the Hajj Pilgrimage.

Abul-‘Abbas had a son by the name of ‘Abdullah bin Muhammad bin ‘Ali bin ‘Abdullah bin ‘Abbas, also known as-Saffah (the shedder of blood; murderer), who would become the first Khaleefah of the Banul‘Abbas tribe (the Abbasids). A party from the people of al-‘Iraq also secretly pledged their allegiance to his father in this year.

Among the Prominent People who Died:

Khalid bin Ma’dan al-Kala’i.

‘Amir bin Sa’d bin Abu Waqqas who narrated many traditions from his father and others.

‘Amir bin Sharaheel ash-Sha’bi.

Abu Burdah bin Abu Moosa al-Ash’ari who was appointed to the office of chief judge before ashSha’bi’s tenure.

Upon Entering the 105th Year

Al-Jarrah bin ‘Abdullah al-Hakami invaded the land of al-Lan (a vast region within Armeeniyah) where he conquered many fortresses.

Muslim bin Sa’eed invaded the land of the Turks.

Sa'eed bin 'Abdul-Malik bin Marwan invaded the land of ar- Room.

Five days before the end of the month of Sha'ban, the Ameerul-Mu'mineen, Yazeed bin 'Abdul-Malik bin Marwan, passed away in Arbad within the land of al-Balqa' (Balqa, north-west of Amman, Jordon). This happened on a Friday

and he was aged between thirty to forty years old. A brief overview of his biography is as follows:

His name was Yazeed bin 'Abdul-Malik bin Marwan bin al- Hakam bin Abul-'As bin Umayyah bin 'Abd Shams bin 'Abd Manaf, Abu Khalid, al-Qurashi al-Umawi, the Ameerul-Mu'mineen.

Muhammad bin Yahya adh-Dhuhli said : "A Muslim would not inherit from a Kafir (Disbeliever; Infidel) nor would a Kafir inherit from Muslim under the rule of the Messenger of Allah (Peace and Blessings of Allah be upon him) (Peace and Blessings of Allah be upon him), AbuBakr, 'Umar, 'Uthman and 'Ali. However, after Mu'awiyah ascended to the caliphate, a Muslim could inherit from a Kafir but not the other way round -- a principle that later was adopted by the successive caliphs. It was 'Umar bin 'Abdul'Azeez who revived the Sunnah (Prophetic tradition) by returning this tradition to its original practice, which was also followed by Yazeed bin 'Abdul-Malik. In spite of this change, when Hisham seized the caliphate, he reinforced the Sunnah (example; tradition) of the caliphs which implied that, once again, a Muslim could inherit from Kafir. "

This Yazeed, who we just mentioned, would frequent the gatherings and assemblies of the 'Ulama' (scholars) prior to his ascension to the caliphate. Therefore upon his appointment as caliph, he was determined to imitate the attitude of 'Umar bin 'Abdul-'Azeez but as he failed to detach himself from keeping bad

company, he only served to better his ability at being an oppressor.

Some people have further questioned his religion, but this is incorrect. His son, al-Waleed bin Yazeed, was definitely a Fasiq (sinner; rebellious), which we shall come to, although there was nothing wrong with Yazeed himself. 'Umar bin 'Abdul-'Azeez once wrote to Yazeed saying: "I do not know

other that what you have shown me and I do not see this affair (the caliphate) other than being occupied by you. By Allah, Allah is with the Ummah of Muhammad (Peace and Blessings of Allah be upon him) and you will shortly be dead; therefore leave the world to whoever does not praise you and engage someone who does not apologise to you. Peace.
”

The Caliphate of Hisham bin ‘Abdul-Malik bin Marwan

Hisham inherited the caliphate from his brother, Yazeed bin ‘Abdul-Malik, on Friday, five days before the end of the month of Sha‘ban of this year, that is, the one hundred and fifth, at the age of thirty-four. He was born at the time when his father, ‘Abdul-Malik, killed Mus‘ab bin az-Zubair in the seventysecond year and as a result he named his newly-born son Mansoor (meaning:victorious). However, upon ‘Abdul- Malik’s return home, he found that his wife had called their son after her father, Hisham, which was pleased with and consented to.

Al-Waqidi said: “The caliphate was tendered to him while he was at home in Zaitoonah (a place in the nomad steppes of ash-Sham) on which occasion he was delivered the official staff and ring. He therefore accepted his assumption of the caliphate and travelled eagerly to Damascus where the affair of the caliphate was settled, and he assumed his role in the undertaking of matters. In the month of Shawwal of this year, he dismissed ‘Umar bin

Hubairah from the offices of governorship over al-Iraq and Khurasan and appointed Khalid bin 'Abdullah al-Qasri in his place.

In this year, Ibraheem bin Hisham bin Isma'eel al- Makhzoomi, the paternal uncle of the AmeerulMu'mineen, led the people in performing the Hajj Pilgrimage.

The Banul-'Abbas' (Abbasids) secret claim to the caliphate became more prevalent during this year in al'Iraq.

Among the Prominent People who Died:

Aban bin 'Uthman bin 'Affan who was one of the jurists and scholars of the Tabi'een (followers of the second and third generations). 'Amr bin Shu'aib said: "I never saw anyone more learned than him in relation to Hadeeth (sayings of the Prophet (Peace and Blessings of Allah be upon him)) and Fiqh (Jurisprudence). "

Abu Raja' al-'Utaridi who was one of the Rijal (antecedents,
i. e. transmitters of traditions) of the Saheehain.

Upon Entering the 106th Year of the Hijrah

Hisham bin 'Abdul-Malik dismissed 'Abdul-Wahid bin 'Abdullah an-Nadri from the offices of governorship over al- Madinah, Makkah and at-Ta'if and appointed them all to his maternal uncle, Ibraheem bin Hisham bin Isma'eel al-Makhzoomi.

Sa'eed bin 'Abdul-Malik carried out a military expedition to As-Sa'ifah in this year.

Muslim bin Sa'eed invaded Farghanah (capital of Fergana Province, east Uzbekistan) and its associate districts where he encountered the Turks in a gruesome battle; King al-Khaqan and a large party of Turks were consequently killed

in action.

Also during this year, al-Jarrah al-Hakami penetrated into the heart of land of al-Khazar (north Tabaristan) where the people conceded to peace by paying the Jizyah (head-tax on every non-Muslim under Muslim rule) and the Kharaj (land tax in Islamic law). At the same time, al-Hajjaj bin 'AbdulMalik invaded al-Lan (a vast region within Armeeniyah) wherein he killed many people and gained a great deal of war booty.

Khalid bin ‘Abdullah al-Qasri dismissed Muslim bin Sa‘eed from governorship in Khurasan and assigned it to his brother Asad bin ‘Abdullah al-Qasri.

The Ameerul-Mu‘mineen, Hisham bin ‘Abdul-Malik, led the people in performing the Hajj Pilgrimage in this year, prior to which he wrote to Abuz-Zinad requesting him to meet him before his arrival in alMadinah and for him to write to him regarding the rites and rituals attached to the Pilgrimage, which he did. Accordingly, Abuz-Zinad fulfilled his requests and met up with Hisham and the people as they embarked on their journey to al-Madinah.

Among Those Who Died in this Year:

Salim bin ‘Abdullah bin Umar bin al-Khattab, who was one of the jurists.

Tawoos bin Kaisan al-Yamani, who was one of the senior companions of Ibn ‘Abbas (May Allah be pleased with them).

Upon Entering the 107th Year

A man by the name of ‘Abbad ar-Ru‘aini emerged from Yemen advocating the principles of the Khawarij sect in this year.

A terrible epidemic of the plague befell ash-Sham in this year.

Mu‘awiyah bin Hisham undertook a summer military campaign with an army from the

people of ashSham under the commandership of Maimoon bin Mihran, who crossed the river into Cyprus, while Maslamah undertook a naval expedition against it with another army.

Asad bin 'Abdullah al-Qasri seized a party who had been promoting the interests of the Banul-'Abbas tribe in Khurasan who he had deprecated and crucified.

Asad al-Qasri invaded Jibal Namroon (the mountains of Lambron) whereby its chief, Lambron of Armenia, reconciled with him and submitted to Islam at his hands.

Asad also invaded al-Ghoor (a rift valley in the Herat mountains of Afghanistan) where the people shifted all of their produce, wealth and belongings to an impenetrable cave so that nobody could gain access to them. Thus, Asad ordered some men to bring a load of caskets and lead him to the cave where he told them to fill the caskets with whatever they found there. Once they had collected everything, the men carried the caskets back and handed over the spoils. This account is widely known.

Asad gave orders for the annexation of the surrounding areas of Balkh (a small city in Afghanistan) where he appointed Barmak, the father of Khalid bin Barmak, as its deputy who therein embarked on an impressive building project that entrenched the city and made it a stronghold for the Muslims.

Ibraheem bin Hisham bin Isma'eel, the Ameer of the Haramain (Two Holy Sites) led the people in performing the Hajj Pilgrimage in this year.

Among the Prominent People Who Died in this Year:

Sulaiman bin Yasar, one of the Tabi'een.

'Ikrimah, who was the servant of Ibn 'Abbas and one of the Tabi'een and Mufasssireen (Qur'anic exegetes), also died.

Al-Qasim bin Muhammad bin Abu Bakr as-Siddeeq who was a famous jurist as well as a renowned poet. Ibn Khallikan would call him "Zabbudh-Dhubab" (the male organ of flies), as when he would walk down the street, one would think that he was smaller than he actually was. When he used to enter upon 'AbdulMalik bin Marwan, he would say to him: "Bow your head so that you do not damage the ceiling", which would make him laugh. He was amongst those who visited 'Abdul-Malik and he also used to visit 'Umar bin 'Abdul-'Azeez during his rule.

It was said that he was the most versatile of Islamists because he carried a strong sense of partisanship that some reckon traced back to the Tanasukhiyyah sect (a sect who believed in the transmigration of souls and claimed there is no resurrection after death). This belief was derived from his ignorance and lack of intelligence concerning a matter that is substantiated by Allah's Saying (which means):

"In whatever form He willed, He put you together. " [al- Infitar, 82:8]

He asked permission to enter upon 'Abdul-Malik and upon doing so, 'Abdul-Malik said to him: "You listen to al-Mu'aidi more than you see him. " He therefore said: "Slow down, O Ameerul-Mu'mineen! Even though he is a man whose heart and tongue are ridiculed, if he utters a word he does so with clarity, if he fights he does it with heart and soul, and it is I who say (in al-Wafir poetic meter):

'I have experienced matters that
have tried me And that served to
reveal my nature;
Men are not inclined to me
On account of my encounters and perspicacity;

You despise the thin man when you
meet him While a fierce lion is
garmented in his clothes; You
admire the neatly dressed man
While he is a disappointment
to you; Men are not exalted
for adornment
Rather, they are glorified for bounty
and goodness; Mean birds are the bulky
ones
Falcons and buzzards do not have
big bodies; A camel is irrationally
bulky,
It does not benefit from its
great body; As it is ridden and
steered
It does not have the power of refusal;
Puny creatures continue to thrive
off fountains That do not sustain
their feebleness. "

Many have also quoted the wise saying:

“He who does not tolerate his friend’s
deficiencies Will die while pointing the
finger;

For the one who counts every
wrong step, Time will not leave
him a friend. ”

Upon Entering the 108th Year

Maslamah bin 'Abdul-Malik conquered Qaisariyyah (Caesarea; an ancient seaport in Palestine) in the land of ar-Room while Ibraheem bin Hisham bin 'Abdul-Malik conquered one of its fortresses. During this year, Asad bin 'Abdullah al-Qasri, the governor of Khurasan, ran a military campaign against the Turks that won him a profound victory. Ibraheem bin Hisham bin Isma'eel al-Makhzoomi, the Ameer of the Haramain (Two Holy Sites) and at-Ta'if, led the people in the Hajj Pilgrimage during this year. The same officials were appointed over the provinces as the previous year.

Bakr bin 'Abdullah al-Muzani, Rashid bin Sa'd al-Maqra'i al-Himsi, Muhammad bin Ka'b al-Qurazi and Abu Nadrah al-Mundhir bin Malik bin Qit'ah al-'Abdi died during this year.

Upon Entering the 109th Year

Hisham bin 'Abdul-Malik dismissed Asad bin 'Abdullah al-Qasri from office in Khurasan whereupon he commissioned him to perform the Hajj Pilgrimage, which he did in the month of Ramadan. Al-Hakam bin 'Awanah al-Kalbi was appointed as his replacement as governor of Khurasan.

Ibraheem bin Hisham, the Ameer of al-Haramain and at-Ta'if, led the people in the Hajj Pilgrimage.

Upon Entering the 110th

Year of the Prophetic Hijrah

In this year, Maslamah bin 'Abdul-Malik attacked the supreme authority of the Turks, Khaqan, who in turn marched towards Maslamah with a formidable army. Both sides met in battle for close to a month, following which Allah granted victory to the Muslims over Khaqan during the winter period and Maslamah returned home safely bearing the spoils of war.

Ashras bin 'Abdullah as-Sulami, the deputy of Khurasan, called the Ahl udh-dhimmah (free non-Muslim subjects living in Muslim lands) living in Samarqand and beyond the river to submit to Islam after having imposed the Jizyah (head-tax on non-Muslims under Muslim rule) on them. Being receptive to the call, it so happened that the overwhelming majority of them embraced Islam. However, Maslamah did not cease to demand the Jizyah tax from them and so, they declared war on him. Subsequent to that ordeal, many wars ensued between Maslamah and the Turks that have been described by Ibn Jareer who provides meticulously detailed accounts of them.

The Ameerul-Mu'mineen, Hisham, sent a message to 'Ubaidah notifying him of his appointment over Africa. Upon his arrival there, he assigned his son and brother to mobilise an army that he then dispatched against the polytheists within the land. The battle resulted in most of the indigenous population being killed, while the others were either taken captive or defeated. The Muslims gained extensive spoils from there.

Duing this year, Mu'awiyah bin Hisham conquered two fortresses in the land of ar-Room, thus seizing the war booty.

Ibraheem bin Hisham led the people on the Hajj Pilgrimage.

Remembering the Prominent People who Died in this Year:

Jareer, the poet, whose name according to

various accounts is Jareer bin al-Khatafa or Jareer bin 'Atiyyah bin al-Khatafa, died this year'Uthman al-Batti is reported to have said: "I once saw Jareer as his lips were immersed in Tasbeeh (the glorification of Allah), so I said to him: 'What use is this to you when you slander women of unblemished reputation?' He therefore replied: 'Glory be to Allah, praise be to Allah, there

is no one worthy of worship but Allah, Allah is the greatest and to Allah belongs all praise Who says (what means):

*"Verily the good deeds remove the evil deeds.
" [Hood, 11:114]. And Allah's promise is true.
"*

Hisham bin Muhammad al-Kalbi said on the authority of his father: "A man from the Banu 'Udhrah tribe entered upon 'Abdul-Malik bin Marwan and began to eulogise him in his poetry. 'Abdul-Malik had three poets in his presence at the time: Jareer, al-Farazdaq and al-Akhtal, who the desert 'Arab was not familiar with and so 'Abdul-Malik asked him: 'Do you know the most satiric verse of poetry said by an 'Arab in Islam?' He answered: 'Yes, in the words of Jareer:

'Overlook this, as you descend from Numair

You are not venerable enough to be affiliated with the Ka'b or Kilab (tribes) ''.

So 'Abdul-Malik said: 'Well done! So then, do you know the most commending verse of poetry said in Islam?' He replied: 'Yes, the saying of Jareer:

*'Are you not the best of those who have
ridden on mounts And the most heroic of
all the world's tribes?''*

'Abdul-Malik therefore remarked: 'Well done! In that case, do you know the most graceful

verse composed in Islam?'Again, he relied:
'Yes, it is Jareer's verse:

*'Indeed, the eyes whose glances are defined by
Hawr (the intense whiteness and deep
blackness of the eye)*

Have killed us, to never revive our fallen;

*They throw down the rational until they become
motionless,*

Even as they are the most feeble of Allah's creatures".

At that point, 'Abdul-Malik said: 'Correct, well done! Do you know Jareer personally?' He said: 'No, by Allah, but I would love to see him! 'At this, 'Abdul-Malik said: 'This is Jareer right here, and this is alFarazdaq and al-Akhtal' as he introduced them to him and upon meeting them, the desert Arab began to recite:

"The Lord revives Abu Hazrah!

O Akhtal! May things defy your will;

Al-Farazdaq's grandfather is unfortunate with his descendant, As stones washed to shore by the river bring his nose to the ground."

Al-Farazdaq retorted by reciting (in

al-Baseet): "May God bring your

nose to the ground!

You of obscene language, fabrications,

and loose talk; You are not the ruler

whose judgment is accepted

Nor are you well-bred or judicious. "

After that al-Akhtal started to recite (in al-Baseet):

"O most evil of those who are carried on legs [living creatures]!

Similar words by nations are not
tolerated; Power is not your
father's lot

Neither is it ascribed to your kinfolk;
They are despicable. "

At that point, Jareer stood up out of anger and
said (in al- Baseet):

“You

have

insulted

a teller

of truth

from the

onset

For

the sake

of the

caliph,

your

sayings

are full

of

pride!

Do you foolishly resent who is better in repute?

I swear that you are manipulators and

fabricators of lies

You have insulted him despite my superiority
and your inadequacy;

It is you two who are perverted and despicable!
”

Jareer then leaned forward and kissed the
desert Arab on his head, after which he said: ‘O
AmeerulMu’mineen! Give my reward to him!
’which was in fact a sum of fifteen thousand

Dirhams. Thereupon, 'Abdul-Malik exclaimed: 'And grant him the same amount from my own money! 'And in this way, the desert Arab acquired all that money and set out on his way.

Already famous for his verses of satire and eulogy, Jareer became widely known for his feud with his rival poets, al-Farazdaq and al-Akhtal. Reports state that Jareer and al-Farazdaq died in the one-hundred and tenth year and according to Khaleefah bin Khayyat and others, al-Farazdaq's death was followed by the death of Jareer a month later. As-Sooli, on the other hand, maintains that they both died in the one hundred and eleventh year and that al-Farazdaq died forty days before Jareer.

As for al-Farazdaq, his name was Hammam bin Ghalib bin Sa'sa'ah bin Najiyah bin 'Iqal bin Muhammad bin Sufyan bin Mujashi' bin Darim bin Malik bin Hanzalah bin Zaid bin Manat bin Tameem bin Murr bin Udd bin Tabikhah, Abu Firas bin Abu Khatal at-Tameemi al-Basri, the acclaimed poet otherwise known as al-Farazdaq. His grandfather, Sa'sa'ah bin Najiyah was a Companion of the Prophet (Peace and Blessings of Allah be upon him) who was taken to the Prophet (Peace and Blessings of Allah be upon him) as a newborn baby in the days of Jahiliyyah (pre-Islamic period of Ignorance).

Al-Farazdaq said that he and his father arrived in his presence of 'Ali who asked: "Who is this?" His father replied: "My son, the poet. " 'Ali therefore said: "Teach him the Qur'an as that is better for him than poetry. " Al-Farazdaq

directly heard al- Husain bin 'Ali speak and he also saw him in person as he was on his way to al-'Iraq with Abu Hurairah, Abu Sa'eed al-Khudri, 'Arfajah bin As'ad, Zurarah bin Karib, and at- Tirimmah bin 'Adiyy, the poet.

Ash'ath bin 'Abdullah said that al-Farazdaq said: "Abu Hurairah looked at my feet and said: 'O Farazdaq! Your feet

look small, so request a place in Jannah for them'. I therefore said: 'I have sinned a lot'. So he said: 'Do not worry about that, for I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: 'Verily, the setting of the sun is an open door for repentance that will not close until the sun rises from that point again. '''

Al-Asma'i and others maintain that when an-Nawar bint A'yana bin DuBai'ah al-Mujashi'i, the wife of al-Farazdaq died, previous to which she had requested that al-Hasan al-Basri offer the prayer at her funeral, the nobles of al-Basrah witnessed her body being carried with al-Hasan who was on his mule and al-Farazdaq who was on his camel. As they proceeded, al-Hasan said to al-Farazdaq: "What are the people saying?" He said: "They are saying that this funeral today has been attended by the best of people, referring to you, and the worst of people, referring to me. " Al-Hasan therefore said to him: 'What did you prepare for today?' He replied: 'The testimony: 'There is no one worthy of worship but Allah' for the past eighty years'. Once al-Hasan had completed the prayer, the people moved towards her grave to bury her, upon which al-Farazdaq began to recite (in at-Taweel):

"I fear what is beyond the tomb in case I am
not forgiven That is more fiery and
constricted;

When a guide will come to me on the Day of

Resurrection Who is furious and seeks to
steer al-Farazdaq;
Verily, Adam's children
will walk Towards Hell
fettered in chains Guided
to Hell as they are dressed

In tattered and ragged garments;
There they will drink pus and you
will see them Melting and permeated
by its heat. ”

Abu Amr bin al-‘Ala’ went on to say that al-Hasan cried when he said this until his tears wet his clothes, after which he drew close to al-Farazdaq and said: “You used to be the most loathed person to me but today you are one of the most beloved. ”

As for Al- Hasan bin Abul-Hasan, his name is Yasar Abu Sa‘eed al-Basri, and he was the a freedman of Zaid bin Thabit and it is also said of Jabir bin ‘Abdullah and others.

Anas bin Malik was once asked about a problem and so it said to him: “Ask our Mawla (master; leader) al-Hasan about it, as although he has heard what we have, he would commit it to memory whilst we would forget. ”

Qatadah said: “I never sat with a man learned in Fiqh (Jurisprudence) who was better than al-Hasan. ”

Al-A‘mash said: “Al-Hasan would continue to learn a wise saying or ruling by heart until he could articulate it by heart and whenever Abu Ja‘far mentioned him, he would say: ‘He is the one whose speech resembles the speech of the prophets. ’”

According to the accounts of historians, al-

Hasan died at the age of eighty-eight in the one hundred and tenth year of the Hijrah, specifically, at the beginning of the month of Rajab such that there was a difference of a hundred days between his death and that of Muhammad bin Seereen.

As for Ibn Seereen, his full name was Muhammad bin Seereen Abu Bakr bin Abu 'Amrah al-Ansari, the servant of Anas bin

Malik an-Nadri. His father was captured at 'Ainut-Tamr by Khalid bin al-Waleed and was later bought by Anas and then by his scribe. He later begot offspring who would grow up to be the finest group of people, namely, Muhammad, Anas bin Seereen, Ma'bad, Yahya, Hafsah and Kareemah, all of whom belonged to the honourable and loyal Tabi'oon (May Allah have mercy upon them).

Al-Bukhari said: "Muhammad was born two years before the cessation of 'Uthman's caliphate. "

Hisham bin Hassan said: "He was the most honest and reliable person I ever knew. "

Muhammad bin Sa'd said: "He was a trustworthy, respectable, praiseworthy jurist and Imam who was tremendously knowledgeable and pious. He was also partially deaf. "

It is said that he died on the 9th Shawwal in this year, one hundred days after the death of al-Hasan.

This year also witnessed the death of Wahb bin Munabbih al- Yamani who was an honourable Tabi'i, learned in the ancient scriptures.

Upon Entering the 111th Year

Mu'awiyah bin Hisham carried out an invasion to the left as- Sa'ifah of this year at the same time that Sa'eed bin Hisham carried out an invasion to the right as-Sa'ifah until they penetrated as far as Qaisariyyah (Caesarea) in

the land of ar- Room.

Hisham bin 'Abdul-Malik dismissed Ashras bin 'Abdullah as- Sulami from his post as governor of Khurasan and in turn appointed it to al-Junaid bin 'Abdur-Rahman al-Murri. He

also appointed al-Jarrah bin 'Abdullah al-Hakami to the office of governor of Armeeniyah (Armenia).

The Turks targeted the land of Adhrabeejan (Azerbaijan) in this year wherein they encountered al-Harith bin 'Amr who put their army to flight. and once al-Junaid bin 'Abdur-Rahman arrived in Khurasan as its appointed governor, he came across the beleaguered Turks. Backed by an army of seven thousand men, al-Harith first proposed a peaceful settlement with the Turks; however, the outcome of their encounter was determined by a severe battle that broke out between the two sides.

Upon Entering the 112th Year

Mu'awiyah bin Hisham undertook a military campaign to as- Sa'ifah which he conquered a number of fortresses within the territories closest to Malatyah.

The Turks set out from al-Lan (a vast region within historic Armenia) in the course of which they encountered al-Jarrah bin 'Abdullah al-Hakami and those who were with him from ash-Sham and Adhrabeejan (Azerbaijan). The two sides clashed in battle before the remainder of al-Jarrah's army caught up with them and as a result al-Jarrah was martyred in battle (may Allah bestow mercy on him) along with a group of others at the site of Marj Ardabeel, which fell into the enemies' hands. When Hisham bin 'Abdul-Malik received news of this, he commanded Sa'eed bin 'Amr al-Harashi to

attend to them as a matter of urgency. On his way there, he came upon the Turks who were transporting the Muslim captives towards their king, Khaqan. He managed to rescue the captives, including the Muslim women and the Ahl udh- Dhimmah (free non-Muslim subjects living in Muslim lands), and massacred the Turkish combatants while taking some of them hostage. In this way, Sa'eed succeeded in appeasing the hearts of the Muslims, yet Hisham bin 'Abdul-Malik on the

other hand refused to let matters go without launching a second attack against the Turks under the commandership of his brother, Maslamah bin 'Abdul-Malik, during the extreme cold of the winter. As he drew close to the Turks' domain, Maslamah appointed his deputy over the army and they then proceeded in pursuit of the Turks and their king, Khaqan.

Amongst the Prominent People Who Died in this Year:

Raja' bin Haiwah al-Kindi, Abul-Miqdam, also known as, Abu Nasr, the honourable Tabi'i, who was highly influential, reliable, virtuous and just; thus possessing the characteristics suited to his position as a trusted minister to the Banu Umayyah (Umayyad) caliphs.

Shahr bin Hawshab al-As'ari al-Himsi (from Hims), while it is also said that he was ad-Dimashqi (from Damascus), the honourable Tabi'i, died in this year.

Upon Entering the 113th Year

Mu'awiyah bin Hisham invaded ar-Room from the direction of Mar'ash (the capital city of Kahramanmara¹ Province in southeastern Turkey).

A group of proponents of the Banul-'Abbas tribe (Abbasids) advanced towards Khurasan where they dispersed after one of their own men killed their Ameer and threatened to do the same to the others.

Maslamah bin 'Abdul-Malik penetrated into the heartland of the Turks, killing a vast number of them and even more among the dispersed communities, including Khaqan's son. He gained a series of conquests across the Turk territories and placed the kingdoms and its officials from the Balanjar region under his power.

Sulaiman bin Hisham bin 'Abdul-Malik led the people on the Hajj Pilgrimage.

Among the Prominent People Who Died in this Year:

Ibn Jareer said: "This was the year in which the Ameer, 'Abdul-Wahhab bin Bukht, who was with "the hero", 'Abdullah, in the land of ar-Room, was slain on the battlefield. He died as a martyr. " A brief overview of his life is as follows:

His name was 'Abdul-Wahhab bin Bukht, Abu 'Ubaidah, also known as Abu Bakr. He was a deputy under the Marwan family, he was originally from Makkah and he lived in ash-Sham and later in alMadinah.

He narrated the following Hadeeth directly from Anas bin Malik who said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "May Allah cause a slave (of His) to prosper, who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do. Three things do not prove treacherous in the heart of a believer: Good deeds performed for the sake of Allah; good advice before commencing with a matter; and adhering to the Muslim community."

Abuz-Zinad narrated on the authority of al-A'raj who narrated that Abu Hurairah said : "Once

one of you meets his brother and greets him with 'Salam' (peace), a tree, wall or rock then comes in between them; then when he meets him again, let him greet him with 'Salam' again. " Mu'awiyah said: "'Abdul-Wahhab bin Bukht similarly narrated this to me, from Abuz-Zinad, from Al-A'raj, from Abu Hurairah, from the Messenger of Allah (Peace and Blessings of Allah be upon

him). " In this manner, 'Abdul-Wahhab was considered a reliable source in the view of those communities possessing knowledge.

Makhool ash-Shami, the honourable Tabi'i, who was a highly influential figure and the Imam (religious leader) of his contemporaries in ash-Sham.

Upon Entering the 114th Year

Mu'awiyah bin Hisham carried out an invasion in the left side of as-Sa'ifah this year while Sulaiman bin Hisham bin 'Abdul- Malik bin Marwan invaded to the right side of this.

In this year, 'Abdullah al-Battal encountered the emperor of ar-Room, otherwise known as Constantine (the eldest son of Heraclius I to whom the Messenger of Allah (Peace and Blessings of Allah be upon him, wrote a letter). Al-Battal managed to take the emperor captive, following which he sent him to Sulaiman bin Hisham who accordingly took him to his father.

Hisham dismissed Ibraheem bin Hisham bin Isma'eel from the joint offices of governorship in Makkah, al-Madinah and at-Ta'if and appointed them to his brother, Muhammad bin Hisham, who fittingly led the people in performing the Hajj Pilgrimage.

Among the Prominent People Who Died in this Year:

'Ata' bin Abu Rabah al-Fihri, Abu Muhammad al-Makki, one of the senior and chief Tabi'een

who is said to have known two hundred of the Companions.

Upon Entering the 115th Year

The plague hit ash-Sham during this year. Muhammad bin Hisham bin Isma'eel, the deputy of the Haramain (Two Holy Sites) and at-Ta'if, led the people on the Hajj Pilgrimage in this year. Deputyship over the other provinces was entrusted to those already in authority – and Allah knows best.

Among Those Prominent People Who Died in this Year:

Abu Ja'far al-Baqir, that is, Muhammad bin 'Ali bin al-Husain bin 'Ali bin Abu Talib, al-Qurashi alHashimi, Abu Ja'far al-Baqir, who the Twelver Shee'ah sect claim was one of the twelve infallible Imams. He did not, however, conform to this view himself nor did he practice their manner of conduct nor was he influenced by the fantasies and delusions they ascribe to him. He was still amongst those who favoured Abu Bakr and 'Umar and, in any case, it is true that he was from the lineage of Prophet (Peace and Blessings of Allah be upon him).

Upon Entering the 116th Year

Mu'awiyah bin Hisham undertook a military campaign to as- Sa'ifah and both ash-Sham and al-'Iraq were afflicted by a severe epidemic epidemic of the plague during this year, which mainly affected the garrison town of Wasit.

During the month of al-Muharram, al-Junaid bin 'Abdur- Rahman al-Murri, the Ameer of Khurasan, died from an abdominal disease. Al-

Junaid had been married to al-Fadilah, the daughter of Yazeed bin alMuhallab, which was a source of annoyance for the Ameerul-Mu'mineen, Hisham bin 'Abdul-Malik. This is the reason why he dismissed al-Junaid as the governor of Khurasan and appointed 'Asim bin 'Abdullah in his place, who on that occasion said: "If I come

across him before he dies then I would certainly annihilate him. " Because of this, 'Asim bin 'Abdullah did not travel to the land of Khurasan until after his death, which took place in the month of Muharram in Marw (Merv).

Upon Entering the 117th Year

Mu'awiyah bin Hisham invaded as-Sa'ifah al-Yusra, as Sulaiman bin Hisham invaded as-Sa'ifah alYumna.

Marwan bin Muhammad (also known as Marwan al-Himar), who had been sent out with two delegations to Armeeniyah (Armenia), succeeded in conquering a number of fortresses in the land of al-Lan (a vast territory within Armenia), wherein many of its citizens turned to faith.

Hisham dismissed 'Asim bin 'Abdullah al-Hilali from office in Khurasan, upon which he extended authority over it to Khalid bin 'Abdullah al-Qasri who was already in charge of al-'Iraq.

Ibn al-Musayyab said: "I never knew an 'Iraqi (person from Iraq) better than him (Khalid al-Qasri). " Bakr al-Muzani said: "I never saw anyone commit something to memory like him", and Muhammad bin Seereen said: "He was one of the most skilled people in the art of memorisation I knew. " Abu Hatim said: "He died in Wasit from the plague at the age of fifty-six or -seven. "

Others that died include: Abul- Hubab Sa'eed

bin Yasar, al- A'raj, Ibn Abi Mulaikah, 'Abdullah bin Abu Zakariyya al- Khuza'i, Maimoon bin Mihran, Moosa bin Wardan, Nafi' (the servant of Ibn 'Umar Abu 'Abdullah al-Madani) who was originally from Morocco, while others maintain from (Nishapur), and it was said from Kabul and elsewhere.

Among Those People Who Died in the 117th Year:

Dhur-Rimmah, the poet, whose name was Ghailan bin 'Uqbah bin Buhaish, died this year. He would compose romantic verses about Mayyah bint Muqatil bin Talabah bin Qais bin 'Asim al-Minqari, in his poems while he, quite the opposite, was ugly in appearance and dark skinned. They never indulged in any sinful or illicit act together, nor had they even seen each other before, but they merely got to hear of one another. It is said that she swore that if she ever got the chance to see him, she would sacrifice an animal in gratitude, though when she actually saw him she exclaimed: "How shameful, how shameful!" She never revealed her face to him except on one occasion, upon which he began to recite (in at-Taweel):

"On Mayyah's face there is the blessing of
beauty Shame lies under garments even if
it were apparent. "

At that point she stripped off her clothes,
whereupon he recited (in at-Taweel):

"Do you not see that water is
contaminated Even if its colour is
pure white?"

She said in response: "Do you want to taste it?"
He replied: "Yes, by Allah!" So she said: "You
will taste death before you get to taste this. "

He therefore recited:

“Alas! For the wasted poetry that has been
composed and elapsed

Concerning Mayyah; and never will I rule by my
heart’s delusion. ”

Upon Entering the 118th Year

Mu'awiyah and Sulaiman, the two sons of the Ameerul- Mu'mineen, Hisham bin 'Abdul-Malik, invaded the land of ar-Room in this year.

A person by the name of 'Ammar bin Yazeed, who later became known as Khidash, headed for Khurasan, where he pressed for the caliphate of Muhammad bin 'Ali bin 'Abdullah bin 'Abbas. Many people responded to the call, though when they rallied around him he began to propagate the beliefs of the atheist Khurramiyyah sect, whereby he permitted the women of one person to another, claiming that Muhammad bin 'Ali had said this, which was in fact a lie he fabricated against him.

However, Allah exposed him to the state and he was taken to Khalid bin 'Abdullah al-Qasri, the Ameer of Iraq and Khurasan, who gave orders for his hands to be amputated and his tongue to be cut off, after which he was crucified.

Muhammad bin Hisham bin Isma'eel al-Makhzoomi, the Ameer of al-Madinah, Makkah and at-Ta'if, led the people on the Hajj Pilgrimage this year.

This was the year in which 'Ali bin 'Abdullah bin 'Abbas bin 'Abdul-Muttalib bin Hisham al-Qurashi alHashimi died. The 'Ali we are referring to was born on the night that 'Ali bin Abu Talib was killed, which was the reason why his father named him after him and gave him his Kunyah (epithet). Once, 'Abdul-Malik bin Marwan sat this 'Ali down next to him on the couch and asked him about his name and

Kunyah and so he told him. 'Abdul-Malik then asked him: "Do you have a son?" He replied: "Yes, a son by the name of Muhammad", upon which 'Abdul-Malik remarked: "So you are also Abu Muhammad! "Pleased by this, he made a generous gesture to him and treated him favourably.

'Ali would spend most of his time absorbed in acts of worship and ascetic practices, pursuing knowledge and performing good deeds. He was attractive, just and honest and he would pray a thousand Rak 'ah (units of prayer) every day and night. 'Amr bin 'Ali al-Fallas said: "He was the best of people. " He died in the land of al-Balqa' during this year at the age of almost eighty.

'Amr bin Shu'aib, 'Ubadah bin Nusayy, Abu Sakhr al-Jami' bin Shaddad and Abu 'Ushshanah al-Ma'afiri were some of the other people who died in this year.

Upon Entering the 119th Year

Al-Waleed bin Qa'qa' al-'Absi invaded the land of ar-Rum.

Asad bin 'Abdullah al-Qasri killed the supreme king of the Turks, Khaqan, in this year. This was because Asad bin 'Abdullah, the Ameer of Khurasan, was acting as deputy of al-'Iraq in place of his brother, Khalid bin 'Abdullah. He then advanced with his armies to the city of Khuttal (a city located in the furthest part of Khurasan), which he conquered with his soldiers scattered across the land, killing the people, taking others captive and seizing booty.

The dignitaries subsequently went to the king of the Turks, Khaqan, informing him that Asad's army had dispersed throughout the city of Khuttal. Khaqan seized this opportunity by immediately sending out his soldiers to target Asad bin 'Abdullah, and along with his

associates, he took along an extensive amount of weaponry, equipment and food supplies, following which they advanced towards Asad with a vast army. In the meantime, a loyal informant went to Asad to inform him about Khaqan's movements, after which Asad immediately ordered his soldiers in the different regions to reassemble. However, some people began to spread rumours that Khaqan had attacked and killed Asad bin 'Abdullah and

his comrades in a ploy to trick his men into not joining him. Fortunately, Allah caused their plots to fall back on them and their own schemes destroyed them, as when the Muslims heard what they were saying, they placed their trust in Islam, intensified their rage against the enemy and became determined to take vengeance for Asad, who they believed had been killed. They gathered and advanced towards the site where Asad was stationed, and decided if they found he was still alive, they would marshal their armies from all directions.

Meanwhile, Asad had moved in on Khaqan who was by this time at Jabal al-Milh where he wanted to cross the River of Balkh (a small city in Afghanistan), although he faced the problem of having a large number of young livestock in his possession. He detested the idea of leaving them behind and so he instructed every one of his horsemen to carry one lamb in his hands and one round his neck, and threatened to amputate the hands of anyone who refused to comply. Accordingly, his men picked up the sheep and began crossing the river but before they were able reached the other side, Khaqan suddenly appeared on horseback from behind and killed whoever crossed his path on the way down to the river. Khaqan and some of the more feeble soldiers desisted from crossing it and simply waited there in order to dupe the Muslims into thinking that they were not planning on crossing over. The Turks continued to deliberate amongst themselves over what steps they should take until they reached the decision to launch a single decisive attack (given that they were fifty thousand in number)

against the Muslims. Instantaneously, the Turks hurtled into the river while violently beating their drums of war, thus causing the Muslims who were not familiar with their drums to believe mistakenly that their armies had caught up with them.

The Turks plunged into the river one by one, as their horses grunted and neighed loudly but as they crossed over onto the other side, the entrenched Muslim army stood firm and

inaccessible. The two armies subsequently decided to retreat for the night until the next morning when Khaqan revolted against a detachment of the Muslim army, taking out a significant portion of them, incarcerating its leaders and seizing its wealth and fertile camels. It follows that the two armies collided in battle on the day of 'EedulFitr (the Minor Feast), on which occasion, Asad's army feared praying the 'Eed prayer and for that reason they offered Salat-ul-Khawf (prayer used in times of battle because of fear of an imminent attack). Asad later advanced forth with those troops who were with him to the site of Marja Balkha where they passed the winter. It was on the day of 'Eedul- Adha (the Feast of Sacrifice) when Asad delivered a sermon to the people and consulted them on the problem of Khaqan. Some of the people said: "We should fortify ourselves in Balkh and send word to Khalid and the Khaleefah", while others suggested: "We should go to Marw (Merv; the metropolis of Khurasan) " and others yet said: "We should confront him and put our trust in Allah. "

Asad conclusively agreed with the latter opinion and so his army headed towards Khaqan, in the course of which he led the people in praying prolonged Rak'atain (two units of prayer) followed by a lengthy Du'a' (supplication). He then proceeded, saying (three times): "May Allah grant you victory if He wills it so! "At that point, he marched forth with his Muslim troops behind him until the first dispatchment of men encountered Khaqan's army, upon which the Muslims killed a considerable number of them in addition to taking captive

their commander and seven of their chiefs. Asad then moved in on them and as he came across their livestock, which altogether amounted to approximately one hundred and fifty thousand sheep, he gave them some water to drink. He would later come into contact with Khaqan's army of around four thousand strong, including an 'Arab by the name of al- Harith bin Suraij who had bore a long-standing grudge against

him and for that reason informed Khaqan of the Muslims' weaknesses and shortcomings.

Once the battle commenced, the Turks fled in all directions, including Khaqan who was with the aforementioned al-Harith who tried to protect and defend him. As such, Asad followed them to azZaheerah where approximately four hundred of Khaqan's associates had encountered him with disappointment as they were wearing silk cloaks and carrying their drums in anticipation of victory. When the Muslims realised this, they ordered for the beat of withdrawal to be sounded on the drums three times, but as they were not able to pull back, the Muslims advanced and surrounded their military base. Thereafter, they took possession of all their valuables, such as their gold and silver vessels, the quantities of which were too vast to be mentioned, in addition to taking the Turk women and children into captivity.

It happened that while they were in Khinjar, Khaqan had beaten his wife so badly that he almost killed her and so when the Muslims arrived back at their military base, they were surprised to find her there in a bad state, nevertheless moving around and cooking food for them in their cooking pots. Khaqan, on the other hand, had fled with his comrades to one of the neighbouring cities where he fortified himself within its fortress but as he was playing a game of backgammon with some of the chiefs, he got beat by one of them and in a heated frenzy Khaqan threatened to amputate his hand. It was because of this incident that

the chief had come to feel embittered towards Khaqan and resolved to kill him, which he eventually did. Soon afterwards, the Turks became divided to the point of being rivals of one another and, as we know from historical accounts, they even pillaged and ransacked one another.

Hence, Asad wrote to his brother, Khalid, informing him of the Muslim victory and triumph over Khaqan as well as

sending him Khaqan's enormous drums that sounded like thunder when beaten and the vast array of magnificent spoils he had seized from the Turks. Accordingly, Khalid had them delivered to the Ameerul-Mu'mineen, Hisham, who was overjoyed by what he had received and at once granted his messengers a generous amount of money from the Baitul-Mal (Public Treasury).

Also during this year, Khalid bin 'Abdullah al-Qasri, the governor of al-'Iraq, killed al-Mugheerah bin Sa'eed and a party of his associates who followed his absurd ways even though he was a sinful, evil, magic-practicing Shee'i (Shi'ite).

A man by the name of Buhlool bin Bishr, also known as Kutharah, emerged during this year with a band of Khawarij supporters who were bent on killing Khalid bin 'Abdullah al-Qasri. As a result, Khalid sent out a military detachment to suppress them but to their astonishment, the situation got out of control due to the extent of Buhlool and his party's vigour and zeal, and because of the lack of directions given to Khalid's army. The two parties subsequently retreated, after which Buhlool and his supporters armed themselves and headed for ash-Sham with the intention of killing the Khaleefah, Hisham. On their way, however, they were intercepted by an army in the land of al-Jazeerah (Arabian Peninsula) whereafter a brutal battle broke out that resulted in the extermination of the majority of Buhlool's Khawarij associates. Subsequent to this incident, a man from Jadeelah known as Abul-

Mawt (the Father of Death) attacked Buhlool by striking him a blow that brought him to the ground (i. e. killed him), after which Bahlool's associates split up and dispersed.

Also during this year, as-Suhari bin Shabeeb, al-Khariji and his small band of some thirty followers, emerged on the scene, which caused Khalid bin 'Abdullah al-Qasri to send a dispatcment of soldiers against them. The outcome of this was

the death of as-Suhari and all of his followers such that not even one of them remained, for which all praise belongs to Allah.

Abu Shakir, Maslamah bin Hisham bin 'Abdul-Malik, led the people on the Hajj Pilgrimage during this year. Ibn Shihab Az-Zuhri performed it with him in order to instruct him on the Hajj rituals and customs.

The Hundred and Twentieth year of the Hijrah

Therein: Hisham bin Abdul Malik raided the Roman lands and conquered various forts there.

Ishaq bin Muslim attacked the forts of Tooman Shah, conquered them and laid to waste his lands.

Marwan bin Muhammad attacked the land of the Turks.

And therein occurred the death of Asad bin Abdullah Al- Qasri, the Ameer of Khurasan, due to an abscess in his abdomen. Therefore, when the annual festival took place this year, all of the gentry - who were actually the nobles from the large towns in all of the lands - came and presented gifts and offerings. Among those who came was the governor of Harat and its elder, Khurasan Shah whose gifts were exceptionally magnificent.

It was then that Asad divided all the gifts and

wealth he had received and distributed them among the nobles and elders present there, until nothing was left of it. Then he got up to leave the gathering as he was ailing from the abscess when it suddenly burst and caused his demise.

And therein: Hisham dismissed Khalid bin Abdullah Al-Qasri from the governorship of Iraq. This was because he had become estranged from him after it reached him that that he (the governor) had been disrespectful towards him and would call him, 'Ibnul-Hamqa' (Son of the Foolish).

In this same month, Yoosuf bin Umar was promoted to the governorship of Iraq in place of Khalid bin Abdullah Al- Qasri, while Judai' bin Ali Al-Karmani was appointed to the governorship of Khurasan and consequently, Ja'far bin Hanzalah, who had been appointed there by Asad was dismissed. Later on that year, even Judai' was dismissed from the governorship of Khurasan by Yusuf bin Umar himself while Nasr bin Sayyar was put in charge of it. As a result, all that he had acquired and gathered through favours bestowed upon him by Khalid, from property and possessions was lost instantly. This happened despite the fact that when Hisham's reproachful message reached him, ordering him to present himself and some of his possessions before him so that he might take from it what he willed, some of his associates cautioned him and said, 'It is better to have some of your wealth and lose some rather than losing it all as well as being dismissed and living in fear.

However, he refused and was beguiled by this world, his ego not allowing him to humble himself. Thus, his dismissal took him by surprise and he lost all that he had gathered, collected and withheld. Subsequently, Yoosuf

bin Umar's governorship became established over Iraq and Khurasan as did Nasr bin Sayyar's governorship over Khurasan as his deputy. In this way, the lands were stabilized and the people secured - and to Allah belongs all praise and favour.

Also, during this year: The partisans of the Abbasid family disclosed the letter that had been sent to them by Muhammad bin Ali, in which he had reproached them for following the infidel known as 'Khidash' who was a Khurramite. He was

responsible for rendering lawful all sorts of wrongdoings for them, including besmirching those relatives who were too closely related to them for marriage or those whose relationship to them because of marriage made them unlawful for them. Consequently, he was executed by Khalid Al-Qasri and it was due to this that they were rebuked by Muhammad bin Ali - for believing in him and following him in his falsehood. Therefore, when they made the letter written to them known, he sent a messenger explaining his point of view to them and they in turn sent a messenger to him.

When their messenger arrived, Muhammad explained to him that his criticism had been due to the 'Khurramite' and then, he sent back with this messenger a letter with his seal. When they opened it all that was written in it was: 'In the Name of Allah, the Most Merciful, the Most Beneficent. Know that we have reproached you because of the Khurramite. ' After that, when he sent another messenger to them, many of them did not believe in him and in fact conspired against him. Then, when they received a staff from him with iron and copper twisted upon it, they came to know that this was a sign for them that they were sinning and that they were differing amongst themselves like the difference between the colour of iron and copper.

Then Began the Hundred and Twenty-First Year

Therein: Maslamah bin Hisham bin Abdul Malik attacked the Roman lands and captured from them the stronghold of 'Matameer'. Marwan bin Muhammad attacked the lands of 'Sahib

udh-Dhahab' (the Gold Holder), conquered its
forts

and laid its lands to waste until its leader surrendered to him by agreeing to give him a Jizyah (tribute) of a thousand heads of livestock every year, which would be personally presented to him and also gave him security as a guarantee for the agreement.

And therein: in the month of Safar, Zaid bin Ali bin Al-Husain bin Ali bin Abi Talib was killed, to whom the Zaidis ascribe themselves according to Al-Waqidi.

And in this year: Nasr bin Sayyar, the governor of Khurasan raided the lands of the Turks and even captured their king, Koorsool during some of these battles not knowing it was him. However, when he managed to ascertain and confirm this, Koorsool asked him to free him in exchange for a thousand Turkic (Bakhati) and a thousand Birdhawn camels, even though he was now a very old man. Nasr consulted with those present around him from the nobles regarding this matter and some of them did advise him to free him. However, when Nasr asked him, 'How many battles have you fought?'

He answered, 'Seventy two battles. '

At this, Nasr said to him, 'It is not possible to let the likes of you go free after all you have witnessed. ' After which he gave the order regarding him and he was decapitated and crucified. When the news of his execution reached his army, they spent the night bellowing and crying over him, cut their beards and hair off, cut off their ears, burnt many of

their own tents and killed many of their own livestock. When day broke, Nasr further ordered his remains to be burnt so that they may not get hold of his body. This had a worse effect on them than his execution did and they departed frustrated, humiliated and defeated. Then Nasr attacked their lands, killing them in large numbers and enslaving countless scores of them.

A mention of the personalities who died therein:

Zaid bin Ali bin Al-Husain bin Ali bin Abi Talib. However, what is well known is that he was killed in the following year as will be mentioned, Allah Willing.

Maslamah bin Abdul Malik bin Marwan bin Al-Hakam bin Abul-'As bin Umayyah, al-Qurashi alUmawi.

Regarding him said Az-Zubair bin Bakkar that, 'He was from the men of the Umayyad clan and was given the title of 'The Yellow Locust.' He left a lasting impression on the wars and the final conquest of the Romans.

I say: He also conquered numerous forts and strongholds in the Roman lands.

Then Began the Hundred and Twenty-Second Year

Therein: occurred the killing of Zaid bin Ali bin Al-Husain bin Ali bin Abi Talib (May Allah be

pleased with him). What led to this was that he took an oath of allegiance from whoever would give it to him from the people of Koofah, ordering them to rise up in revolt by the beginning of this year and to start preparing for that. When they began their preparations, a man called Sulaiman bin Surazah set out to meet Yoosuf bin

Umar, the governor of Iraq - who was in Al-Heerah that day

- and informed him of what was going on between Zaid bin Ali and the people of Koofah. As a result, Yoosuf bin Umar issued orders calling for him to be brought in front of him urgently. When the Shiites found out about this, they gathered around Zaid bin Ali and asked him, 'What do you say, may Allah have mercy on you, regarding Abu Bakr and Umar?'

He said, 'May Allah forgive them both, I have never heard anyone from my household disavowing themselves from the both of them and I do not say regarding them except that which is good. '

They responded by saying, 'Then why do you demand compensation for the Ahlul-Bait (the people of the household of the Prophet (Peace and Blessings of Allah be upon him)) ?'

He answered, 'We were the most deserving of this matter but the people took it from us and pushed us away from it. However that does not amount to disbelief on their part as far as we are concerned, for both of them ruled and ruled justly, acting upon the Book and the Sunnah. '

They asked, 'Then in that case, why do you fight these (rulers) now?'

He said, 'Because they are not like them. They have oppressed the people and oppressed themselves, whereas I am calling to the Book of Allah and the way of His Prophet and the revival of authentic religious practices and the

eradication of innovations in the religion. So if you listen to me, it will be better for you and me and if you refuse then I have not been set in charge over you. '

At this, they rejected and abandoned him, broke their oath of allegiance to him and left him, due to which they have been called the Rafidis (the Rejectors) ever since and those from

the people who followed him were called the Zaidis. Thus, most of the people of Koofah are Rafidis and most the people of Makkah up to this day are upon the Zaidi school of thought. In this school, there is some truth i. e. their endorsement of the two Shaikhs (Abu Bakr and Umar (May Allah be pleased with them)), as well as falsehood i. e. their giving precedence to Ali over the both of them. Whereas in reality, Ali is not preferred to them, nor over Uthman according to what is more correct from the two opinions authentically attributed to AhlusSunnah as well as the sound traditions, authentically attributed to the Companions of the Prophet (Peace and Blessings of Allah be upon him). We have mentioned all of this previously in the biographies of Abu Bakr and Umar (May Allah be pleased with them).

Notwithstanding this, Zaid was intent on revolting with whoever was left with him from his supporters. Thus, the appointed time for the revolt was fixed to be a Wednesday night, at the very beginning of the month of Safar that year. However, this news reached Yoosuf bin Umar who promptly wrote to his deputy in Koofah, Al-Hakam bin As-Salt, ordering him to gather all the people in the main congregational mosque there, which he did on the last Tuesday, at the end of the month of Muharram, i. e. before the appointed time for Zaid's revolt, by a day. Zaid came out on an extremely cold Wednesday night, his supporters raising fires and calling out, 'O Mansoor! O Mansoor! ' However, when dawn broke, only two hundred and eighteen men were able to gather around him. When Zaid exclaimed, 'Exalted be Allah!

Where are the people?’

It was said to him, ‘They are trapped in the mosque.’

Thus, when Al-Hakam bin As-Salt wrote back to Yoosuf bin Umar, informing him of Zaid bin Ali’s revolt, he dispatched a military contingent to Koofah and so, all these troops were

mobilized with the deputy governor in Koofah. Moreover, Yoosuf bin Umar himself reached there as well, with another large contingent under him. Right away, Zaid and those who were with him faced one of their encampments , which consisted of five hundred horsemen and defeated them. Then, he proceeded to Al-Kunasah and attacked a party of Syrians who had gathered there and defeated them as well.

Then he crossed over to Yoosuf bin Umar who was stationed by himself on a hill. Zaid reached there with two hundred horsemen and had he approached Yoosuf bin Umar directly, he would have probably been able to eliminate him. However, he chose to take the right flank and whenever he encountered a party of the Koofans against him, he defeated them until his supporters started to call out to them saying, 'O people of Koofah! Come towards religion, honour and the life of this world, for at present, you have neither religion, nor honour nor the life of this world! '

As dusk set in, a party of the Koofans did join in with them, some of whom were killed in the first day of fighting there. On the second day, he fought a band of Syrians, killing seventy of them after which they departed from the field in a dire state. As night fell, Yoosuf bin Umar re-armed and mobilized his forces once again. The next morning, they met Zaid bin Ali and his followers again, who drove them out until they were forced to retreat to 'As-Sabakhah ' and from there he put them under further pressure until he forced them into the lands of Banu

Tameem. Then he pursued them on horseback as well as on foot until they retreated to a dam of water there. Severe fighting ensued there until sunset when an arrow struck Zaid on the right side of his forehead and pierced it all the way to his brain. At this, he and his followers returned from the battlefield, the Syrians thinking that they were returning due to the setting of the sun and nightfall. Zaid was taken to a house in the locality of 'Sikkatul-Bareed. ' A doctor was brought to him who extracted the arrow from his

forehead. However, the arrow had not even been fully extracted before his death occurred at that moment. May Allah the Exalted have mercy on him.

Ibn Jareer mentions: and in this year, Abdullah Al-Battal was killed while fighting in the Roman lands along with a party of Muslims, however, Ibn Jareer does not elaborate anymore than this. Ibn Asakir however, does mention this man in his 'Tareekhul-Kabeer' as follows: 'Abdullah, Abu Yahya known as Al-Battal, used to reside in 'Antakia'. Most of what has been related about him is by Abu Marwan AlAntaki. '

Then he narrates via his own chain that when Abdul Malik bin Marwan resolved to send his son, Maslamah to fight in the Roman lands, he appointed Al-Battal over all the commanders from the north of the Arabian Peninsula and Syria and said to his son, Maslamah, 'Keep him as the head of your advance units and tell him to move his forces by night, for without a doubt, he is trustworthy, bold and brave. ' Abdul Malik then accompanied them to the gates of Damascus to see them off.

He then says: Maslamah placed Al-Battal at the head of ten thousand soldiers who were to act like a shield, preventing the Romans from even approaching the main body of the Muslim army.

Khaleefah bin Khayyat reports: Al-Battal was killed in the Roman lands in the hundred and twenty first year. Ibn Jareer however asserts that it was in the hundred and twenty second year.

From the personalities who died in this year:

Iyas 'the Intelligent. ' He is Iyas bin Mu'awiyah bin Qurrah bin Iyas bin Hilal, the judge of Basrah. He was a Tabi'i- his grandfather being a companion of the Prophet (Peace and

Blessings of Allah be upon him) - and was celebrated for his intelligence.

About him, Muhammad bin Seereen said: 'He is the astute [one], he is the astute [one]! '

Abu Ubaidah and others report that while he was a young boy, 'Iyas and an old man went to the judge of Abdul Malik bin Marwan in Damascus to solve a dispute between them. The judge said to him, 'He is an old man and you are young so do not try to be his equal by your speech.'

Iyas replied, 'If he is bigger than me then the truth is bigger than him.'

The judge responded by telling him, 'Be quiet! '

At this Iyas said, '... and who will speak in as cogent a manner as me if I were quiet?'

The judge retorted, 'I don't think you will say anything valid in this sitting of ours until you leave...'

At which Iyas instantly said, 'I declare that there is no deity worthy of worship except Allah...'

Others narrate that the judge then said, 'I don't see you except as being unjust towards him (the old man) ...'

At this the judge got up and went straight to Abdul Malik and informed him about what had occurred at which he said, 'Take care of his needs and then send him out of Damascus

immediately so that he does not set the people against us!

Some have also narrated about Iyas that he said, 'I was in a school when I was a boy and it so happened that the Christian boys started laughing at the Muslims saying, "They think that

the food for the people of Paradise will have no waste products! ”

So I said to the scholar – who happened to be a Christian – present there, “Do you not believe that there is a component of our food that is used up as nutrition for the body?”

He replied, “Of course. ”

At which I said, “So what is so wrong with Allah making all of the food for the people of paradise serve as nutrition for their bodies?”

The teacher replied by saying, “You are but a devil! ”

In fact what Iyas said when he was a young boy has actually been stated in an authentic Hadeethas we will mention, God willing, when we talk about the descriptions of the people of Paradise that their food will even be consumed in producing perspiration with the likeness of musk, so much so that their bellies will be left lean and slim.

And some have also narrated that: a man asked Iyas about a type of wine called ‘Nabeedh’ to which he replied by saying that, ‘It is forbidden. ,

The man then said, ‘Inform me about (the ruling regarding) water. ’

Iyas informed him that it was,

‘Lawful’ He then asked, ‘and

Kashooth ?'

Iyas said, 'Lawful'

He then asked, 'And

dates?' Iyas said,

'Lawful'

He then asked, 'So what difference does it make if all of these are mixed that they should become forbidden?'

At this, Iyas said, 'If I threw this handful of dust at you, do you think it would hurt you?'

He said, 'No. '

Iyas asked, 'What about this handful of straw?' He said, 'No, that would not hurt me. '

Iyas asked, 'What about this container of water?' He said, 'No, that would not hurt me at all. '

Iyas then asked him, 'What if I mixed all of these with each other until I had formed clay and then left it to harden and then threw it all at you, do you think it would hurt you?'

He replied, 'Yes by Allah! And it would kill me too! '

At this, Iyas explained to him, 'The same is true for those ingredients if they were combined. '

Similarly, another man came to him and told him, 'I deposited some of my money with so and so as a trust and now he has denied me. '

Iyas said to him, 'Go now and come back to me tomorrow. '

After this, he immediately sent for the person who was denying the trust and said to him, 'It so happens that we have collected a lot of money so keep it with yourself in a secure place for us. '

The person assented saying, 'At your service! '

However, Iyas told him to, 'Go back now and come back to me tomorrow. '

The next morning, when the owner of that trust came back to Iyas, he told him to, 'Go to him now and say to him, "Give me back what is rightfully mine or I will complain to the judge about you! "' When he did so, the man with the trust feared that the judge (Iyas) would not entrust him with the money if he heard about this, so he returned his trust to him. He in turn, went straight to Iyas and informed him of what had happened. So, when that man came to Iyas the next day, hoping to be entrusted with all that money, Iyas scolded him and expelled him from his court, saying to him, 'You are a swindler! '

Khaleefah and others have asserted that he passed away in Wasit in the hundred and twenty second year.

Then Began the Hundred and Twenty-Third Year

Al-Mada'ini has mentioned from his authorities that when Khaqan, the king of the Turks, was killed during the reign of Asad bin Abdullah Al-Qasri upon Khurasan, the Turks fell into great division amongst themselves, turning upon each other and killing each other until it seemed that their lands would be devastated. Moreover, this infighting kept them preoccupied among themselves rather than the Muslims.

And in this year: the people of As-Sughd asked the governor of Khurasan, Nasr bin Sayyar for them to be allowed to return to their lands.

They also had some demands which the scholars objected to, like the demand to not punish those who apostate out of Islam from them, to not take back the prisoners of war from the Muslims who were still with them as well as other demands like that.

However, he decided to agree to these demands due to the damage they had caused among the Muslims. When the people criticized him for this, he wrote to Hisham about the

matter, who paused and hesitated in taking a decision about it. However, when he saw that if these people were to persist in their enmity to the Muslims, then their harm would be greater, he acceded to their demands.

Meanwhile, Yoosuf bin Umar, the governor of Iraq sent a delegation to the Commander of the Faithful asking him to merge the governorate of Khurasan and Iraq under him and complaining about the governor of Khurasan, Nasr bin Sayyar. He said that although Nasr bin Sayyar was noble and brave, he had now aged and his eyesight had weakened such that he could not recognize anyone except at close proximity, by hearing his voice. They made numerous allegations about him however, Hisham did not lend them an ear and maintained his rule and governorship over Khurasan.

Ibn Jareer also mentions: and the Hajj Pilgrimage this year was led by Yazeed bin Hisham bin Abdul Malik and the officials serving at various positions in the land this year were the same as the last. Among those who died this year were Rabee'ah bin Yazeed Al-Qaseer from the people of Damascus, Abu Yoonus Sulaim bin Jubair, Simak bin Harb and Muhammad bin Wasi' bin Jabir.

Then Began the Hundred and Twenty Fourth Year

Therein: Sulaiman bin Hisham bin Abdul Malik raided the Roman lands and encountered their king Alion whom he fought, returning safely with war booty.

And Therein: came a group of supporters of the Abbasid family from the lands of Khurasan, making their way to Makkah. When they were passing by Koofah, it came to their notice that a number of nobles from the deputies of Khalid bin Abdullah Al-Qasri were in the prison there, imprisoned on the orders of Yoosuf bin Umar. Among them was also 'Eesa bin Ma'qil Al-'Ijli, so they gathered around them in the prison, calling them to pledge allegiance to the Abbasids and as they gave these prisoners a lot of importance, they accepted the offer from them. They also found in the prison Abu Muslim Al-Khurasani, who at that time was a slave, serving 'Eesa bin Ma'qil Al-'Ijli and was a

Magian. However, they admired his gallantry, strength and the extent of his loyalty to his master, so that one of them, Bukair bin Mahan, bought him from his master for four hundred Dirhams and brought him out of prison with them. He charged him with carrying out their mission, for they would not dispatch him to any place except

that he would comply and then return with the results they desired. There is more to say about him, which we will mention afterwards, God Willing.

And Therein: died Al-Qasim bin Abu Bazzah Abu Abdullah Al-Makki Al-Qari, the servant of Abdullah bin As-Sa'ib, who was an eminent Tabi'i.

Az-Zuhri, Muhammad bin Muslim bin Ubaidullah, another celebrated Tabi'i, who narrated from several of the Companions of the Prophet (Peace and Blessings of Allah be upon him) also died this year.

He was born in the fifty-eighth year, at the end the Mu'awiyah's caliphate. He was short, with a scanty beard, long hair and light cheeks.

They say that he used to read the Qur'an approximately eighty eight times every day and that he sat as a student with Sa'eed bin Al-Musayyab for eight or ten years, his knees approximating his teacher's.

It is also said that he used to serve Ubaidullah bin Abdullah, bringing saline water for him and that he used to frequent the scholars of Hadeeth with writing tablets, writing down Hadeeth and anything else he heard from them until he became the most learned or one of the most learned men in his time, his contemporaries depending and relying upon him.

Abdur- Razzaq said, 'Ma'mar informed us upon the authority of Az-Zuhri that he said, "We used

to dislike the writing down of knowledge until these rulers compelled us to do it so we decided not to prevent any of the Muslims from it. ” ’

And Ibn Ishaq said, ‘Once Az-Zuhri was returning from a visit to ‘Urwah when he started narrating to a bondswoman with him, who happened to not have a good grasp of the language

, “Urwah narrated to us that so and so narrated to him...” relating to her what he had heard from him.

The bondswoman responded to this by saying, “By Allah, I have no idea what you are saying! ”

Az-Zuhri simply responded by saying, “Be quiet! I’m not saying this for you, I’m saying it for myself! ”

And he (Ibn Ishaq) said, ‘He used to dislike eating apples or the remains of what had been contaminated by mice. He used to say that, “They make one forgetful, ” while he would drink honey and say, “This enhances the memory. ” ’

Ibn Mahdi also mentions that he heard Malik say, ‘One day, Az-Zuhri narrated a Hadeeth and when he got up after that, I grabbed on to the reins of his riding animal and asked him to explain it to me, upon which he exclaimed, “You ask me to explain this to you? I have never had it in me to ask any scholar to explain anything to me nor have I ever answered any scholar back! ”’ Upon this, Ibn Mahdi comments, ‘Thus were the giants of that time and such are their stories! ’

Umar bin Abdul Azeez asserted, ‘Never did I see anyone better at recollecting and imparting Hadeeth when he narrated them, than Az-Zuhri.

Similarly, Sufyan bin ‘Uyainah said on the authority of ‘Amr bin Deenar that, ‘I never saw anyone as textually accurate in narrating

Hadeeth as Az-Zuhri, nor anything as worthless in his eyes as Dirhams and Deenars for they were not worth more than droppings to him! ’

‘Amr bin Deenar further says, ‘I stayed in the company of Jabir, Ibn ‘Abbas, Ibn ‘Umar and Ibn AzZubair and did not see anyone as sequentially organized in narrating Hadeeth as Az-Zuhri. ’

Imam Ahmed said, 'The best of people in terms of Hadeeth and the finest of them in terms of Isnadis AzZuhri. '

An-Nasa'isaid, 'The best of Isnads is: Az-Zuhri from Ali bin Al-Husain from his father from his grandfather, Ali from the Prophet of Allah (Peace and Blessings of Allah be upon him). '

Az-Zubair bin Bakkar said, 'Az-Zuhri passed away in the town of 'Shaghb, ' where all his assets were, on a Tuesday night after the passing of seventeen nights of Ramadan in the hundred and twenty fourth year at that age of seventy two years. He was buried in the middle of the main road so that passers-by would remember to pray for him. It is also said that he died in the hundred and twenty-third year, whereas Abu Ma'shar asserts that it (his date of death) was in the hundred and twenty-fifth year. However, the correct opinion is the first and Allah knows best.

Also, of those who died during the reign of Hisham bin Abdul Malik according to what Ibn 'Asakir mentions are:

Bilal bin Sa'd bin Tameem As-Sakooni Abu Amr, also known as Abu Zur'ah, the Imam of the main congregational mosque in Damascus, the narrator of parables from the people of Syria, one of the great ascetics of his time and an extensive worshipper who used to fast during the day and pray through the night.

Al-Awza'i used to write down from what he said, the great lessons in his parables and his sermons and said, 'I never saw a preacher like

him! ' About his he (Al-Awza'i) also said, 'I have not heard about the worship of anyone what I have about his worship; he used to pray a thousand units of prayer in every day and night.

Others like Al-Asma'i said about him, 'If ever he felt drowsy during the winter nights, he would throw himself with his

clothes into the nearby pond. When some of his friends reproached him for this, he said to them, "The pond water is easier upon me than the pus in Hellfire. " '

Al-Waleed bin Muslim, said about him, 'Whenever he would proclaim, "Allah is the Greatest! " in the prayer niche for the Imam, his voice was heard up to the locality of Al-Awza'i. ' This is actually beyond the Al-Faradees Gate , where the Qameelah market is currently located. He further said, '... and we used to be able to recognize his recitation from 'Aqabatush-Sheeh, near the official guesthouse (Dar udDiyafah), that is, from the Dar udh-Dhahab with in the Al- Faradees Gate.

Ahmad bin Abdullah Al-'Ijli said, 'He was a Syrian, a Tabi'i and thoroughly trustworthy. '

Abu Zur'ah Ad-Dimashqi said about him, 'He was from the scholars, the relaters of parables and very effective parables at that. '

From what he used to say is, 'Do not be a friend of Allah in public and His enemy in private and do not be two faced or duplicitous in what you say to show the people that you fear Allah so that they might praise you while your heart is corrupt. '

From the supplications he used to make is, 'O Allah! I seek refuge in You from the deviance of the hearts and from the consequences of sin and from those works which are rejected and from those trials which cause one to be lead astray. '

Al-Ja'd bin Dirham: He was the first to posit the 'Createdness of the Qur'an' and he was he one whom the last Umayyad Caliph, Marwan Al-Ja'di - also known as Marwan al-Himar- was attributed to as Al-Ja'd bin Dirham, who was originally from Harran, was his teacher.

Ibn 'Asakir and others have said, 'Ja'd learnt this heresy from Bayan bin Sim'an who learnt it from Taloot (who was the nephew of Labeed bin A'sam and his son-in-law) from Labeed bin A'sam, the accursed magician.

He was killed by Khalid bin Abdullah Al-Qasri on the day of Eedul-Adha, in Koofah. This occurred whilst Khalid addressed the people that day. In his sermon, he said, 'O people! Sacrifice and may Allah accept from you your offerings, for I am going to sacrifice Al-Ja'd bin Dirham (as my offering) as he has claimed that Allah did not take Ibraheem as a close friend and that He did not directly speak to Moosa; far Exalted be Allah from what Al-Ja'd says! ' At this point, he came down from the pulpit and slaughtered him with his own hands right next to it, may Allah reward him for this and accept his offering from him. All of this occurred during the reign of Hisham bin Abdul Malik who had already summoned him to Damascus when he expressed what he expressed. However, he fled from him after that so Hisham wrote to his deputy, Khalid bin Abdullah Al-Qasri and ordered him to kill him.

Then Began the Hundred and Twenty Fifth Year

The great scholar of Hadeeth, Abu Bakr Al-Bazzar mentioned upon the authority of Abu Salamah bin Abdul Rahman from his father that he said, 'The Prophet of Allah said, "The beauty of this world will be lifted from it in the hundred and twenty fifth year. " ' This is what Abu Ya'la narrates in his 'Musnad' as well.

And therein: An-Nu'man bin Yazeed bin Abdul Malik fought the expeditions during the warmer seasons of the year within the Roman lands.

Hisham Bin Abdul Malik (May Allah have mercy upon him) A Mention of His Life and His Death.

He is Hisham bin Abdul Malik bin Marwan bin Al-Hakam bin Abul-'As bin Umayyah bin Abd Shams, Abul- Waleed.

He was given the oath of allegiance for the Caliphate after the passing of his brother, Yazeed bin Abdul Malik by his decree for him to become Caliph after him.

Abdul Malik once saw himself in a dream, urinating four times in the prayer niche. So, he sent someone to Sa'eed bin Al-Musayyab enquiring of him the meaning of this dream; who interpreted it to mean that four of his sons would go on to become Caliphs after him. Out of these four, Hisham was the last. During his caliphate, he was firm and unwavering in the opinions he held and intent on accumulating wealth to the extent of stinginess. However, he was intelligent and a wise administrator who was insightful in big and small matters. He also possessed the characteristics of lenience and forbearance, for on one occasion, when he abused a nobleman, he said to him, 'Do you abuse me while being the vicegerent of Allah on this earth?'

On hearing this, Hisham felt embarrassed and said to him, 'Avenge yourself in exchange for what I did, ' or he said (in another narration), '... by inflicting the same upon me. '

The nobleman replied, 'Then I will become a fool like you. '

Hisham said to him, 'Then take something from me in return. '

The nobleman insisted, 'I will not. '

At this, Hisham implored, 'Then overlook it for the sake of Allah. '

The nobleman responded by saying, 'It is (forgiven) for the sake of Allah... and then, for yours. '

Upon this, Hisham declared, 'By Allah, I will never return to it again! '

Moreover, Hisham was the furthest away from the undue spilling of blood and so the slaying of Zaid bin Ali and his son Yahya weighed heavily on him indeed, to the extent that he would say, 'Would that I could give away all that I owned in exchange for their lives! '

Al-Mada'ini mentions that a person once gifted two birds to him and sent them via a messenger, who reached him in Damascus while he was seated on his throne in the centre of his palace. On receiving them, he ordered him to have them sent inside, to his quarters, which he did. It was then that the messenger asked him, 'Reward me, O Commander of the faithful, ' for having brought the birds to him.

Hisham exclaimed, 'Woe to you, what could I possibly give you for bringing a gift of just two birds? So be it, take one of them! ' At this, the man started to go after one of the birds in particular so Hisham asked him, 'Woe be unto you, what is the matter with you now?'

The man responded, 'I want to take the better of the two. '

At this, he exclaimed again, 'And now (inspite

of your reward) you still insist on taking the better of the two and leaving that which is worse?' After this, he ordered that the man be given forty or fifty Dirhams.

Abu Bakr Al-Khara'iti also mentions that, 'It is said that Hisham did not utter any verse of poetry except for the following, rather lengthy couplet:

If you do not disobey your desires, lead
you they will To that which brings along
with it, censure upon you. '

However, other verses have also been narrated from him by others.

Hisham only ever complained to his father about three matters: that getting up on the pulpit to address the people made him nervous, that he could not find it in him to eat a lot and that he had in his palace a hundred slave girls, from the most beautiful of women, however, he hardly ever got the opportunity to be with them. His father wrote back to him, 'As for getting up on the pulpit, when you have ascended it, fix your gaze upon the people who are furthest away from you as that will make it easier for you. As for the lack of appetite, then order the cook to make foods of many different types and colours for you so that may at least have a morsel from each kind and finally, you should keep slave girls with light, tender skin who are pretty and beautiful. '

It has also been mentioned that when Hisham bin Abdul Malik (at the time of his death) looked at his children as they cried over him, he said, 'Hisham bequeathed the world to you and all you give back to him are these tears. Surely, he left for you whatever he gathered

and you did not leave with him except what he deserved. What an ignoble end lies ahead of Hisham if Allah does not forgive him! ’

Hisham’s death occurred in the town of Ar-Rusafah on a Wednesday, before the end of the month of Rabee’ul- Akhir, during the hundred and twenty-fifth year. He was in his fifties when he died, however, some say he had crossed sixty.

I would say that the death of Hisham brought with it the demise of the Umayyad dynasty due to the instability and disorder that ensued amongst them. In spite of this, their reign would last for seven more years, albeit, in discord and turmoil. This state of affairs carried on until Abbasids revolted against them and dispossessed them of their wealth and their power, killing many of them and stripping them of the Caliphate.

The Caliphate of Al-Waleed bin Yazeed bin Abdul Malik, the Depraved (May he be defaced and distanced from Allah)

He was given the oath of allegiance on a Saturday, in the month of Rabee'ul-Akhir, at which time, he was thirty-four years old. The reason behind his appointment as caliph was that his father, Yazeed bin Abdul Malik had designated his brother Hisham for the caliphate after himself and then this son of his, AlWaleed after him. Thus, when Hisham became Caliph, he pampered his brother's son until he became overcome with drinking, got involved in bad company and gatherings of worldly amusement and diversion. Hisham wanted to put an end to this conduct of his so he charged him with leading the Hajj Pilgrimage in the hundred and

sixteenth year. Al-Waleed however, secretly took hunting dogs with him for the trip, infact it is said that he had them placed in trunks and when one of the trunks fell and the cry of the dog was heard, they blamed the camel driver for it, due to which he was beaten.

It is also said that he ordered a dome-like tent the size of the Ka'bah to be built for him so that it could be set up on top of

the Ka'bah where he and his companions would sit. He also took along with him various wines, intoxicants, instruments for his entertainment and other means of vice. However, when he reached Makkah, he was too scared to carry out what he intended to do, fearing the reaction of the people against him. When his uncle came to know of this, he would constantly forbid him. However, he persisted in his repulsive state as well as his foul actions until his uncle resolved to take the Caliphate from him - and would that he had done so - and designate his son Maslamah bin Hisham for the post. Even many of his governors and nobles, his uncles as well as the people of Madinah and other than them had assented to him in this matter - if only it had come to pass - however, it could not be finalized. So much so that one day Hisham said to Al- Waleed, 'Woe be unto you! By Allah I do not even know if you are upon Islam anymore or not, for you have not left any vice except that you have indulged in it without any fear and in a brazen manner. '

At this, Al-Waleed wrote back to him the following verses: O you who questions our faith!

My faith is based upon the faith of Abu Shakir,
We drink from it mixed as well as in its pure form,

Sometimes while it is hot and at others,
lukewarm.

On reading this, Hisham became angry at his

son Maslamah, who was also known as Abu Shakir and said to him, 'Do you imitate Al-Waleed bin Yazeed while I want to elevate you to the Caliphate?' He subsequently deputed him to lead the Pilgrimage when the season arrived in the hundred and nineteenth year. Maslamah on his part conducted himself very well, demonstrating devotion, dignity and leniency and distributing money amongst the people of Makkah and Madinah. So much so that one of the slaves of the people of

Madinah replied (to what Al-Waleed had said) in the following verses:

O you who questions our faith!

We are upon the faith of Abu Shakir,

The generous donor, devoted and yielding

to its reins, Neither is he an infidel, nor a

kafir (disbeliever).

Thus, there ensued between Hisham and Al-Waleed a sense of intense alienation due to Al-Waleed's licentious and impious deeds. Hisham shunned Al-Waleed and resolved to depose him, appointing his son as heir to the Caliphate. Al-Waleed, in turn, fled from him into the desert and both of them began what was to be an unseemly exchange of correspondences with Hisham threatening and warning him severely. The situation remained thus until Hisham passed away, with Al-Waleed still in the wilderness. Finally, when the night, at the end of which he was to be informed of his becoming Caliph fell, Al-Waleed became very restless and exclaimed to some of his companions, 'Woe be unto you! I am overcome with an intense worry this night so let us ride so that we may become lively and spirited once again!' They had barely travelled a couple of miles, talking about Hisham and the affairs concerning him, his threats and warnings when they noticed some disturbance with voices and dust coming from the distance. When he discovered that the source of this was messengers searching for him to give him news of his appointment as the

Caliph, he said to his companion, 'Woe be unto you! These are messengers from Hisham. O Allah, let them be harbingers of good! ' When the messengers came closer and recognised him, they dismounted their rides and started walking towards him and when they finally approached him, they greeted him as the new Caliph. He was

left dumbfounded and asked them, 'Woe be unto you! Has Hisham died?'

They replied, 'Yes. '

He then asked them, 'So, who sent you?'

They said, 'Salim bin Abdur Rahman, the chief of the post office, ' upon which, they handed over the official letter to him, which he read and then began to ask them about how the people were and how Hisham had died, of which they informed him. Immediately he wrote a letter ordering that Hisham's wealth and assets at Ar-Rusafah be well protected and said the following verses:

Would that Hisham had lived to

see, That his abundant scales

had evened out,

For we paid him back with the same

measure he gave us, And in that we did not

wrong him by even a single digit, And we

did not do this without precedence,

For it is the Qur'an that had made all of this lawful for me.

Then, he proceeded to Damascus and met all the governors with the oaths of allegiance coming in from all corners of the realm and various delegations coming to meet him in this

regard. From those who wrote to him was Marwan bin Muhammad who at that time was the governor of Armeenia and Azarbaijan, congratulating him on attaining the Caliphate of Allah upon His servants and authority in His lands, welcoming the death of Hisham and his triumph over him and his gaining control over Hisham's wealth and assets. He informed him that he had retaken the oath of allegiance for him in his lands and that his people had been delighted and

welcomed it wholeheartedly. He said that had it not been for his fear of the situation at the borders, he would have deputed someone there in his place so that he could himself ride up to him in his desire to see him and meet him in person. Subsequently, it appears that Al-Waleed adopted a good line of conduct amongst the people, ordering the provision of individual servants to the ill, the lepers and the blind. He also gave out perfumes and other gifts from the treasury to the families of the Muslims. Thus, he profusely gave out gifts to the people, especially the people of Syria and the delegations. He was generous, well praised and a good poet, never saying, 'No' to anyone who asked him for anything.

And in this year: Al-Waleed bin Yazeed took the oath of allegiance for his son Al-Hakam as the next Caliph and then Uthman as the heir apparent after him.

And in this year: Al-Waleed bin Yazeed appointed Yoosuf bin Muhammad bin Yoosuf Ath-Thaqafi as the governor of Madinah, Makkah and Ta'if.

And in this year: Al-Waleed bin Yazeed dispatched an army to Cyprus with his brother and said to him, 'Give them a choice: whoever wants shift to Syria, let them and whoever wants to go to the Roman lands, let them. '

Ibn Jareer states, 'And therein: Sulaiman bin Katheer, Malik bin Al-Haitham, Lahiz bin Quraidh and Qahtabah bin Shabeeb proceeded to Makkah where, according to various historians, they met Muhammad bin Ali and

informed him of Abu Muslim. Muhammad asked them, 'Is he free or is he a slave?'

They responded, 'As far as he is concerned, he claims to be free. As for his master, he still thinks that he is a slave. ' So, they bought him and freed him.

From the personalities who died in this year:

Muhammad bin Ali bin Abdullah bin Abbas bin AbdulMuttalib Al-Qurashi Al-Hashimi Abu Abdullah Al- Madani, who was the father of As-Saffah and Al-Mansoor.

Then Began the Hundred and Twenty-Sixth Year

Therein: occurred the assassination of Al-Waleed bin Yazeed bin Abdul Malik of whom the following is a brief account. He is Al-Waleed

bin Yazeed bin Abdul Malik bin Marwan bin Al-
Hakam Abul-Abbas alUmawi ad-Dimashqi, the

Commander of the Faithful, who was given the oath of allegiance after his uncle Hisham.

He was killed on a Thursday with just two days left until the end of the month of Jumadal-Akhirah in the hundred and twenty sixth year. There occurred a great tribulation amongst the people due to his assassination, being the Caliph, due to his impiety and it is even said due to his heresy.

An Account of his Assassination and the downfall of his Dominion

This person would openly display his acts of indecency and vice and was unrepentantly insistent upon them, violating the prohibitions of Allah, the Exalted and not willing to give up his sinfulness. Some may have even accused him of heresy and leaving the fold of Islam altogether and Allah knows best. However, what is more apparent is that he was a sinful, a shameless poet who would commit sins, neither concealing them from anybody nor feeling any sense of shame about them from anyone before and after he became Caliph.

Al-Mu'afa bin Zakariyya related on the authority of Ibn Duraid from Abi Hatim from Al-Utbi that AlWaleed bin Yazeed once saw a Christian lady who was from the most beautiful of the Christian women, whose name was Safra and took a liking to her. Subsequently, when he tried to entice her and she declined, he began

to insist on his love for her, however, she still refused to oblige him. It so happened that there was an assembly at some of the churches during a Christian festival which took place at that time. Al-Waleed went to one of the gardens there and disguised himself as someone who was injured. When the women came out of the church and entered that garden, they saw him and immediately surrounded him, upon which he began to chat with Safra, joking and laughing with her, without her knowing that it was him, until he had had his fill of seeing her. When

she had left, someone asked her, 'Woe be unto you! Do you know who that was?'

She said, 'No. '

Upom which, she was told, 'That was Al-Waleed. ' When she realized this, she started yearning for him and became more inclined towards him than he was to towards her. Thus did Al- Waleed say the following verses on this situation:

Your heart O Al-Waleed has become
infatuated, For it is an old lover, an
ensnarer of these beauties, From the
love of those prominent, soft cheeks,
Which appeared before us from the church
during the festival, I continue to even now, gaze
at her as a lover would,
Until I saw her once, kissing a piece of wood,
The wood of a cross, woe be unto me, for
whom... From us has ever seen a cross like
that, worshipped? Thus it was, that I
asked my Lord that I be in its place,
And due to it, become fuel for the blaze of the
fire of Hell!

Qadi Abul-Faraj has said that, 'The reports gathered collectively as well as individually by the reporters regarding Al-Waleed are many. Most of his biography, his other remnants, his poetry - in which he describes the sins he committed due to his brazenness and foolishness - displays his stupidity, lack of sobriety and shamelessness. It also shows his absurd attitude regarding his religion and clearly expresses his heretical beliefs regarding the Qur'an, his

disbelief in the One who sent it as well as the Messenger it was revealed upon. I have thus opposed the foolish verses in his poetry with judicious verses of my own and the invalid, baseless verses with what is true, well-known and dignified and have intended by this gaining the pleasure of Allah and His forgiveness. '

A Mention of how Yazeed bin Al-Waleed - Also known as 'The Deficient' - Killed Al- Waleed bin Yazeed

We have mentioned some of the affairs relating to Al-Waleed bin Yazeed, such as his depravity and his shamelessness. We have also mentioned accounts regarding his neglect of the prayers as well as his trivializing matters relating to the religion before and after he became Caliph, for he did not increase during his Caliphate except in his indulgence in vice, useless distractions and pleasures, riding out for hunting, drinking and keeping the company of the morally corrupt. Thus, the Caliphate did not increase him, as compared to what he was upon before becoming Caliph, except in his obstinacy and arrogance. All of this weighed very heavily upon the various governors, the public as well as the troops who began to loathe him intensely.

However, the biggest disservice he did to himself, one which would eventually lead to his assassination, was to turn the sons of two of his uncles - Hisham and Al-Waleed - against him. This was in addition to his completely ruining 'Al- Yamaniah' which was his greatest army in Khurasan.

Al-Mada'ini narrates that, 'All of this was very unpopular with the people and so, the sons of Hisham and Al-Waleed charged him with disbelief and incest with his stepmothers. They further said about him that, "He has designated

a hundred handcuffs or shackles, each with the name of a person from the Umayyads whom he will kill in them. " Subsequently they accused him of disbelief with the severest of allegations coming from Yazeed bin Al-Waleed bin Abdul Malik, to which the people inclined due to the piety and humility he exhibited, for he used to say, "We will never be satisfied with Al-Waleed until the people eliminate him. " '

It is said that a group of the Quda'ah and Yamani tribes, in addition to many of the nobles and the households of Al- Waleed bin Abdul Malik and Hisham bin Abdul Malik were deputed for this purpose. At the head of all of this and its main advocate was none other than Yazeed bin Al-Waleed bin Abdul Malik who was from the elite of the Umayyads and well known for his righteousness, religiosity and piety and so it was that the people gave him their allegiance for this objective. This was despite the fact that his brother, Al-Abbas bin Al-Waleed tried to deter him from his goal but he did not assent to his request and said to him, 'By Allah! If I did not fear harm for you from Al-Waleed, I would have sent you to him in shackles! '

It so happened that a plague struck Damascus at this time due to which people started to leave it. From those who left was Al-Waleed bin Yazeed, Commander of the Faithful, with his party of around two hundred of his companions and friends, who departed for the hilly areas around Damascus. This occurrence set all of Yazeed bin Al-Waleed's affairs in order, according to what he had planned. All this while, his brother kept trying to dissuade him as much as he could, yet Yazeed would not comply.

Finally, when Yazeed bin Al-Waleed became confident of his situation and after the people gave their allegiance to him, he set out for Damascus and entered it in the absence of Al-Waleed, upon which, most of its inhabitants also gave him their allegiance during the night.

It then reached him that the people of AlMizzah had given their allegiance to one of their elders by the name of Mu'awiyah bin Masad. Yazeed immediately set out on foot with a party of his supporters to meet him. On the way, they encountered heavy rain and so, ended up reaching their destination and knocking on Mu'awiyah's doorstep at night. On entering his house, Yazeed spoke to him about the matter and eventually, Mu'awiyah bin Masad too gave his allegiance to him.

Subsequently, on the same night, Yazeed returned to Damascus via the AlQanat route, riding a black donkey. However, his companions swore to him that he should not enter Damascus without arming himself. Therefore, he wore his weapons under his clothes and entered Damascus. In the meanwhile, during his absence, Al-Waleed had left Abdul Malik bin Muhammad bin Al-Hajjaj bin Yoosuf Ath-Thaqafi as his deputy over the city of Damascus. However, even he had left Damascus due to the plague and was stationed nearby at Qatana. He in turn, left his son in his place to take care of Damascus and appointed Abul-'Aj Katheer bin Abdullah As- Sulami as the chief of police. As Friday night set in, Yazeed's supporters gathered between the two evening prayers at the Al-Faradees Gate. When the call for the latter of the two prayers i. e. the Isha prayer was called, they entered the main mosque and when they had completely occupied it, they sent for Yazeed bin Al-Waleed. When he reached them, they proceeded to the door of the one of the cabins nearby. When the servant there opened the door for them, they entered only to find Abul-'Aj, completely drunk. With him out of the way, they took all the riches from the state treasury, took control of the provisions therein as well as all the arms, strengthening themselves in the process. Thereafter, Yazeed ordered that all doors to the city be locked and not opened except to those who were known to them. When people woke up the next morning and the local city dwellers came back from all directions to enter the city, they entered through every gate, the residents of each locality entering through the gates

nearest to their respective areas. Thus, the forces supporting Yazeed bin Al- Waleed multiplied with all of these people pledging their allegiance to him as their Caliph.

Thereafter, Yazeed bin Al-Waleed dispatched Abdur Rahman bin Masad with two hundred horsemen to Qatana to bring Abdul Malik bin Muhammad bin Al-Hajjaj – who had been left in charge of Damascus – back to him with an offer of amnesty. Abdul Malik had fortified himself in one of the

castles there. When they entered upon him, they found with him two travelling bags with thirty thousand Deenars in each one. So, on their way back, when they passed by Al-Mizzah the companions of Ibn Masad suggested to him that, 'You should take this money, for it will be of more benefit to you than Yazeed bin Al-Waleed. '

However, he replied to them saying, 'No, by Allah! I will not let the Arabs say that I was the first one to betray! ' So they brought it all before Yazeed bin Al-Waleed, who used it to raise a fighting force consisting of nearly two thousand horsemen and then dispatched it under the command of his brother, Abdul Azeez bin Al-Waleed bin Abdul Malik to go after Al-Waleed bin Yazeed bin Abdul Malik and bring him back to them. However, some of Al-Waleed's supporters there rode ahead of them, to the extent that they had reached their liege that same night and their horse had perished from being forced to run that quickly.

When Al-Waleed was informed about what had happened, he refused to believe it and in fact, ordered that the rider be beaten. Then, as more reports reached him one after another, some of his companions advised him to leave and shift his position from where he was to Hims, which was a well- fortified location. Moreover, another one of them, Al-Abrash Sa'eed bin Al-Waleed Al-Kalbi said to him, 'Come and stay at Tadmur where my people are. ' However, he refused to accept any of these suggestions and continued to ride with whoever was with him from the two hundred horsemen, seeking out

the supporters of Yazeed and taking for themselves whatever provisionsthey found on the way. He arrived and fortified himself in the fort at Al-Bakhra' which belonged to An-Nu'man bin Basheer and there approached him a messenger from Al-Abbas bin Al-Waleed - who was actually one of his supporters - that he was coming to his aid. Thereafter, Al-Waleed ordered that his throne be taken out and he sat on it saying, 'Will these men dare to pounce on me,

while I am the one who pounces on lions and grabs snakes with my own hands?’ Meanwhile, Abdul Azeez bin Al- Waleed advanced upon them with the forces that were with him. However, at this stage only eight hundred of the two thousand horsemen had remained faithful to him. They reorganized their ranks and fought fiercely so that many of Al-Abbas’ men were killed. Thereafter, their heads were taken to Al-Walid even though Al-Abbad had come to support Al-Walid.

Subsequently, his brother Abdul Aziz sent for him and he was forcibly brought before him until he finally assented to give allegiance to his brother Yazid Bin Al-Walid and they agreed to fight Al-Walid Bin Yazid. When the people saw their accord, they fled from Al-Walid to join them, Al-Walid was left humiliated and with little support, so he retreated into the fort. When they got to him, they surrounded him from all sides, laying siege to the fort he was in. Al-Walid drew near to the gate of the fort and called out, ‘Let one of your noblemen talk to me!’ So, Yazid Bin ‘Anbasa Al-Saksaki was sent to talk to him. Al-Walid said to him, ‘Did I not ward off death from you? Did I not give to your poor? Did I not serve your sick?’

At this, Yazid bin ‘Anbasa replied, ‘Our grudge against you is because of violating the prohibitions, drinking alcohol, your illicit relations with your stepmother and belittling the commandments of Allah.’

Al-Walid responded, ‘Enough from you O brother of Sakasak! I swear upon my life that

you have already said too much and exceeded all proper bounds, for the matters that Allah has made lawful for me are vast in scope, including what you have mentioned. ' Then, he said, 'Verily, by Allah! If you kill me, this tribulation of yours will never end, nor will the anarchy you are spreading go away and never will you be united amongst yourselves! ' After this, he returned to his

quarters and sat down with a copy of the Quran in front of him, which he opened and proceeded to read from it, saying, 'This day is like the day of Uthman' after which he yielded, resigning himself to whatever would happen. The walls of the fort were scaled and the first to reach him was Yazid bin 'Anbasa who advanced towards him while there was a sword at his side, so he said to him, 'Remove it from your side! '

Upon which, Al-Walid said, 'Had I intended to use it to fight, then surely, it would have been for a battle other than this one! ' Thereafter, Yazid grabbed his arm in an effort to restrain him so that he could have him sent to Yazid bin Al-Walid. However, about ten other noblemen came unexpectedly upon them, approached Al-Walid and started to strike his head and his face with their swords until they had killed him. Then, they began to drag him out with by his legs but the women of the house started to scream, so they left him. However, not before Abu 'Ilaqah had severed his head, after which they sutured back the injuries he had sustained on his face and dispatched ten of their people to Yazid with it. From these ten was Mansur bin Jamhur, Ruh bin Muqbil, Bishr the slave of Kinanah from the tribe of Bani Kalb and Abdul Rahman, who was also known as the 'Face of money. ' When they reached him, they gave him the glad tidings of the killing of Al-Walid and greeted him as the Caliphate for which he rewarded each of them with ten thousand Dirhams. Ruh bin Bishr said to him, 'Rejoice, O Commander of the Faithful, at the killing of Al-Walid the corrupt! ' at which Yazid went down in prostration, thanking Allah, the Exalted.

The Caliphate of Yazid Bin al-Walid Bin Abdul Malik Bin Marwan

He was also known as 'The Deficient' because he decreased the amount of gifts, and stipends Al-Walid had given to the people, which were ten in number for each of them. He

brought this amount down to what it was during the reign of Hisham.

He was given the oath of allegiance for the Caliphate after the killing of Al-Walid bin Yazid, which was on a Thursday night, two nights before the end of the month of Jumadi Al- Akhir, that year - i. e. the hundred and twenty sixth year - and he was known for his piety and asceticism before that. The first thing he did was to reduce the number of stipends given to the troops, which Al-Walid had increased to ten times every year; for this, he was called, 'The Deficient. ' In fact there was a well-known saying, 'The Injured One and the Deficient were the most just of rulers from the household of Bani Marwan. ' That is, Umar bin Abdul Aziz and him. However, his reign did not last long as he passed away by the end of the year and even during his reign, the affairs of the state became disordered with turmoil spreading throughout the realm and disunity affecting the household of Bani Marwan itself.

And in this year: The people of Palestine gave their allegiance to Yazid bin Sulaiman bin Abdul Malik. This was because the household of Bani Sulaiman owned many estates there that they would visit and live in and people of Palestine liked their proximity. Thus, when Al-Walid bin Yazid was killed, Sa'eed bin Ruh bin Zinba', the leader of the people of that region, wrote to Yazid bin Sulaiman bin Abdul Malik calling on him to take the people's allegiance. Yazid fulfilled his request but when this news reached the people of Jordan, they too gave their allegiance to Muhammad bin Abdul Malik

bin Marwan and declared him their leader. When this news finally reached Yazeed bin Al-Waleed, the Commander of the Faithful, he dispatched his forces from the people of Damascus and Hims

- those who were with Al-Sufyani - towards them under the command of Sulaiman bin Hisham. The people of Jordan were the first to make peace with them and return to obeying him. The people of Palestine soon followed them. Subsequently, Yazeed bin Al-Waleed wrote to his brother

Ibraheem bin Al-Waleed, designating him as the governor of Ar-Ramlah and its adjoining areas, after which, stability returned to the territories there.

And in this year:Yazeed bin Al-Waleed removed Yoosuf bin Umar from the governorship of Iraq when his rancour against the Al-Yamaniah - the people of Khalid bin Abdullah Al- Qasri hailed from - became apparent. This was after Al-Waleed bin Yazeed was killed, for he had most of those residing in his lands from them imprisoned and had scouts placed on the borders watching the Caliph's forces. Thus, the Commander of the Faithful, Yazeed bin Al-Waleed removed him from his office and appointed Mansoor bin Jumhoor in his place along with granting him governorship of the lands of Sindh, Sijistan and Khurasan. Mansoor bin Jumhoor was a coarse Bedouin who was upon the religion of the Ghailaniyyah alQadariyyah. However, he had some good achievements to his credit and his active role in the killing of Al-Waleed bin Yazeed especially, had put him in good standing with Yazeed bin Al-Waleed.

As for Yoosuf bin Umar, he fled from Iraq and entered into the lands of Al-Balqa', where the Commander of the Faithful sent for him and had him brought before him. Thereupon, he took him by his beard - for he had a very long beard, one that perhaps exceeded his umbilicus, him being of short stature - and thereafter, he berated him, rebuked him and then, had him imprisoned, stripping him of all his titles and possessions.

As for Nasr bin Sayyar, the governor of Khurasan, he refused to obey Mansoor bin Jumhoor and would not comply with his orders, however since he used to send many gifts to Yazeed bin Al-Waleed, he was allowed to continue at his post.

And in this year: Marwan bin Muhammad, also known as 'Al- Himar' wrote to Al-Ghamr bin Yazeed, brother of Al-Waleed bin Yazeed, inciting him to stand up and take revenge for the

blood of his brother, Al-Waleed bin Yazeed. Marwan was the governor of Azerbaijan and Armeenian at that time.

Later on, Yazeed bin Al-Waleed dismissed Mansoor bin Jumhoor from the governorship of Iraq and appointed in his place, Abdullah bin Umar bin Abdul Azeez, saying to him, 'The people of Iraq were fond of your father, which is why I am entrusting its governorship to you.'

Thereafter, the Caliph wrote to Nasr bin Sayyar, entrusting to him the governorship of Khurasan independent of Iraq. Thereupon, a man whose name was Abu Ali Judai' bin Ali bin Shabeeb Al-Ma'ni but was known as Al-Karmani because he was born in Karman, revolted against him along with several of his followers. He used to lead a congregation of one thousand five hundred worshippers in the Jumu'ah prayer and he used to greet Nasr bin Sayyar but would not sit with him. This perturbed Nasr bin Sayyar and his governors and they wondered what they should do about him. Eventually, after great deliberation, they agreed among themselves to imprison him because of which he was imprisoned for about a month and then let out. Thereafter, a horde of people gathered around him and rode with him, so Nasr bin Sayyar dispatched a fighting force towards them, which subdued, defeated and killed them.

Subsequently, many groups from the people of Khurasan belittled Nasr bin Sayyar and began to undermine his rule and authority, insisting upon an increase in their stipends and verbally abusing him, especially by means of what was

said to him by Salm bin Ahwaz while he was on the pulpit. After this, all the traders walked out of the mosque while he was giving the sermon, in addition to many others who left him as well. Consequently, Nasr said to them, 'By Allah! I have tried to discipline you while being lenient with you and been lenient with you while disciplining you. But I do not see even ten of you steadfast upon this religion so fear Allah, for by

Allah, even if two swords among you clash with each other, a man would want to be far away from his family, wealth and children even if he wasn't there to witness the incident. '

And in this year: The Caliph took the oath of allegiance from all the governors and other than them for the appointment of his brother, Ibraheem bin Al-Waleed bin Abdul Malik as the heir apparent and then, after Ibraheem, for Abdul Azeez bin Al-Hajjaj bin Abdul Malik bin Marwan.

And therein: did Caliph Yazeed dismiss Yoosuf bin Muhammad ath-Thaqafi from the governorship of Hijaz, replacing him with Abdul Azeez bin Umar bin Abdul Azeez, who arrived there at the end of the month of Dhul-Qa'dah, that year.

And therein: Marwan Al-Himar began to publicly oppose Yazeed bin Al-Waleed, emerging from the lands of Armenia and giving the impression that he was demanding revenge for the blood of Al-Waleed bin Yazeed. However, when he reached Harran, acted as if he was in agreement with him, giving his allegiance to the Commander of the Faithful, Yazeed bin Al-Waleed.

And therein: Ibraheem bin Muhammad bin Ali bin Abdullah bin Abbas sent Abu Hashim Bukair bin Mahan to the lands of Khurasan. He was able to gather a party from the people of Khurasan at Marw, to whom he read out the message and testament of Ibraheem bin Muhammad, the Imam, for him as well as for

them. This was message was received with acceptance from them and they sent Abu Hisham back with whatever funds and donations they could muster.

Finally, it is said that at the end of the month of Dhul-Qa'dah or Dhul-Hijjah or after the passage of ten days of that month or after the in the beginning of it, the Commander of the

Faithful, Yazeed bin AlWaleed (May Allah have mercy upon him) died. The following is a brief account of his life.

He is Yazeed bin Al-Waleed bin Abdul Malik bin Marwan bin Al-Hakam bin Abul-'As bin Umayyah bin Abd Shams bin Abd Manaf bin Qusayy, Abu Khalid, al-Umawi, Commander of the Faithful who was given the oath of allegiance for the Caliphate, initially, at one of the sub districts of Damascus known as Al-Mizzah. Subsequently, he entered Damascus and brought it under his control and then, he sent his armed after the son of his father's brother, Al-Waleed bin Yazeed and killed him, taking over the Caliphate by the end of the month of Jumadal-Akhirah, that year. He was known as 'the Deficient' due to his reducing the stipends that Al-Waleed bin Yazeed has increased for them.

From the sayings of Yazeed bin Al-Waleed 'the Deficient' is, 'O household of Banu Umayyah, beware of music, for it diminishes our sense of modesty, increases the desires within us, destroys good manners/etiquette and is a substitute for alcohol for it acts in the same way as any intoxicant. But if you must listen to it then do so, keeping it away from women for it (music) also lures to fornication. '

Muhammad bin Al-Mubarak said of him that, 'The last words Yazeed bin Al-Waleed uttered were, "Alas! O regret! " while the inscription on his seal read, "All Magnificence is for Allah! "'

His death occurred at Al-Khadra' due to the

plague, which had afflicted him.

The duration of his reign was six months according to the best-known opinion and it is also said that it was five months and a few days. His brother Ibraheem bin Al-Waleed who was also his successor prayed upon him. May Allah's mercy be upon him.

From the personalities who died in this year:

Khalid bin Abdullah bin Yazeed bin Asad bin Kurz bin 'Amir bin 'Abqari Abul-Haitham Al-Bajali AlQasri ad- Dimashqi who remained the governor of Makkah and Hijaz under Al-Waleed and Sulaiman and the governor of both parts of Iraq under Hisham for a period of fifteen years. It is narrated that he narrated upon the authority of his grandfather from the Prophet (Peace and Blessings of Allah be upon him) regarding the expiation of sins due to illness.

Al-Utbi mentions upon the authority of his father that, 'One day Khalid Al-Qasri was giving a sermon when he became tongue tied and lost track of what he was saying, so he said, 'O people! Surely, what I say to you comes easily to me sometimes while at other times, it is forgotten. The means for its coming become available when it comes; while when it is forgotten, the intent behind it is lost. And it might be that its expression comes back to the sharp-witted and the words of the one who is at a loss for them, are returned to him. And so, what you desire will be retuned to us and we will return to you as you desire. '

Al-Asma'i mentions that, 'A Bedouin once asked Khalid Al- Qasri to fill his sack with flour, at which he ordered that it be filled with Dirhams. When he left, the Bedouin was asked, "How did he treat you?" to which he replied, "I asked him for what I desired and he ordered that I be given what he desired! "

So it was that whenever he sat down with money in his possession, he would give it away saying, 'Verily, this wealth is a trust which must be parted with. '

Once, a ring worth thirty thousand, belonging to one of his slave girls by the name of Rabi'ah fell into the drain, so she asked for someone who would take it out. At this, he said,

"Your hand is too precious to wear it again after its falling into that dirty place. " He then ordered for her to be given five thousand Deenars in exchange while at that time, this slave girl Rabi'ah had an extensive collection of jewellery which included precious stones and jewels, each worth seventy three thousand Deenars. '

Also, it is narrated by Al-Bukhari in his book, 'Af'alul-Ibad, ' Ibn Abi Hatim in his book, 'As-Sunnah' as well as many other authors who wrote about the correct beliefs that Khalid bin Abdullah Al-Qasri delivered a sermon to the people on the occasion of Eedul-Adha and said, 'O people! Sacrifice and may Allah accept from you your offerings, for I am going to sacrifice Al-Ja'd bin Dirham (as my offering) as he has claimed that Allah did not take Ibraheem as a close friend and that He did not directly speak to Moosa; far Exalted be Allah from what Al-Ja'd says! ' At this point, he came down from the pulpit and slaughtered him at its base.

Several other authorities have mentioned that, 'Al-Ja'd bin Dirham was from the people of Syria. He was also the tutor of Marwan 'Al-Himar' due to which he was also called Marwan Al-Ja'di ascribing him to Al-Ja'd.

Al-Mada'ini further asserts that, 'A man who claimed prophethood for himself in Koofah was brought to Khalid bin Abdullah, who said to him, "What is the sign of your prophethood?"

He replied, "Revelation has been sent down upon me. " Upon being asked, "What

is it?"

He said, "Verily We have granted you the multitude. Therefore, turn in prayer to your Lord and do not proclaim (this). And do not obey every disbeliever and profligate. "

Thereupon, Khalid gave his orders regarding him, due to which he was crucified. Finally, while he was being put on the cross, he said the following lines to him, "Verily we have granted to you this pillar. Therefore, pray to your Lord upon this piece of wood. For we guarantee for you that you will not return (from there). " "

Al-Asma'ifurther records that. 'A bedouin once entered upon Khalid and said to him, "I have composed two couplets in your praise, however, I will not recite them except for ten thousand and a slave in return."
"

He replied saying, "Alright. "

Upon which, the bedouin said the following lines:

You remained inseparable from "Yes" as if
you had never, Heard anything from the
words (of men) except "Yes" And you denied
"No" as if you had never,

Heard it - neither from bygone times nor
nations.

And from those who died in this year:

Jabalah bin Suhaim, Darraj Abus-Samh, Sa'eed bin Masrooq according to one opinion, Sulaiman bin Habeeb Al-Muharibi

- the judge of Damascus, Abdur-Rahman bin Qasim - one of Imam Malik's teachers, Ubaidullah bin Abu Zaid and Amr bin Deenar.

Then Began the Hundred and Twenty- Seventh Year

This year commenced with Ibraheem bin Al-Waleed bin Abdul Malik as the Caliph, according to his brother, Yazeed had willed. Accordingly, all the governors gave him their oaths of allegiance as did all of the people of Syria except those in Hims. Moreover, it has already preceded that Marwan bin Muhammad also known as 'Al-Himar' or 'the Donkey' was the governor of Azerbaijan and Armenia as was his father before him. He harboured ill will towards Yazeed bin Al-Waleed for the killing of Al-Waleed bin Yazeed and he had begun to call for revenge for the blood of Al-Waleed. However, when he reached Harran, he retracted from his position and gave his allegiance to Yazeed bin Al-Waleed. Not much time passed after that before Yazeed's death, upon which he suddenly advanced upon the people in the north of the Arabian Peninsula itself until he reached Qinnasreen, laying siege to it until the people there surrendered, declaring their obedience to him. He then advanced upon Hims, which was under the governorship of Abdul Azeez bin Al-Hajjaj under the authority of the Commander of the Faithful Ibraheem bin Al-Waleed, who, seeing that they had refused to give allegiance, had laid siege to their city in order to force them to give it to Ibraheem bin Al-Waleed. However, when the news of Marwan's advance towards him reached Abdul Azeez, he retreated, leaving

them and Marwan reached them whereupon, they gave their allegiance to him and proceeded towards Damascus with him and the force from the north of the peninsula and Qinnasreen already with him. Marwan, thus advanced upon Damascus with a force of eighty thousand strong.

However, Ibraheem bin Al-Waleed had already dispatched Sulaiman bin Hisham bin Abdul Malik with a force of a hundred and twenty thousand towards him. Thus, the two

armies met near the land of AinulJarr, whereupon Marwan called upon them to desist from fighting and release the two sons of Al-Waleed bin Yazeed - Al-Hakam and Uthman - whom Al-Waleed had designated as his heirs and whom Yazeed had imprisoned in Damascus. However, they refused to accept his demand and the intense battle that ensued afterwards lasted from noon up to the time of Asr prayers. During this clash, Marwan dispatched a band of his soldiers to attack Sulaiman bin Hisham's forces from the rear. This plan succeeded with this unit pouncing upon them from behind calling out 'Allah is the Greatest!' while the rest of Marwan's forces attacked them from the front. This resulted in the defeat and slaughter of Sulaiman's supporters of whom the people of Hims killed scores. The number of those who were killed from the people of Damascus that day neared seventeen or eighteen thousand with as many being taken as captives. Subsequently, Marwan rebuked them for having violated the oath of allegiance they had previously given to the two sons of Al-Waleed, Al-Hakam and Uthman, after which he set all of them free, except for two men; Yazeed bin Al-Aqqar and Al-Waleed bin Masad Al-Kalbi, whom he had whipped in front of him and then imprisoned. The two, who eventually died in prison, were from those who had directly partaken in the killing of Al-Waleed bin Yazeed.

As for Sulaiman bin Hisham and the rest of his supporters, they continued after their defeat towards Damascus, which they reached the same morning, upon which they informed the Commander of the Faithful, Ibraheem bin Al-

Waleed about what had happened. Subsequently, all of the principal governors of the realm present there, including Abdul Azeez bin Al-Hajjaj, Yazeed bin Khalid bin Abdullah alQasri, Abu Ilaqah As-Saksaki, Al-Asbagh bin Dhu'alah Al-Kalbi and their likes came to an agreement that they would have to kill the two sons of Al-Waleed, Al-Hakam and Uthman, in case they ever regained control of the Caliphate and began slaying all those who opposed them and killed their father.

Consequently, they dispatched Yazeed bin Khalid bin Abdullah Al-Qasri for this purpose. He approached the prison in which the two sons of Al-Waleed, Al-Hakam and Uthman were being kept. Both of them had grown up by now and it is said that a child was born to one of them. In the ensuing encounter, he killed them as well as Yoosuf bin Umar who was in prison with them. Also with them in prison was Abu Muhammad As-Sufyani who fled from them and entered another room within the prison, shutting its door and securing it from behind with earth and rubble. When they surrounded him and he refused to come out, they brought a fire to burn the door down. However soon, they abandoned their efforts, becoming preoccupied by the arrival of Marwan bin Muhammad and his forces at the gates of Damascus in pursuit of the defeated.

The Entry of Marwan Al-Himar into Damascus, His taking over the Caliphate And the Ouster of Ibraheem bin Al-Waleed

When Marwan and his forces advanced from Ainul-Jarr and came near Damascus after defeating its people just the day before, Ibraheem bin Al-Waleed, on hearing of their arrival fled from the vicinity while Sulaiman bin Hisham proceeded to the treasury, opening it and giving away its contents to their supporters and the forces that had followed them to that point. Subsequently, the supporters of Al-Waleed bin Yazeed stormed the residence of Abdul Azeez bin Al-Hajjaj, killing him there and plundering his possessions therein. Then, they exhumed the grave of Yazeed bin Al-Waleed and crucified his body at the Al-Jabiyah Gate. Finally, Marwan bin Muhammad entered the city, entering its heights whereupon the dead bodies of the two boys, Al-Hakam and Uthman as well as Yoosuf bin Umar were brought to him upon which he ordered that they be buried. Then, Abu Muhammad As- Sufyani was brought to him in his shackles at which point he immediately greeted him as the Caliph. Marwan exclaimed, 'What! ' in surprise whereupon he responded by saying, 'The two boys named you as their heir after them. '

As soon as he had gained control over Syria, Marwan bin Muhammad returned to Harran. Thereafter, Ibraheem bin Al- Waleed asked him to grant him amnesty, which he did. Soon afterwards, Sulaiman bin Hisham approached

him with the people of Tadmur and gave him their allegiance.

After the situation stabilized in Harran, Marwan remained there for three more months, however, suddenly the people of Syria revolted against him, violating their previous pledge of allegiance to him - especially the people of Hims as well as others from amongst them. Therefore, he sent an army to the people of Hims, which suddenly came upon them on the night of Eidul-Fitr that year. Finally, when they surrounded them,

the people of Hims called out to them saying, 'We are in your obedience! '

As for the people of Damascus, the people of Al-Ghootah besieged their governor, Zamil bin Amr, choosing Yazeed bin Khalid Al-Qasri as their leader. The governor of Damascus remained in the city until the Commander of the Faithful, Marwan dispatched as a force of ten thousand towards them. When they came near to Damascus, its governor managed to get out with his supporters and together with the army sent by Marwan came face to face with the people of Al-Ghootah, defeating them, burning the city of Al-Mizzah and its surrounding localities.

In addition to this, Thabit bin Nu'aim from the people of Palestine also revolted against the Caliph and approached Tabariyyah with his supporters, laying siege to it, whereupon, the Caliph dispatched an army towards them which forced them to withdraw and killed scores of them thereafter.

Thus, Syria was stabilized as well, except for Tadmur. Marwan proceeded from Damascus and entered upon Al-Qastal from the lands of Hims when it reached him that the people of Tadmur had sealed and filled up the water sources that were common to them with mud. This enraged him at a time when he had a whole legion of armies with him at his disposal. However, Al-Abrash bin Al-Waleed - who was from these people - spoke and requested that he be sent to them to negotiate a settlement, so Marwan dispatched his brother, Amr bin Al-

Waleed. However, when he entered upon them, they did not listen or pay heed to him so he returned, upon which the Caliph resolved to dispatch his forces. However, AlAbrash asked of him another time, saying that this time, he should be the one to be directly sent to them. His request was accepted and this time, when he entered upon them and tried to convince them to hear and obey the Caliph, a majority of them accepted his call with only some of them

holding back this time. Thus, Al-Abrash wrote back to the Caliph, informing him of what had occurred at which the Caliph ordered him to knock down some of the walls of their city and accept those who came out to him in his obedience, which he did.

When those who wanted to come out to him had done so, he proceeded with them and all his other forces towards Ar- Rusafah. With him at this time were the deposed Ibraheem bin Al-Waleed, Sulaiman bin Hisham and a group from the offspring of Al-Waleed, Yazeed and Sulaiman. He remained in Ar-Rusafah for a few days and then departed for Ar- Raqqah where Sulaiman bin Hisham requested to be allowed to stay behind over there for a few days to rest and recuperate, which he was granted. At this, Marwan came down, approaching Wasit on the bank of the Furat River, staying there for three days and then proceeding towards Qarqeesiya where Ibn Hubairah was based so that he could dispatch him to Iraq to fight AdDahhak bin Qais Ash-Shaibani Al-Khariji Al-Haroori, the renegade. In this way, Marwan came to be preoccupied with this matter.

Meanwhile, about thirty thousand horsemen who had been previously dispatched by Marwan on various missions, approached this area, passing through Ar-Rusafah, where Sulaiman bin Hisham bin Abdul Malik had taken permission to stay and rest. When they met him, they called on him to take their allegiance, to depose Marwan bin Muhammad and fight him. Thereupon, Satan misguided him and he agreed to their request, declared that

he had deposed Marwan and proceeded with this force towards Qinnasreen. He wrote to the people of Syria from there, who also came and joined him from everywhere. Thereafter, Sulaiman wrote to Ibn Hubairah who Marwan had readied to fight the renegade Ad-Dahhak bin Qais, ordering him to come to him, which he did along with seventy thousand of his troops.

Thereupon, Marwan dispatched 'Eesa bin Muslaim with a force of seventy thousand towards them and they came to face to face in the lands of Qinnasreen where an intense battle ensued between them. Marwan and his people came and participated in this battle as well, defeating them and killing Ibraheem bin Sulaiman bin Hisham that day, who was Sulaiman's eldest son. Overall, about thirty thousand of his forces were killed and Sulaiman returned in defeat from there and proceeded to Hims, where all of those who had been defeated from his forces gathered around him once again. He camped there and rebuilt the walls that had been demolished by Marwan before. Soon, Marwan arrived and besieged them, installing more than eighty catapults around the city. The siege lasted about eight months, with the city being bombarded day in and day out, its inhabitants coming out everyday and fighting them before returning.

Meanwhile, Sulaiman tried to slip out with a part of his army towards Tadmur when they came across a part of Marwan's army, which they decided to attack and loot. However, they were not allowed this, as Marwan got ready for them just before they struck. However, in the resulting fight, about six thousand of his forces were killed even though there were only nine hundred of them in all. Subsequently, Sulaiman and his forces were able to depart for Tadmur while Marwan continued to besiege Hims for a period of ten months. When adversity began to hit the besieged people within the city and their situation became wretched, they asked Marwan to grant them amnesty, which he refused to do

until they submitted to his rule. Thereupon, they asked him for amnesty once again on the condition that they would hand over Sa'eed bin Hisham and his two sons, Marwan and Uthman to him, in addition to As-Saksaki who was imprisoned with them as well as an Abyssinian who used to slander and abuse him. Marwan agreed to this condition, granting them amnesty and executing the aforementioned.

Then, he proceeded towards Ad-Dahhak, the renegade with whom Abdullah bin Umar bin Abdul Azeez, the governor of Iraq had signed a truce upon whatever he had taken in his control from the city of Koofah and its surrounding districts. Marwan proceeded with his horsemen towards Koofah, where they came across Milhan Ash-Shaibani, the governor who had been appointed over it by Ad-Dahhak. In the ensuing fight, Milhan was killed and consequently, Ad-Dahhak appointed Al-Muthana bin Imran from the tribe of Banu 'A'idhah in his place as the next governor. Meanwhile, Ad-Dahhak himself proceeded towards Mawsil in the month of Dhul-Qa'dah while Ibn Hubairah proceeded towards Koofah with his forces, taking it back from the Kharijites. Subsequently, when Ad-Dahhak sent his forces to Koofah, he found that none of it was left in his control.

And in this year:Ad-Dahhak bin Qais Ash-Shaibani rose up in revolt. The reason for this was that a man known as Sa'eed bin Bahdal - who was a Khariji by persuasion - took advantage of the heedlessness of the people and their preoccupation with the assassination of Al-Waleed bin Yazeed and rose up in revolt along with a group of Kharijites in Iraq. About four thousand of his supporters gathered around him - which was unprecedented for a Kharijite - whereupon, the state forces began to confront them due to which they would intermittently face defeat as well as achieve victory. Then, Sa'eed bin Bahdal died due to the plague, which had afflicted him, leaving Ad-Dahhak bin Qais as his heir and leader of the

Kharijites due to which all of his supporters gathered around Ad-Dahhak. It was then that they came face to face with a big army and in this confrontation; the Kharijites were victorious and ended up killing scores of people.

And in this year: A group of the supporters of the clan of Banu 'Abbas gathered around Ibraheem bin Muhammad, their leader along with Abu Muslim Al-Khurasani.

And in this year:Abdullah binMu'awiyah bin Abdullah bin Ja'far bin Abu Talib revolted in Koofah, calling unto himself and rising up to fight against the governor of Iraq Abdullah bin Umar bin Abdul Azeez. This led to a long series of conflicts taking place between them, which would be too cumbersome to mention at this point.

And in this year:Al-Harith bin Suraij also revolted. He had affiliated himself with the Turks and incited them against the Muslims. However, Allah blessed him with guidance and helped him so that he left them and entered the lands of Syria.

And from those who died in this year:

Bukair bin Al-AsHajj, Sa'd bin Ibraheem, Abdullah bin Deenar, Abdul Kareem bin Malik Al-Jazari, Umair bin Hani, Malik bin Deenar, Wahb bin Kaisan and Abu Ishaq As- Sabee'i.

Then Began the Hundred and Twenty- Eighth Year

Therein: Al-Harith bin Suraij killed. This was due to the fact that Yazeed bin Al-Waleed 'the Deficient' had decreed that he be granted amnesty so that he would leave the land of the Turks and join the Muslims once again, abandoning the polytheists and returning to supporting Islam and its people. Previously, an estrangement had developed between him and Nasr bin Sayyar, the governor of Khurasan, due

to the many conflicts that had occurred between them, which would be too cumbersome to detail here. So, when the Caliphate returned to Marwan bin Muhammad, Al-Harith bin Suraj became alarmed at this development. Then, Ibn Hubairah was appointed as the governor of Iraq and the oath of allegiance was given to Marwan, whereupon Al-Harith refused to give his allegiance to him and started criticizing Marwan.

Thereafter, Salm bin Ahwaz, the local police chief came to him along with a group of military as well as political leaders, asking him to restrain his tongue and hand and to not cause division amongst the ranks of the Muslims. However, he refused and began to separate himself from what the people were upon and called Nasr bin Sayyar to what his perception of the Book and Sunnah was. Nasr bin Sayyar refused to accept his call and he in turn, continued on the path leading him out of Islam. Furthermore, he ordered alJahm bin Safwan, the slave from the clan of Banu Rasib, also nicknamed Abu Muhriz and to whom the Jahmiyah sect is ascribed, to read out a document with Al- Harith's biography in front of the people. AlHarith also used to claim, 'I am the bearer of the black banners. '

So it was that Nasr dispatched a message to him saying, 'If you are really who you claim, then by my life, you will be the people who will destroy the walls of Damascus and depose the Umayyad dynasty in which case take from me five hundred slaves and two hundred camels and whatever wealth you desire. However, if you are not whom you claim to be, then surely you have destroyed your family. '

At this, Al-Harith sent him a message in return saying, 'Verily, this matter will come to pass! '

Whereupon Nasr replied to him saying, 'Then begin with Al- Karmani first and then go to Ar-Rayy for if you manage that much, then I will be in your obedience. '

Thus, Nasr and Al-Harith continued to debate and dispute until they agreed to let Muqatil bin Hayyan and Jahm bin Safwan adjudicate between them. When this occurred, it was decreed that Nasr be deposed and the matter should be decided by mutual consultation. On hearing this, Nasr refused to comply and so, Jahm bin Safwan and others continued to read out his biography to the people in their meeting places

and on the streets until many of them, amounting to a great multitude had responded to their call. Thereafter several army units were assigned to fight them on the orders of Nasr bin Sayyar. These units primarily targeted his supporters in their fight rather than him, killing several of them, including Jahm bin Safwan himself, who was killed when a man stabbed him in his mouth. It is also said that he was in fact imprisoned and brought before Salm bin Ahwaz who ordered his execution upon which he said, 'I have been granted protection by your son. '

Whereupon, Salm replied to him saying, 'It was not for him to give you protection and even if had I would never have complied in doing so even if you were to fill this sheet with the stars or sent down 'Eesa the son of Mary to me, you would not be saved. By Allah! Had you been in my belly, I would have cut it open just to kill you! '

He then ordered the slave of his master, Ibn Seereen, who killed him.

Thereafter, Al-Harith bin Suraij and Al-Karmani agreed between themselves to oppose and fight Nasr, to call to the Book and the Sunnah as well as following the rightly guided Imams and forbidding all vice and evil in addition to other aspects of the Sharee'ah. However, they fell apart with each other soon after and this led to bitter infighting between them in which Al-Karmani finally prevailed, defeating the supporters of Al-Harith. It is said that he was riding a mule when he got off to shift to a

horse, whereupon the horse refused to obey him and move. Subsequently, most of his followers abandoned him with no one left with him except a hundred of his supporters. Thus, Al-Karmani's supporters eventually caught up with him and killed him under an olive tree - and it is also said under a kind of tree - on the last Sunday of the month of Rajab that year. With him were killed a hundred of his supporters and Al-Karmani took control all

of his wealth and property and the wealth of all those who were with him. He then ordered that AlHarith be beheaded and his body put on the cross upon the gates of the city of Marw.

And in this year:Ibraheem bin Muhammad bin Ali bin Abdullah bin Abbas dispatched Abu Muslim AlKhurasani to Khurasani and sent a message with him to their followers there saying, 'Verily, this (person before you) is Abu Muslim. So hear and obey him for he has been appointed by me as the leader of all of the lands of Khurasan he is able to conquer. ' However, when Abu Muslim entered Khurasan and read out this message to the people, they did not pay any attention, completely disregarding and ignoring it and not implementing the contents of the message in the least. Consequently, Abu Muslim returned to Ibraheem during the Hajj season that year, complaining about what had happened to him and informing him about the opposition he had faced.

Thereupon, Ibraheem said to him, 'O Abdur Rahman, surely you are one of us and from the Ahlul-Bait, so return to them and take special care of this particular tribe from the people of Yemen; honour them and remain in their midst, for surely, Allah will not fulfil this affair for us except through them. ' Then he cautioned him regarding the other tribes and said to him, 'If you are able to eradicate the Arabic language from these lands then do so and if whoever from their offspring reaches a height of even five hand spans and is accused (of being against you) then kill him. Also, give that old man, that is, Sulaiman bin Katheer special

regard and do not disobey him. '

And in this year:Ad-Dahhak bin Qais Al-Khariji, the renegade was killed according to an opinion held by Abu Mikhnaf. The reason for this was that Ad-Dahhak besieged Abdullah bin Umar bin Abdul Azeez in the city of Wasit with the agreement and consent of Mansoor bin Jumhoor. Thereupon, Abdullah

bin Umar bin Abdul Azeez wrote to him saying, 'There is no benefit for you in laying siege upon me. You should be in pursuit of Marwan bin Muhammad, so go after him and if you are able to kill him, I will follow and obey you. ' Thus, they agreed with each other on opposing Marwan bin Muhammad and AdDahhak left him and proceeded towards Marwan bin Muhammad, the Commander of the Faithful with the intent of fighting him.

On his way, when Ad-Dahhak passed through Mawsil, he wrote to its people, who inclined towards him whereupon he entered the city, killed its governor and took control of it. When this news reached Marwan, he was besieging Hims and was preoccupied with its people and their refusal to pledge their allegiance to him. So, he wrote to his son, Abdullah bin Marwan, who was the governor of the northern Arabian Peninsula, ordering him to fight Ad-Dahhak at Mawsil. Consequently, Ad-Dahhak proceeded towards Abdullah bin Marwan with about a hundred and twenty thousand men who had by then, joined his ranks and laid to siege to the city of Naseeben. Subsequently, Marwan was able to set out in pursuit of him and their forces met thereabouts, fighting intensely with each other. Ad-Dahhak engaged him upon his steed along with a group of powerful governors and noblemen who had sides with him. However, he was killed in the fierce battle that ensued.

Ad-Dahhak designated a man known as Al-Khaibari as the leader of his army after him. So it was that the rest of the army gathered around him after Ad-Dahhak's death. Moreover,

Sulaiman bin Hisham bin Abdul Malik along with his household, their supporters as well as the army that had pledged allegiance to him the year before as their Caliph, also aligned themselves with Al-Khaibari. When dawn broke the next day, they confronted Marwan and his forces and Al- Khaibari launched an attack directly on Marwan with four hundred of his bravest soldiers, with him in their midst.

However, he was forced to retreat in defeat with Marwan's forces behind him in hot pursuit until they chased him out of his army, entering its encampments while Al-Khaibari sat on his carpet. In the meantime, the right flank of Marwan's army, led by his son, Abdullah remained stable and unharmed, as did the left flank under the command of Ishaq bin Muslim Al-Uqaili. When they saw his army fleeing with Al-Khaibari, while their right and left flanks remained untouched, they could not stop themselves from pursuing them with the poles of their tents, with which they finally killed him. When the news of Al-Khaibari's death reached Marwan, who had left the main part of his force behind by about five to six miles, he returned in delight, for the supporters of Ad-Dahhak had finally been defeated. Al-Khaibari had designated Shaiban as their next leader, however, even he was fought and defeated by Marwan at Al-Karadees.

And therein: Marwan dispatched Yazeed bin Umar bin Hubairah to Iraq as its governor to fight the Kharijites therein.

And in this year: Abdul Azeez bin Umar bin Abdul Azeez led the people in the Hajj Pilgrimage while he was the governor of Madinah, Makkah and Ta'if with Yazeed bin Umar bin Hubairah being the governor of Iraq and Nasr bin Sayyar that of Khurasan.

And from those who died in this year:

Bakr bin Sawadah Jabir Al-Ju'fi Al-Jahm bin

Safwan who was killed as described earlier Al-Harith bin Suraij, one of the prominent leaders of his time, a brief mention of whom has already been made 'Asim bin Bahdalah Abu Haseen Uthman bin 'Asim Yazeed bin Abu Habeeb Abut-Tayyah Yazeed bin Humaid Abu Jamrah Ad-Duba'i Abuz-Zubair Al-Makki Abu Imran Al-Jawni Abu Qabeel Al-Ma'afiri.

Then Began the Hundred and Twenty-Ninth Year

Therein: the Kharijites gathered around Shaiban bin Abdul Azeez Al-Hulais Al-Yashkuri, the renegade. They were advised by Sulaiman bin Hisham to fortify themselves in Mawsil and make it the centre of their activities, so they proceeded towards Mawsil with Mawan, the Commander of the Faithful pursuing them. Finally, they encamped right outside Mawsil and dug a trench towards the army of the Caliph. Similarly, Marwan too entrenched his forces from where Shaiban's forces were located. He then remained there for the next year, besieging them with the two sides fighting each other every day, day in and day out. It was then that Marwan captured Umayyah bin Mu'awiyah bin Hisham, one of Sulaiman bin Hisham's nephews, who was caught by some of his soldiers. He then gave the orders regarding him: his arms were severed, and he was beheaded while his uncle Sulaiman and his army watched on.

Marwan also wrote to his governor in Iraq, Yazeed bin Umar bin Hubairah, ordering him to fight the Kharijites in his land. Thus, several military encounters took place between them, at the end of which Ibn Hubairah prevailed, laying their lands to waste such that no trace of them was left in Iraq. He also took back Koofah from their control - which was under the governorship of Al-Muthanna bin Imran Al-A'idhi who was from the A'idhah clan, from the tribe of Quraish - during the month of Ramadan

that year. To this end, Marwan wrote to Ibn Hubairah asking him to send one of his brave men, Amir bin Dubarah to support him once he had finished with the Kharijites in his lands.

Accordingly, Amir was dispatched with a force of six to eight thousand strong, which encountered another expedition on their way, consisting of around four thousand Kharijites who

were quickly defeated by Ibn Dubarah, their leader, Al-Jawn bin Kilab Ash-Shaibani Al-Khariji killed. Thereafter, Ibn Dubarah advanced upon Mawsil with the remnants of the defeated Kharijite force joining in with them. Thereupon, Sulaiman bin Hisham advised them to leave Mawsil, for their remaining there had become untenable, with Marwan in front of them and Ibn Dubarah at their rear and with their provisions completely cut off until they could not find enough to eat. Thus, they left Mawsil and proceeded via Hulwan towards AlAhwaz upon which Marwan immediately sent Ibn Dubarah in pursuit of them with a force a three thousand that followed their tracks, killing those who were left behind and fighting them wherever they caught up with them. Thus did they continue to chase them until the unified structure of their force dispersed and was left in a state of chaos.

The Emergence Abu Muslim Al-Khurasani in Khurasan

And in this year: A message was sent from Ibraheem bin Muhammad, the Abbasid leader to Abu Muslim Al-Khurasani summoning him from Khurasan. He therefore set out to towards him with seventy of his top lieutenants, not passing through any land except after being questioned about where they were headed to which Abu Muslim replied saying, 'We want to perform Hajj. ' However if he felt any inclination from any them towards their cause,

he would invite them to it and they would accept. However, while he was on his way, another message from their leader or Imam, Ibraheem reached him telling him that, 'I have sent the banner of victory to you, so return to Khurasan and publicly proclaim our movement and mission to the people. '

At this, he ordered Qahtabah bin Shabeeb to proceed towards Imam Ibraheem with all the gifts and riches that were with them and to meet him during the Hajj season that year.

Meanwhile, Abu Muslim returned with the message and entered Khurasan on the first day of Ramadan. On his return, he showed the message to Sulaiman bin Katheer in which it was stated that he should, 'Proclaim their call and not hesitate or wait any longer.' Abu Muslim thus entered upon the people of Khurasan calling to the household of Banu Abbas and dispatching his emissaries to all parts of Khurasan, proclaiming their message while the governor of Khurasan, Nasr bin Sayyar was preoccupied with fighting Al-Karmani and Shaiban bin Salamah Al-Haroori. So successful were they in spreading their message that his supporters would address him as their Caliph even in the presence of the Kharijites.

Thus it came about that Abu Muslim rose in fame to the extent that people from all directions would seek him out. From those who sought him on a particular day were the people of sixty localities, whereupon he went and stayed with them for forty-two days during which many other regions came under his control. Finally, on a the night before the last Thursday, with only five days remaining to the end of the month of Ramadan that year, Abu Muslim finally unveiled and fastened the banner that had been sent to him by their Imam. This banner was termed as 'The Shade' and was fastened to a spear fourteen cubits in length. He also fastened another standard that the Imam had sent to him called, 'The Cloud' to a spear, thirteen cubits in length. Both of these were black in colour and he fastened them while reciting the following verse from the

Qur'an:

'Permission to fight is being given to those who are being fought, because they were wronged. And verily, Allah is capable of giving them victory. ' (al-Hajj22:39)

Abu Muslim, Sulaiman bin Katheer and their followers began to wear black, which eventually became one of the symbols of their movement. Then, they lit a huge fire that night calling by it all those who lived in the surrounding areas. This also

became a sign amongst them by which they gathered together. The significance of naming one of their banners, 'The Cloud' was that it denoted the movement of Banu Abbas would encompass the entire earth as do the clouds envelop it. The significance of calling the other banner, 'The Shade' was that as the earth is never free of shade at any time so will it never be without those that establish the rule of Banu Abbas in it. Therefore, people in their hordes from all directions accepted Abu Muslim as their leader and the number of his forces multiplied tremendously.

When the festival of Eidul-Fitr arrived that year, Abu Muslim ordered Sulaiman bin Katheer to lead the people in Eid prayer, setting up for him a pulpit and telling him to oppose the way of Banu Umayyah in it, conducting the prayers according to the Sunnah. So it was that the prayer was announced with the words, 'As-Salatu Jami'ah' or 'the prayer congregation has gathered. ' With no Adhan or Iqamah (the official calls for the five prayers) as opposed to what was practiced by the Umayyads. Similarly, the prayer was conducted before the sermon with the Takbeer (declaring that Allah is the Greatest) said seven times before the ritual recitation in the first unit of prayer instead of four, and five times in the second unit instead of three, again opposing established Umayyad practice. Moreover, the sermon was initiated with various invocations and the Takbeer and concluded with a recitation from the Qur'an. After the prayer, the people dispersed but not before the food that Abu Muslim had prepared

for them was distributed amongst them.

Then, he wrote a letter to Nasr bin Sayyar, which he began with his own name and then said, 'To Nasr bin Sayyar,

In the Name of Allah, the Most Merciful, the Most Beneficent

To proceed:

Verily, Allah has condemned various nations in His Book in the following Verse:

“And they swore by Allah their strongest oaths, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner came to them, it did not increase them except in aversion, (due to their) arrogance in the land and their plotting of evil. However, the evil plot encompasses only its own people. Then, do they await anything (else), but the way the peoples of old (were dealt with) ? For no change will you ever find in Allah’s way of dealing. ” ’ (Fatir 35:42, 43)

This manner of writing, especially the preceding of his name with Abu Muslim’s disturbed Nasr bin Sayyar greatly and he declared after a lot of thought on the matter that, ‘Verily, this letter is not without its answer.’

Ibn Jareer states that, ‘Subsequently, Nasr bin Sayyar dispatched a huge cavalry to fight Abu Muslim, eighteen months after his rise to prominence. Abu Muslim, in turn, sent Malik bin Al-Haitham AlKhuza’i to them. When the two sides met thereabouts, Malik called upon them to accept the household of the Prophet of Allah (Peace and Blessings of Allah be upon

him) over them, which they refused to do. Both forces then organized their ranks from midday to late afternoon, during which more reinforcements joined Malik, further strengthening him due to which he prevailed when the battle finally took place. This was to be the first incident in which the supporters of Banu Abbas fought with the forces of Banu Umayyah.

Abu Muslim, at that time was still a young man, chosen by the Imam, Ibraheem, to lead the movement due to his bravery and resilience, his ability to comprehend as well as his exceptional intelligence and due to the fact that he hailed from the populace of Koofah.

Thus, when Abu Muslim's fame spread throughout Khurasan, the various factions amongst the Arabs living there came to an agreement about fighting him. However, Al-Karmani and Shaiban did not oppose him as they were in a state of revolt against Nasr bin Sayyar and Abu Muslim was against him as well, calling for Marwan 'Al-Himar' to be deposed. Meanwhile, Nasr had already asked Shaiban to side with him against Abu Muslim or at least to suspend all hostilities between them so that he was free to fight him and that he could return to opposing him once he had finished with Abu Muslim. Shaiban acceded to this and when the news reached Abu Muslim, he dispatched a message to Ibn Al-Karmani, informing him of what had occurred upon which Ibn Al-Karmani reproached Shaiban and dissuaded him from it. Abu Muslim then dispatched An-Nadr bin Nu'aim towards the city of Harat, which he captured from its governor, 'Eesa bin Aqeel Al-Laithi and then wrote to Abu Muslim, informing him about it, while the deposed governor fled to Nasr bin Sayyar.

It was then that Shaiban finally concluded an agreement with Nasr bin Sayyar, suspending all hostilities between the both of them. This occurred despite Ibn Al-Karmani's opposition to

this agreement, upon which Ibn Al-Karmani sent a message to Abu Muslim informing him that, 'I am with you in fighting Nasr. ' Abu Muslim then rode out to meet Ibn Al-Karmani personally and they agreed to fight and oppose Nasr once again. Abu Muslim then shifted to a more spacious location as his forces had increased and his army had greatly enlarged. So much so that by now, he had employed a number of officials to manage the security, the police, the post, the

official register and records as well as other essential government employees needed by a monarch. He also appointed Al-Qasim bin Mujashi' At-Tameemi, who was one of his lieutenants, as the judge for he used to lead Abu Muslim in prayer and relate various stories, highlighting the virtues of Bani Hashim while defaming Banu Umayyah. From here, Abu Muslim moved on and entered another locality known as 'Aleen ' which was situated in a low lying area, due to which, he feared that Nasr bin Sayyar might choke their water supply.

This took place on the sixth day of the month of Dhul -Hajjah that year, after which Al-Qasim bin Mujashi' led them in the Eid prayers on the day of sacrifice (the tenth day of Dhul- Hajjah). Meanwhile, Nasr bin Sayyar advanced towards them with a vast army with the intent of fighting Abu Muslim, leaving behind one of his Nuwwabs to look after his lands. What finally became of the both of them will be discussed in the following year's events, Allah willing.

The Killing of Al-Karmani

Subsequently, fighting broke out between Nasr bin Sayyar and Al-Karmani – whose full name is Judai' bin Ali Al- Karmani – which resulted in countless deaths occurring on both sides of the conflict. During this period, Abu Muslim began to write to both parties, trying to incline them towards him, writing to Nasr and Al-Karmani, saying, 'Our Imam had advised us to do good to you and I am not from those who will transgress against his wishes regarding you. ' Then, he wrote to the local districts and towns, calling on them to support Banu Abbas. Right away, a vast multitude of people responded to his call and gave him their support. Thereafter, Abu Muslim advanced and moved into the area between the trenches that both sides had dug for themselves, completely intimidating the both of them. Consequently, Nasr bin Sayyar wrote to the Caliph, Marwan bin Muhammad Al-Himar, informing him of the state of affairs that had been created by Abu Muslim; the multitudes who were with him and that he was calling them to Ibraheem bin Muhammad.

From what he wrote in his extensive communication with the Caliph regarding this affair were the following lines:

*I see between the ashes the shimmering of a
live ember,*

*Rather, it seems much more likely that it will
break into a blaze,*

*For verily, fire is not kindled except on heaps
of timber, As is war, surely not initiated but*

*with words of phrase, I thus exclaimed with
wonder: Would that I only knew!*

*Is the Umayyad in a state of slumber or is he
well awake?*

Upon which, Marwan wrote back to him saying,
'Verily, he who is present is witness to that
which he who is absent is not. '

Whereupon, Nasr replied, 'Your comrade has only informed you that there is no Nasr (lit. victory) with him. '

Similarly, Nasr also wrote to the governor of Iraq, Yazeed bin Umar bin Hubairah, asking him for support. Among what he wrote to him are the following lines:

Inform Yazeed - for the best of statements are those that are true,

And with certainty have I come to know: there is no benefit in deceit -

That Khurasan is a land wherein I have come to see,

An egg, if it hatches, will be a harbinger of wondrous tales which you will be told,

A young nestling now, of two years, except that it has become very big,

Almost able to take wing, yet still clothed

with fluff, For surely, if they fly and are

not dealt with before,

They will set ablaze the flames of war and what a flame it will be!

On receiving this, Ibn Hubairah dispatched this letter from Nasr to Marwan. This happened to coincide with them detecting one of Imam Ibraheem's messengers in their midst with a letter from him to Abu Muslim, in which he

reviled and insulted him and insisted that Abu Muslim oppose both Nasr bin Sayyar and Al-Karmani and not to spare anyone who was familiar with Arabic over there. Thereafter, Marwan immediately dispatched a message from Harran (where he was) to his deputy in Damascus, Al-Waleed bin Mu'awiyah bin Abdul Malik, ordering him to proceed to Al-Humaimah,

the locality where Ibraheem bin Muhammad, the Imam was located. Once he was there, the Imam was to be arrested and sent to him.

Thus, the governor of Damascus sent a message to the governor of Al-Balqa', who went to the mosque in the afore- mentioned locality, where he found Ibraheem, the Imam, seated. He was promptly arrested and sent to Damascus where the governor immediately sent him to Marwan bin Muhammad, the Caliph, who ordered that he be imprisoned. A further discussion as to what became of him will take place in the following year's events.

As for Abu Muslim, when he positioned himself between the forces of Nasr and Al-Karmani, he wrote to Al-Karmani, saying, 'I am with you' upon which Al-Karmani inclined towards him. Immediately, Nasr wrote to him saying, 'Woe be unto you! Do not be fooled for he only wants to kill you along with all your supporters. Come! Let us pen a treaty between the two of us. ' Al-Karmani entered his quarters and then came out and departed for Ar-Rahbah with a hundred horsemen after having sent a message to Nasr telling him to come so that they could finalize the treaty. As soon as Nasr realized that Al-Karmani had been fooled, he descended to their meeting place with a huge force and attacked him, killing him and a large number of his supporters. Al-Karmani himself was killed in the ensuing battle when someone stabbed him on his flank. Subsequently, Nasr ordered that he be crucified along with a number of his supporters including Samakah. Consequently, Al-Karmani's son joined forces with Abu Muslim

along with what was left of Al-Karmani's supporters. Together, they formed a united front against Nasr bin Sayyar.

Ibn Jareer states: and in this year: Abdullah bin Mu'awiyah bin Abdullah bin Ja'far triumphed over Persia and many of its provinces as well as over Hulwan, Qoomis, Asbahan and Ar- Rayy after a campaign too lengthy to detail here.

Ibn Jareer states: and in this year: Abu Hamzah Al-Khariji took charge of managing the Hajj season. He openly displayed his domination, power as well as opposition to Marwan bin Muhammad bin Marwan and his disavowal from him. Consequently, Abdul Wahid bin Sulaiman bin Abdul Malik bin Marwan, who was the governor of Makkah, Madinah and Ta'if and as such officially responsible for conducting the Hajj Pilgrimage that year, wrote to Abu Hamzah and agreed with him on an amnesty for himself till the end of the Pilgrimage. Thus, in Arafat, they remained to one side of the people and then separated from them. Finally, during the last three days of the Pilgrimage, Abdul Wahid finished the last rites early on the first day and left Makkah thereby allowing the Khariji to enter without a fight.

And from those who died in this year:

Salim Abun-Nadr, Ali bin Zaid bin Jud'an according one opinion and Yahya bin Abu Katheer.

The Hundred and Thirtieth Year

It was on a Thursday, with only nine days having elapsed from the month of Jumadal-Oola that Abu Muslim Al-Khurasani entered the city of Marw, heading straight to the governor's house there and taking it by force from the hands of Nasr bin Sayyar. All of this occurred with the help of Ali bin Al- Karmani and Nasr bin Sayyar was forced to flee with a small band of his supporters numbering around three

thousand, including one of his Persian wives. Then he hurried until he reached Sarakhs, leaving even his wife behind and saving himself. Thus did Abu Muslim's fame spread throughout Khurasan, with various groups of people and even sections from the Arab population turning to him in support.

The Killing of Shaiban bin Salamah Al- Haroori

After Nasr bin Sayyar's flight out of Marw, Shaiban Al- Haroori, who had remained on his side against Abu Muslim, remained in the city. Abu Muslim dispatched messengers to him, however, they was captured by Shaiban. Thereupon, Abu Muslim sent for Bassam bin Ibraheem, one of the servants of tribe of Banu Laith, ordering him to advance upon Shaiban and fight him, so he proceeded towards him and in the ensuing battle between them, Bassam defeated Shaiban, killing him and pursued his supporters, killing and imprisoning them as well. Later on, Abu Muslim was also to kill Ali and Uthman, the two sons of Al- Karmani.

And in this year: Abu Muslim directed Qahtabah bin Shabeeb toward Naisaboor along with some of the most prominent leaders of their movement including Khalid bin Barmak and others, to fight Nasr bin Sayyar. They came face to face with Tameem bin Nasr bin Sayyar who had been sent by his father to fight them at Tus. In this encounter, Qahtabah's forces killed about seventeen thousand from the supporters of Nasr. Moreover, Abu Muslim had dispatched a contingent of about ten thousand horsemen under the command of Ali bin Ma'qil to bolster Qahtabah's forces. Together, they fought Nasr's supporters, killing countless numbers of them, slaying Tameem bin Nasr and taking lots of wealth as war booty.

An Account of Abu Hamzah Al-

Khariji's Entry and Occupation of Madinah For a period of three months Until his departure

Ibn Jareer states that: And during this year, an encounter took place at Quda'id in the land of Al-Hijaz between Abu Hamzah Al-Khariji and the people of Madinah at the beginning of the Hajj season that year. Consequently, many of the people of

Madinah from the tribe of Quraish were killed after which the local governor, Abdul Wahid bin Sulaiman fled and the Khariji entered the city of Madinah, killing several of its inhabitants.

Abu Hamzah remained in Madinah for a period of three months, that is, the rest of the month of Safar, the two months of Rabee' and some of the month of Jumadal-Oola, according to what has been stated by AlWaqidi and others.

Moreover, Al-Mada'ini narrates upon the authority of Al- Abbas from Haroon who narrates from his grandfather who said, 'Initially, Abu Hamzah Al-Khariji displayed good conduct towards the people of Madinah due to which they had begun to incline towards him. That is, until they heard him saying upon the pulpit of the Messenger of Allah (Peace and Blessings of Allah be upon him), "What was hidden has become manifest ! Where can you possibly go and hide?! Verily, the one who fornicates, he is a disbeliever and the one who steals, he is too a disbeliever! " On hearing this, the people began to despise him and abandoned the affection they had for him. '

Abu Hamzah remained in Madinah until Marwan Al-Himar dispatched Abdul Malik bin Muhammad bin Atiyyah from the tribe of Banu Sa'd with about four thousand Syrian horsemen whom Marwan had handpicked from his own army, giving every man from them a hundred Deenars and an Arabian horse, as well as a mule to carry his belongings. He then ordered them to persist in fighting Abu Hamzah and not to return without him even if they had to go as

far south as Yemen to catch him and to even fight the governor of Yemen, Abdullah bin Yahya if he stood in their way. Ibn Atiyyah proceeded until he reached the valley of Al-Qura, where he encountered Abu Hamzah Al-Khariji on his way to fight Marwan in Syria.

So they fought each other until night fell, whereupon Abu Hamzah exclaimed, 'Woe be unto you O Ibn Atiyyah! Verily, Allah has appointed the night as a time for resting. Let us postpone the fighting until tomorrow. ' Ibn Atiyyah however refused to discontinue the fight and persisted until he had broken them whereupon they were forced to flee, their defeated returning to Madinah where the people of Madinah attacked them, killing several of them. Ibn Atiyyah finally entered Madinah once its people had defeated the army of Abu Hamzah.

Abu Ma'shar states: Muhammad bin Abdul Malik bin Marwan lead the people in Hajj that year after he was declared the governor of Madinah, Makkah and Ta'if with Yazeed bin Umar bin Hubairah remaining as the governor of Iraq and Nasr bin Sayyar, that of Khurasan.

And from those who died in this year:

Shu'aib bin Al-Habhab, Abdul Azeez bin Suhaib, Abdul Azeez bin Rafee', Ka'b bin 'Alqamah and Muhammad bin Al-Mundakir.

Then Began the Hundred and Thirty-First Year

In the month of Muharram this year, Qahtabah bin Shabeeb directed his son, Al-Hasan towards Qoomis to fight Nasr bin Sayyar, following him up with reinforcements. However, some of them joined forces with Nasr who had moved on and entered Ar-Rayy, only to remain there for two days after which fell ill and departed towards Hamdan. However, just before he reached Hamadhan, after the passing of twelve nights from the month of Rabee'ul-Awwal, that year, Nasr bin Sayyar died at the age of eighty five. After Nasr's death, Khurasan came under the complete control of Abu Muslim Al-Khurasani and his supporters and their power increased immensely.

And in this year: 'Amir bin Dubarah died, the reason for his death being that Ibn Hubairah had written to him, ordering him to advance upon Qahtabah after reinforcing him with many army units. So Ibn Dubarah proceeded with a force of a hundred and thousand strong - which was dubbed as the 'army of armies' - until he encountered Qahtabah, who only had a force of twenty thousand with him. When the two sides faced each other, Qahtabah and his supporters raised copies of the Qur'an and an announcer from amongst them proclaimed, 'O people of Syria! We only invite you to what is contained in this book! ', whereupon he was met with insults as was Qahtabah. At this, Qahtabah ordered his forces to attack them after which it was not long before Ibn Dubarah's forces had been defeated, with Qahtabah's soldiers

chasing after them and killing them in great numbers including Ibn Dubarah, who was killed with his army due to his bravery for he did not flee from the battlefield. Because of the encounter, Qahtabah's forces took what seemed to be a limitless amount of war booty.

And therein: Qahtabah laid an intense siege to the city of Nahawand until the Syrians there appealed to him that he give the people therein respite so that they may open the city gates for him. When they opened the gates and took an amnesty from him for the local people there, these people from Khurasan asked them, 'What have you done?'

They informed them that, 'We have taken an amnesty for ourselves as well as for you. ' So, all of them came out thinking they would be safe. However, when they came out, Qahtabah ordered his noblemen with the following, 'Whoever amongst you has a prisoner from the people of Khurasan will behead him and bring his head to us! ' His orders were promptly carried out.

And in this year:Qahtabah advanced upon the governor of Iraq, Yazeed bin Umar bin Hubairah, however, when he closed in on him, Ibn Hubairah withdrew and kept on retreating until he crossed over the Furat river.

Then Began the Hundred and Thirty-Second Year:

In the month of Muharram this year, Qahtabah bin Shabeeb crossed over the Furat river with cavalry in addition to his army. Meanwhile, Ibn Hubairah had encamped at the mouth of the river, next to AlFalloojah in what a huge multitude of people as Marwan had provided him with a vast array of forces as reinforcements in addition to those who had joined up with him from the defated forces of

Ibn Dubarah. At this point Qahtabah diverted his forces and headed towards Koofah, intending to take it. Ibn Hubairah followed suit and with a Wednesday night approaching, with eight nights having lapsed from the month of Muharram, the two forces finally faced each other and fought what was an intense battle, with both sides losing many men.

Eventually, the Syrians started fleeing in defeat, with the people of Khurasan chasing after them. However, Qahtabah was nowhere to be found. Finally, someone informed the people that he was killed and had designated his son, Al- Hasan as his successor after him. However, due to Al-Hasan not being present there at that time, his brother, Humaid bin Qahtabah took the pledge of allegiance for him while a message was sent to Al-Hasan, asking him to get there immediately. Overall, a lot of prominent personalities and leaders were killed that night amongst them Qahtabah, who was killed by Ma'n bin Za'idah and Yahya bin Hudain. It is also said that a man who was with him killed him to avenge the deaths of Nasr bin Sayyar's two sons, and Allah knows best. Al-Qahtabah was finally found amongst the dead and buried at the spot where he was found. Thereafter, Al-Hasan bin Qahtabah arrived and proceeded with the army towards Koofah where Muhammad bin Khalid bin Abdullah Al-Qasri had already come out in revolt, calling to the household of Banu Abbas and wearing black. His revolt took place on the day of AShoora', the tenth day of Muharram, that year. Thereafter, he forced out the local governor representing Ibn Hubairah who was Ziyad bin Salih Al-Harithi and shifted into the governor house there.

Consequently, Hawtharah was sent after him by Ibn Hubairah with a force of twenty thousand. However, when Hawtharah neared Koofah, his followers started to defect to Muhammad bin Khalid's side, giving their allegiance to Banu Abbas. When Hawtharah saw this, he departed,

heading towards Wasit and it is also said that it was in fact Al-Hasan bin Qahtabah who entered Koofah, however, Qahtabah had willed that the position of deputy for the Caliph there be given to Abu Salamah Hafs bin Sulaiman Al-Koofi AlKhallal, the servant of As-Sabee' who was present in Koofah at that time. So when they approached him for directions, he instructed Al-Hasan bin Qahtabah to proceed to Wasit with a number of prominent leaders within the movement to fight Ibn Hubairah

there and that similarly, his brother, Humaid bin Qahtabah proceed towards Al-Mada'in.

In this way, he dispatched various expeditions to every part of the surrounding regions to conquer them, as a result of which Basrah was conquered. It had been previously taken by Salm bin Qutaibah for Ibn Hubairah so when Ibn Hubairah was killed – as will be detailed shortly – Abu Malik Abdullah bin Aseed Al-Khuza'i moved in and took it for Abu Muslim Al-Khurasani.

And in this year: on a Friday night, after the passing of thirteen nights from the month of Rabee'ul Awwal, the oath of allegiance was taken for Abul-Abbas Abdullah bin Muhammad bin Ali bin Abbas bin Abdul Muttalib, also known as 'As-Saffah' or 'the Butcher.'

An Account of how Ibraheem bin Muhammad, the Imam was killed

As for Ibraheem bin Muhammad, the Imam, he was taken to the Commander of the Faithful at that time, Marwan bin Muhammad while he was in Harran upon which he was imprisoned – as we have already mentioned – and he remained in prison until his death during this year at the age of forty eight. It is also said that he was suffocated with a pillow, forced onto his face until he died at the age of fifty- one and was prayed upon by someone by the name of Mahalhil bin Safwan. Some have also

mentioned that he perished because the building he was in collapsed on him. Yet others have surmised that he was in fact given poisoned milk to drink which caused his death.

The Caliphate of Abul-Abbas As-Saffah (the Butcher):

When news of the killing of Ibraheem bin Muhammad, the Imam reached the people of Koofah, Abu Salamah Al-Khallal sought to transfer the Caliphate to the offspring of Ali bin Abu Talib (May Allah be pleased with him). However, his lieutenants and as well as the leaders around him prevailed over him, getting hold of Abul-Abbas As-Saffah and handing the Caliphate over to him in Koofah at which time, he was twenty six. years old. The first person to give him the title of Caliph was Abu Salamah Al-Khallal himself on a Friday night after the passing of thirteen nights from the month of Rabee'ul- Akhir that year. Thus, when the time for the congregational Friday prayers approached that day, Abul- Abbas As-Saffah came out on a speckled steed along with his forces and went to the governor house, after which he headed to the mosque and led the people in prayer. Then he got up on the pulpit and the people gave him their allegiance while he was on top of the pulpit and his uncle Dawood bin Ali stood three levels beneath him on it.

Then As-Saffah addressed the people and the first words he said to them were:

'Praise be to Allah, Who chose the religion of Islam for Himself, honouring it, ennobling it and making it great, choosing it for us and letting us serve it. For making us among its people, its sanctuary, its custodians and from those always guarding and supporting it. Moreover, for obliging us to always say a word of virtue, making us more worthy of it and its people, for He distinguished us due to our

relationship and kinship with the Messenger of Allah (Peace and Blessings of Allah be upon him) and bestowed upon us a high status due to our position within Islam and among its people.

Regarding this, He revealed unto the people of Islam a Book, recited amongst them wherein He said:

"Allah intends only to remove from you the impurity (of sin), O members of the (Prophet's) household, and to purify you with a thorough purification. " (al-Ahzab 33:33)

And He said:

Say: "No reward do I ask of you for this except to be kind to me for my kinship with you. " (ash-Shoora 42:23)

And He said:

"And warn your closest kindred. " (ash-Shu'ara 26:214)

And He said:

"What Allah gave as booty (Fai') to His Messenger from the people of the townships - it is for Allah and for the Messenger and for (his) kindred and the orphans. " (al-Hashr 59:7)

Thus did Allah make them aware of our excellence and obligate upon them our right and affection, granting us a generous share in the booty and spoils of war in our honour and due to our merit, for Allah is the Possessor of Great Bounty. '

An Account of the Killing of Marwan bin Muhammad bin Marwan:

The last of the Umayyad Caliphs, after whom the transfer of the Caliphate to the household of

Banu Abbas was complete; something that Allah describes in the Qur'an as follows:

*"Say (O Muhammad): "O Allah! Owner of the kingdom, You give the kingdom to whom You will, and
You take the kingdom from whom You will, and
You endue with honour whom You will, and
You humiliate whom You*

will. In Your Hand is (all) good. Verily, You are Able to do all things. " (Al-Imran 3:26)

We have previously mentioned that when news of what had occurred in Khurasan and the ascendancy of Abu Muslim and his followers reached Marwan, he shifted from Harran and reached a river known as AzZab situated near Mawsil in the northern lands of the Arabian Peninsula. Then, when it reached him that As-Saffah had been given allegiance in Koofah, that a multitude of forces having gathered around him and that his affair had settled well, this weighed heavily upon him and he started to gather his forces.

Meanwhile, Abu 'Awn bin Yazeed, one of As-Saffah's governors was already advancing towards him with a large force. He clashed with Marwan's forces at the Az-Zab River with further reinforcements, which had been sent to him by As-Saffah. Thereafter, As-Saffah summoned all the individuals from his household who were directing the fight against Marwan and finally charged his uncle Abdullah bin Ali with leading the effort, saying, 'Go with the blessing of Allah! '

In turn, he proceeded with a vast army and entered upon Abu 'Awn who promptly vacated his tent for him leaving all that was in it for him. Then, Abdullah bin Ali appointed Hayyash bin Habeeb At-Ta'i as his head of police and Nusair bin Al- Muhtafiz as head of Security. Meanwhile, Abul-Abbas dispatched Moosa bin Ka'b along with thirty supporters as emissaries

to Abdullah bin Ali, urging him to start fighting with Marwan soon before the situation on the ground changed and the momentum driving the fighting died down. Thus, Abdullah bin Ali and those who were with him advanced until they came face to face with Marwan's forces. Marwan advanced into the field with his forces and the two sides organized their ranks until noontime. It is said that Marwan had a hundred and fifty or a hundred and twenty thousand

strong under his command that day, while Abdullah bin Ali had only twenty thousand at his side.

The ensuing battle between the two sides was fierce. However, when Marwan sent a message to the tribe of Quda'ah, ordering them into the battlefield, they said, 'Order Banu Sulaim to go first! ' Similarly, when he ordered As- Sakasik to attack they too said, 'Tell Banu 'Amir to attack. ' And when he ordered As-Sakoon to attack, they responded by saying, 'Ask Ghatafan to attack. ' Finally, when he ordered his chief of police into the battlefield, he too said, 'No, by Allah! I will not make myself a target. '

At this, Marwan exclaimed, 'By Allah! I will punish you for this! '

Upon which he responded by saying, 'It would have pleased me, by Allah, if you had the ability to do that! ' It is also said that he said this to Ibn Hubairah.

Historians then state that, 'Subsequently, the people of Syria were defeated with the people of Khurasan pursuing them from behind, killing and capturing whoever they could. However, those who drowned from the people of Syria were far greater in number than those who were killed. From those who drowned was the lately deposed Ibraheem bin Al-Waleed bin Abdul Malik. Thereafter, Abdullah bin Ali had a bridge erected there to recover those who had drowned during the whole encounter and all the while, he would recite the Verse from the

Qur'an:

*"And (remember) when We separated the
sea for you, saving you and drowned the
people of Pharaoh while you watched on. "*
(al-Baqarah 2:50)

An Account of How Marwan Al-Himar was killed

After Marwan was defeated, he ceased to care or pay attention to anything. Meanwhile, Abdullah bin Ali remained at the site of the battle for another seven days, after which he moved out with all of his forces in his pursuit on As-Saffah's orders.

Ibn Asakir further mentions in his biography of Muhammad bin Sulaiman bin Abdullah An-Nawfali that he said, 'I was with Abdullah bin Ali when he first entered Damascus. He entered it, with it being lawful to strike with the sword for the next three hours during the day. He then converted its main congregational mosque into a stable for his camels and other beasts for a period of seventy days. Then he dug up all the graves of the household of Banu Umayyah but could not find anything in the grave of Mu'awiyah (t) except a black thread or streak of dust. He then dug up the grave of Abdul Malik bin Marwan wherein he found a skull. Similarly, he could only find isolated body parts in the other graves he dug up except for Hisham bin Abdul Malik whom he found intact with the exception of the tip of his nose, which had decayed. Thereupon, he lashed his dead body and had him put on the cross for days and then finally, burnt with his ashes ground to a fine powder and then dispersed in the air. All this because Hisham had his brother Muhammad bin Ali lashed seventy times and then exiled to Al-Humaimah in the land of AlBalqa' on the charge of having killed his

youngest son. '

He further said that, 'Abdullah bin Ali then followed up all of the members of the Umayyad household including all of the offspring of the previous Caliphs as well as other than them and had ninety two thousand of them killed in a single day at the river next to Ar-Ramlah. Then he had their bodies covered with flooring and a tablecloth spread over that on which he ate while those of them had not died yet twitched and quivered

from beneath. Thereafter, he had Hisham bin Abdul Malik's wife and the daughter of his maternal uncle, Abdah bint Abdullah bin Yazeed bin Mu'awiyah sent out into the wilderness with a group from Khurasan, walking, barefooted and naked. They continued to rape her until she was finally killed.

In this way, Abdullah bin Ali remained there for fifteen days and then moved on in pursuit of Marwan. When he reached the Al-Kuswah River, he dispatched Yahya bin Ja'far Al-Hashimi as the governor of Damascus. Thereafter, he proceeded towards Jordan where the people came out to meet him wearing black. Then he left for Baisan, proceeding from there to pastures near the Roman lands and finally reaching the Abu Futrus River where he discovered that Marwan had escaped and entered Egypt. It was here that a letter from As-Saffah reached him telling him to, 'send Salih bin Ali in pursuit of Marwan and stay you in Syria as its governor.' So it was the Salih departed in search of Marwan in the month of Dhul-Qa'dah that year along with Abu 'Awn, 'Amir bin Isma'eel until he reached the coast where he readied a number of ships for his use.

However, it reached him that Marwan had reached a place known as Al-Farama or Al-Fuyoom according to some historians, whereupon he set off after him along the coastline with the ships keeping up with him from the sea until he reached Al-'Areesh from where he proceeded until he reached the Nile from where he proceeded towards As-Sa'eed. At this, Marwan crossed the Nile, destroying

the bridge used for that purpose and burning whatever forage or sources of food there were in the area. Salih however continued after him, catching up with some of Marwan's horsemen whom he defeated. Similar encounters with Marwan's cavalry took place a few more time until some of his horsemen who he had captured lead him to Marwan, who was found taking refuge in a church by the name of Booseer. Consequently, they advanced upon

him suddenly in the thick of the night, due to which most of his supporters were defeated and he came out to face them with only a few men at his side. Thereafter, they were surrounded until Marwan was killed, stabbed by a Basran by the name of Maghood.

Thus, Marwan finally killed on a Sunday with only three days left until the end of the month of DhulHijjah and it is also said that he was killed on a Thursday before the end of the hundred and thirty second year. His Caliphate lasted for a period of five years, ten months and ten days according to what is commonly accepted.

A Brief Account of the Life of Marwan Al- Himar

He is Marwan bin Muhammad bin Marwan bin Al-Hakam bin Abul-'As bin Umayyah.

Az-Zubair bin Bakkar states upon the authority of his uncle, Mus'ab bin Abdullah that, 'The household of Banu Umayyah used to believe that the Caliphate would be wrested from them if the son of a slave girl ever became the Caliph. So it was when Marwan bin Muhammad assumed the Caliphate for his mother was indeed a slave girl and consequently, the Caliphate was taken from them in the hundred and thirty second year by Abul-Abbas As-Saffah.

Some of the people of that time used to saythat, 'A bin A bin A bin A will kill M bin M bin M' by which they meant that Abdullah bin Ali bin Abdullah bin Abbas would kill Marwan bin Muhammad bin Marwan.

